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**UNDER THE SUPERVISION OF**

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# XENOPHON'S ANABASIS

BOOKS I-IV

EDITED

WITH AN INTRODUCTION, NOTES, AND VOCABULARY

BY

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MATHER AND HEWITT, ANABASIS.

W. P. I

## PREFACE

THIS volume contains the text, with notes and vocabulary, of the first four books of the *Anabasis*, together with an introduction on the expedition of the Ten Thousand Greeks, Xenophon's life, and the army of Cyrus. In the division of the work Mr. Hewitt has written the notes on Books I and II, Mr. Mather those on Books III and IV. The writing of the Introduction and the selection of the illustrations rested chiefly with Mr. Mather, while for the preparation of the text and of the Vocabulary the editors were equally responsible.

It is the aim in the Introduction to give briefly the story of the expedition, its causes and results, to sketch with considerable fullness Xenophon's career both as a man of action and as a writer, and to describe the military antiquities connected with the expedition sufficiently to make all references to them in the first four books of the *Anabasis* intelligible to the pupil. The short list of books at the end of the Introduction will provide interesting collateral reading for those pupils and teachers who wish to make a more thorough study of the expedition, of Persia, and of Xenophon.

The text is based on a comparison of Marchant's edition (Oxford, 1904) with Gemoll's *editio maior* (Leipzig, 1899). In some details, however, neither of these authorities has been followed. For instance, the genitive plural of neuters in -os, like ὄρος, is spelled regularly with contraction, as ὄρων 62, 14. Again, in order to avoid variations in spelling, like αἰί αἰεί, εἰς εἰς, σύν ξύν, — occurring in the Mss. and properly adopted in text editions, but which in a book of this sort merely add to the difficulties of the young pupil, — only the commoner form has been admitted. In 162, 24 Cobet's conjecture τοῦτοις has been

adopted as offering the simplest remedy of a corrupt passage. Out of deference to tradition the certainly spurious summaries at the beginning of the second, third, and fourth books have been retained, but are relegated to the bottom of the page as footnotes. All references to the text are made by page and line.

Grammatical references in the Notes have been put at the foot of the page, following a system which has been tried for several years and appears to have met with the hearty approval of teachers and pupils. As a rule, the grammatical principle to which reference is made is also stated in each case in the note, thereby relieving conscientious teachers and pupils from the necessity of looking up a reference if they are already familiar with the principle in question.

It will be observed that the legends of the illustrations are made fuller than is customary. Too often illustrations are regarded, not only by pupils, but by teachers as well, as mere entertaining embellishments, inserted without any serious purpose. It is hoped that in this book, through the detailed explanations, the educational value of the picture and the interest of the pupil may be much increased. The immediate source of each illustration may be learned from the list, pages 8 ff.

The note on the eagle, 103, 18, is due to a suggestion of Professor Campbell Bonner of the University of Michigan. Valuable assistance has been received from the criticisms and suggestions of Professor Arthur Gordner Leacock and Dr. Francis Kingsley Ball of the Phillips Exeter Academy, and of Professor Herbert Weir Smyth, the general editor of the series in which this book appears.

M. W. M.  
J. W. H.

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# INTRODUCTION

## THE TEN THOUSAND GREEKS

### *Cause of the Expedition of Cyrus*

1. When Darius II., king of Persia, died, in 405 B.C., he left the throne to his son, Artaxerxes II. A younger son, Cyrus, who was far more capable and energetic than his brother, had been confident of being selected by Darius as his successor, partly because he was the favorite of his mother, Parysatis, who had great influence over the king, and partly because he was born after his father came to the throne, whereas Artaxerxes had been born before the accession.<sup>1</sup> So strong was his confidence, that in the early part of 405 B.C. he had put to death two of his own cousins, who appeared before him without thrusting their hands into their sleeves — an act of deference shown only to the king, and serving as a safeguard against attack upon his person. Darius, who lay sick in Media, upon hearing of this presumption, had summoned Cyrus to his presence. Not long after his arrival his father died, refusing — partly perhaps owing to his recent high-handed conduct — to appoint him his successor.

2. Cyrus's disappointment was of course known, and his enemy, Tissaphernes, took advantage of it to lay an accusation before Artaxerxes that his brother was plotting to assassinate him at the ceremonies of coronation. This charge, though discredited by Xenophon (p. 51, l. 13), may well have been true. Cyrus was not a man to pocket his chagrin, and more than one king of Persia, including the father of Cyrus himself, had ob-

<sup>1</sup> A hope based on this ground was not unreasonable, since the same consideration had contributed to place Xerxes I. on the throne in 486 B.C., to the exclusion of an older brother not born in the purple.

tained the royal power by murder. Artaxerxes had him arrested, and would have put him to death had not their mother, Parysatis, interceded. Although allowed to return to his province, he felt deeply humiliated and disgraced, and determined to leave no stone unturned to wreak vengeance on his brother, and win the crown for himself.

### *Preparations of Cyrus*

3. In 407 B.C. Cyrus, then only seventeen years old, had been appointed by his father satrap, or governor, of Lydia, Greater Phrygia, and Cappadocia, with command of nearly all the military forces of western Asia Minor. He superseded Tissaphernes, whose power was now limited to the satrapy of Caria and to the Greek cities of Ionia (see map, frontispiece). Henceforth Tissaphernes was his enemy, but open hostilities did not break out between them until after Tissaphernes had so nearly procured his death at the hands of his brother, Artaxerxes (§ 2).

4. The Greek cities, whose good will Cyrus had already won, — the more easily because Tissaphernes was an exacting and unjust governor, — hastened, upon Cyrus's declaration of war, to revolt (404 B.C.). Miletus alone was held in subjection by Tissaphernes's strong garrison and his severe measures against the leading rebels, many of whom were killed or banished. The exiles found a warm supporter in Cyrus, who at once collected an army and a fleet and besieged Miletus on land and sea. At the same time the Greek garrisons of the other cities were strengthened by Cyrus with Peloponnesian mercenaries, whom it was easy to secure in abundance, since the close of the Peloponnesian War had left without employment many soldiers, who, with no home ties or taste for civil life, were glad to enter the well-paid service of Cyrus.

5. It was Cyrus's plan to use later against the king the forces which he was collecting for the war with Tissaphernes. But the king failed to see through the plot, and was in fact not dis-

pleased to have his ambitious brother waste his resources in rivalry with Tissaphernes. Cyrus was prompt, too, in paying into the royal treasury all the tribute due from the Greek cities,

FIG. 1.—Bringing tribute for the Persian king. The men in the upper row, except the driver of the ox, represent soldiers, who were required of subject states in addition to tribute of money and in kind. Bas-relief from Persepolis, one of the capitals of ancient Persia.

and showed the utmost respect in all his dealings with his brother. At the same time by his popular ways and lavish gifts he won away from their allegiance many persons who came to him as envoys from the king. Parysatis coöperated with him, and did what she could to mislead the king as to his real aims.

6. As commander in chief of all the king's forces of western Asia Minor Cyrus was able to raise an army of some 100,000 native troops without rousing suspicion. But, knowing that one Greek was better than ten Asiatics, he recruited on the Chersonese and in Greece, through the agency of his friends Clearchus, Proxenus, and others, several thousand mercenaries,

who were variously employed until he was ready to begin his expedition against the king. Not that he advertised his real object, — for it is doubtful if he could have persuaded any considerable number of Greeks to enlist for such a cause, — but he hired some on the understanding that they were to serve against Miletus, and others ostensibly for a campaign against the Pisidian marauders on the southern borders of his province.

7. Not satisfied with bringing into his service individual Greeks, he also negotiated with the Spartan government. He had good reason to hope for the support of this the strongest state in Greece, since it was to the aid which he had given Lysander, in the closing years of the Peloponnesian War, that Sparta owed her supremacy. The government of Sparta, unwilling to refuse his request, and yet not daring to offend the king, pretended to believe that they were helping him merely against his border enemies, and sent 700 men under Chirisophus, with ships, to the coast of Cilicia, hoping that they could give satisfactory explanation of their action whether Cyrus or the king proved successful.

### *The Expedition*

8. In March, 401 B.C., Cyrus set out from Sardis on the famous march to Babylon. He had collected from his garrisons in the Ionian cities all the Greek troops that were not required for their defense, and joined with them the forces which he had withdrawn from the siege of Miletus. Proxenus and other recruiting officers had come to Sardis with their levies, while still others joined the army on the march. Altogether Cyrus's Greek contingent numbered nearly 11,000 heavy-armed men, and over 2000 light-armed. The cavalry numbered only about forty. By far the greater part were Peloponnesians, many coming from Arcadia. In addition there was an army of 100,000 natives.

9. So well had Cyrus masked his plans that no word reached the king to rouse suspicion until the expedition was ready to

start. Then Tissaphernes, guessing from such extensive operations that some greater enterprise than a Pisidian campaign was on foot, hastened to warn the king, who at once began counter preparations.

10. At Tarsus in Cilicia, where four centuries later St. Paul was born, the Greeks, suspecting that they were being led against the king, refused to go any further; but through the craft of Clearchus, — who alone was in Cyrus's confidence, — and upon the declaration of Cyrus that he was marching against his enemy Abrocomas, who, as he had heard, was at the Euphrates, they finally yielded, their anger being further mollified by an increase of fifty per cent in their monthly wages.

11. At Issus Cyrus was joined by Chirisophus with his 700 Spartans (§ 7) and by reënforcements of native troops. When he reached Thapsacus on the Euphrates, he told the Greeks — what was doubtless clear enough to them before this — that he was leading them to Babylon to attack the Great King. Their objections this time were easily overcome by promises of generous rewards and of pay in full until they should again set foot in Ionia.<sup>1</sup>

12. As they approached Babylon and the king failed to appear, — even allowing them to advance unmolested through a narrow passage between the Euphrates and a trench which he had built for the express purpose of barring their progress, — they became more and more confident that he was afraid to meet them. Consequently the whole army grew careless, neglecting all discipline, and marching in great disorder, while the arms of many of the soldiers were carried on wagons or on beasts of burden.

### *The Battle*

13. Suddenly one forenoon, when they were near the village

<sup>1</sup> Mercenary troops were usually paid only for such time as their services were needed, and if they were far from home when dismissed, they had to make their way back as best they could.

of Cunaxa,<sup>1</sup> a scout came riding up at full gallop, crying out in Greek and in Persian that the king was near at hand with a great army all equipped for battle. In confusion and haste they armed themselves and drew up in fighting array. The Greek contingent, commanded by Clearchus, held the right wing, next the Euphrates; Cyrus with a bodyguard of 600 mounted Persians was at the center, and Ariaeus in command of the native infantry was stationed on the left. According to all ancient authorities the king's army was several times as large as his brother's, his numbers being variously stated from 400,000 to 900,000. His line was so long that the center was beyond the extreme left of Cyrus.

14. In spite of the king's superiority in numbers, the little army of Greeks might have won the battle for Cyrus, had it not been for the failure of Clearchus to obey Cyrus's command and for the inexcusable rashness of Cyrus himself. In accordance with the rule of Greek tactics not to expose the right, or unshielded, side to the enemy, Clearchus had drawn up his troops with the right flank protected by the river (see plan, p. 90). When Cyrus directed him to lead the Greek army against the enemy's center, — because there the king was stationed, and if he were routed or killed, the victory was secure, — Clearchus felt afraid that in case he moved away from the river he might be attacked on flank and rear; accordingly he disobeyed orders and charged the left wing, which was opposite him. To this mistake he immediately added another; for when the king's left speedily took to flight, he foolishly pursued, thus withdrawing the best part of Cyrus's army from the conflict, while he left the king's center and right free to surround Cyrus's native force.

15. Seeing the success of his Greek division, Cyrus was more confident than ever of victory, and the men round him began to

<sup>1</sup> Plutarch (*Life of Artaxerxes*, 8) is the only ancient writer who gives the name of this village.

salute him as king. Artaxerxes meanwhile, having no antagonist before him, since Cyrus's line was not long enough to reach even to the center of his vast force, began to wheel his right round to encircle his foe. To prevent this maneuver, Cyrus with his bodyguard of 600 horse rushed upon the 6000 horse who guarded the king and put them to rout. Many of his guard pursued the fugitives, leaving Cyrus in the midst of the enemy with only a handful of his most trusty men, the so-called "Table Companions," about him. Presently he caught sight of his brother. In a perfect transport of hate, casting all prudence to the winds, he darted furiously upon him and inflicted a slight wound with his lance. But the odds were against him, and soon, being himself hit and falling from his horse, he was slain with all his companions. This settled the struggle, for, although the Greeks were again victorious in a skirmish, the native army of Cyrus fled, and his camp was pillaged.

### *The Return Journey of the Greeks*

16. It was not until the next morning that the Greeks learned of the death of Cyrus. This news filled them with dismay. Nevertheless, putting on a brave front, they offered to make Ariaeus, the commander of Cyrus's native army, king of Persia. Knowing that the nobles would never consent to be ruled by a man of his social rank, he refused to fight for the crown, declaring that he meant to start for the coast on the next morning and offering to take the Greeks with him. They accepted his offer, having previously refused to surrender their arms at the king's demand.

17. On their first day's march together they saw evidences that the king's army was not far distant. Heralds came the following morning to propose a truce, and guides, sent by the king, conducted them to villages where they obtained quarters for several days in the midst of plenty.



While they were here, Tissaphernes made a covenant with them, in the name of the king, in which he promised to conduct them back home, and to furnish constantly during their march an opportunity for them to buy provisions, while they on their part were to refrain from injury to the country through which they passed. Their departure was delayed, however, for three weeks while Tissaphernes was making his preparations for the journey, and during this time a coldness sprang up between the Persians under Ariaeus and the Greeks, due to the frequent messages the former received from their kindred and the promise given them by the king not to harbor against them any ill will for their part in the expedition of Cyrus. The Greeks suspected that treachery was on foot, and these feelings of distrust continued after the march was begun.

FIG. 2. — Persian king, wearing a long robe (*κάρδus*) and upright tiara. One attendant has a flap to keep off flies, the other a parasol. Above is the symbol of Ahura Mazda, god of light. Bas-relief from Persepolis, one of the capitals of ancient Persia.

18. Their suspicions cannot have been lessened when Tissaphernes, instead of marching toward Ionia, led them to the east across the Tigris at Sittace. From there a march of about two weeks brought them to the Zapatas River (the Great Zab). By this time the hostility between the Greeks and the native army was so pronounced that Clearchus arranged with Tissaphernes for a conference of the officers on both sides, that the cause of the suspicions might be removed. Accordingly,

with considerable reluctance the Greeks allowed four generals and twenty captains to accompany Clearchus to the tent of Tissaphernes, some three miles away — the Greek army having regularly during the march encamped that distance in the rear of the Persians. About 200 unarmed privates went along with them as an escort.

19. When they reached the appointed place, the five generals were invited into the tent of Tissaphernes, while the captains remained outside. In a few moments, at a given signal, the generals were seized and bound, to be taken away to the king, and the Greeks outside were fallen upon and killed. Xenophon mentions only a single survivor, who returned desperately wounded to the Greek camp to tell what had happened.

20. Tissaphernes appears to have believed that under the shock of such a calamity the Greek army would readily surrender. If he had attacked them with his whole force before they had recovered from their first feelings of dismay and terror, it seems probable that he might have overpowered them, but his demand for the surrender of all their arms, on the ground that whatever had belonged to Cyrus must now belong to the king, was met with defiance. Nevertheless, they did not fail to realize their appalling situation, as is clear from Xenophon's touching description at the beginning of the third book of the *Anabasis*.

21. The man who, more than all others, was to rescue them from their danger and lead them back to Greek lands, with but comparatively light losses, was Xenophon. Having joined the expedition merely as a friend of Proxenus, without any position in the army, even as a private soldier, he showed himself at this crisis more worthy of being a general than the generals themselves. Awaking in the night from a dream which he took to be of good omen, he called the officers together, and by his earnestness, eloquence, and tact filled them with new hope. Five generals were chosen, of whom Xenophon was one, to take the places of those who had been seized. At dawn the whole army was assembled for the purpose of ratifying the action of

the officers, and of considering their future course. Several officers addressed them, but it was Xenophon who most of all inspired them with courage, and suggested the measures which must be taken for their march.

22. The difficulties of their journey proved greater than those through which they had already passed. Tissaphernes, with his Persian army, harried them constantly until they reached the

country of the Carduchians, a warlike race, who took advantage of every opportunity afforded by their steep mountains and difficult roads to work harm to the invaders; while in their march through Armenia their sufferings from hunger, cold, and snow were intense. Many a time they were rescued from a dangerous situation by the good sense and the tactical genius of Xenophon, and finally, in the early spring of 400 B.C., a year from the time of their departure from Sardis (§ 8), nearly 10,000 survivors reached Greek civilization again at Trapezus, the modern Trebizond, on the Black Sea. There they remained a month, recuperating from their hardships, not failing to pay their vows to the gods who had brought them on their way, and celebrating their deliverance by athletic games.

FIG. 3. — Persian soldier, wearing a soft cap, tunic, trousers, and shoes, and armed with a spear, short sword (*akivákye*), and a bow-case containing bow and arrows. Cp. Fig. 1, p. 13. Bas-relief from Persepolis.

23. In their journey along the coast to Byzantium (Constantinople), many dangers beset them, arising partly from the fears of the peoples, both Greek and Asiatic, through whose territory they passed, and partly from their own lack of discipline, and the intrigues of some of their officers. Xenophon maintained his ascendancy over them, and at Harmene, near Sinope, would have been elected the sole commander if he had not positively declined the honor. At Heraclea, owing to dissension, the army divided, part

continuing their journey by water, part by land; but at Calpe they were reunited, the narrow escape of one division from annihilation showing them the necessity of union. At Byzantium, having been grossly deceived by the Spartan admiral in command there, they forced an entrance into the city, and would doubtless have given it over to pillage had not Xenophon's persuasive oratory demonstrated to them the utter folly of incurring the enmity of Sparta, which was then supreme in the Greek world. Outrageously treated a little later by the Spartan harmost or governor of Byzantium, they were glad to enter the service of Seuthes, king of Thrace; but although he was firmly established in his kingdom by their assistance, he failed to carry out his promises of generous pay and rewards. Fortunately, just at this time (spring of 399 B.C.), Sparta was beginning a campaign in aid of the Greek cities of western Asia Minor against the designs of Persia. Thibron, who was in command of this campaign, needing troops, took the remainder of the Cyreans, about 6000 in number, into his pay. Xenophon led them to Pergamus, and there delivered them to their new commander, under whom they were united with other Greeks, and ceased to exist as a separate body.

24. Although the death of Cyrus was a misfortune for the Greeks who had accompanied him, for Greece as a nation it was doubtless an advantage. With his energy, talent for organization, understanding of the Greeks, and ability to attach great numbers of them to himself, he would probably have been able to reduce the whole country to dependence on Persia, and thus to avenge the defeats suffered by his ancestors nearly a century before when the immense armies of Darius and Xerxes invaded Greece.

### *Lessons of the Retreat*

25. The expedition was a failure in its immediate purpose — namely, to win the throne for Cyrus and secure ample fortunes for the Greeks who participated in the venture. Still the fact

that a Greek army of only a few thousand men could escape from the very heart of the king's country—always defeating or outwitting the barbarians wherever they came into conflict with them, and themselves suffering only slight loss—taught the Greeks the utter incapacity of the Persians in warfare, a lesson of the greatest significance which they were not slow to comprehend. Persia had hitherto been considered impregnable. From this time dreams of the conquest of the empire fired the ambition of Greek statesmen and military leaders. The first manifestation of this new idea is seen in the war which Sparta undertook in 399 B.C. (§ 23) against Persia. Agesilaus, who was given charge of this war in 396 B.C., was planning, with the coöperation and advice of Xenophon, to lead his army against the king at Babylon, when he was recalled to Greece (394 B.C.) to carry on a war against the enemies of Sparta at home. Jason of Pherae, Philip of Macedon, and others cherished the same ambition to overthrow the Persian power, but it remained for Alexander the Great, king of Macedonia 336–323 B.C., to achieve what others had only dreamed.

26. As Holm points out (*History of Greece*, III. 2 ff.), the successful retreat shows the national character in a more favorable light than any other exploit of the Greeks. This body of 10,000 men was a marching democracy, not a military monarchy or even oligarchy. They chose their own officers, and generally gave them ready obedience. If at times a lawless spirit broke out among them, it was quelled not by harsh military measures, but by an appeal to their reason and common sense, in a meeting of the whole army, at which any man, officer or private, was free to express his views. Plans proposed by the officers on any matter of consequence were likewise laid before the soldiers for thorough discussion, and were then put to a vote for acceptance or rejection. They remained faithful to their national religion, trusting to signs and omens which they believed indicated heaven's will, and conscientiously performing the usual sacrifices, and paying their vows to the gods. There

were representatives in the army from almost every state in Greece, the majority being adherents of Sparta and opposed to Athens, yet they sank their local prejudices sufficiently to follow the Athenian Xenophon as their real leader, although the nominal commander was Chirisophus, a Spartan. In fact, the conduct of the Ten Thousand on the retreat—a retreat which Ruskin<sup>1</sup> calls “more honourable than a hundred victories”—shows that they were no unworthy sons of the heroes who had defended the home land in the days of Marathon, Salamis, and Plataea.

## LIFE OF XENOPHON

**27.** Our knowledge of the expedition of the Ten Thousand is derived almost wholly from the vivid account of it written by Xenophon. An eyewitness of the events which he describes, a sharp observer with a taste for details, possessed of an abundant sense of humor, and writing in a clear, straightforward, easy style, he has given us in his *Anabasis* both a reliable source of information about an important episode in Greek history, and a picturesque story full of human interest.

**28.** The main facts in Xenophon's life are known through casual statements made in his own writings, but only a few of them admit of being dated with exactness.

Judging from passages in the *Anabasis*<sup>2</sup> in which he speaks of himself as if he were a young man at the beginning of the retreat of the Ten Thousand, in the fall of the year 401 B.C., we may infer that he cannot have been born earlier than 431. It is not likely, either, that he was born later than 429 or 428, since all his acts and words are those of a man in full maturity. He was a native of Erchia, some seventeen miles east of Athens, and was thus a fellow townsman of the celebrated orator and teacher, Isocrates. His family was in easy circumstances, and

<sup>1</sup> In a note found among his manuscripts. See his *Works*, edited by Cook and Wedderburn, vol. 23, p. 162.

<sup>2</sup> For example, p. 143, l. 13 f.; p. 145, l. 12.

he doubtless enjoyed the best educational and social advantages of the time.

The story of his first meeting with Socrates is told by Diogenes Laertius in his brief *Life of Xenophon*. Xenophon, who was a modest and handsome youth, was met one day in a narrow street by the old philosopher, who held up his staff to bar his passage, and asked him where various commodities could be bought. The lad had a ready answer for every question; but when Socrates inquired where men were made fair and good, he hesitated. "Follow me, then, and learn," rejoined Socrates. From that time he was a follower of the sage as pupil and friend,<sup>1</sup> probably for ten or fifteen years, until he left Athens to join the expedition of Cyrus in the early spring of 401 B.C.

29. Whether he took any part in politics during these years at home is not known. It has been thought that his aristocratic leanings may have led him to act, or at least to sympathize, with the short-lived rule of the Four Hundred in 411 B.C.; but it is clear from his writings that tyranny, such as was practiced by the Thirty, in 404-403 B.C., received no support from him. Being unable to cast in his lot with the democracy, — perhaps, too, feeling that Athens, which had lost her independence in the Peloponnesian War, offered little opportunity for a career, — he appears to have welcomed the invitation, which came from his friend Proxenus, to seek his fortune with the generous prince Cyrus.

30. That any association with Cyrus, through whose aid largely the Spartans had been enabled to conquer Athens in the recent war (§ 7), would be likely to discredit him with his fellow citizens, was pointed out by Socrates, who accordingly

<sup>1</sup> The story that his life was saved by Socrates at the battle of Delium (424 B.C.) probably arose by confusion with the narrative in Plato's *Symposium* (220, 221), where Alcibiades relates that he himself was once rescued by Socrates, and that at another time, on the flight of the Athenians from the field of Delium, he had been a witness of Socrates's remarkable courage.

advised him first to consult the oracle of Apollo at Delphi. But the self-reliant young man made up his mind for himself, and, instead of asking the oracle whether he should go or not, inquired to what gods he ought to sacrifice in order to be most successful in his undertaking. At the outset he had no idea of Cyrus's treasonable plans against his brother (§§ 5, 6), but the opportunity for a few years of travel and adventure, combined with the probability, which was held out to him by Proxenus, of gaining a handsome fortune, appealed irresistibly to his active, practical mind.

**31.** Until several of the Greek officers, including Proxenus, were entrapped by Tissaphernes at the Zapatas (§§ 18, 19), Xenophon played no important rôle in the army. That he was able in a single night (§ 21), in spite of his youthfulness and his comparatively slight experience in war, to become the acknowledged leader of the retreat, over the heads of older men who were soldiers by profession, speaks well not only for his native ability, but also for the value of the Athenian education and training. Although he was distrusted at times, and some of his Boeotian and Peloponnesian comrades, jealous at an Athenian's success, intrigued against him, his eloquence, good judgment, ready wit, and quick insight always triumphed (§§ 22, 23). He won the affection of his men by his care for their comfort and his willingness always to share in their toils and hardships. Certain modifications in the tactics of Greek armies arose from the experiences of the Ten Thousand, and it is likely that some of the maneuvers of the retreat were suggested by Xenophon.

**32.** In March, 399 B.C., he turned the remnant of the army over to Thibron (§ 23). Whether he himself remained with it or returned to Greece, is not known. It is probable that about this time he was banished from Athens for his participation in the expedition of Cyrus. Thus the fears of Socrates (§ 30) were shown to have been well grounded; indeed, Xenophon says in one of his works, written several years later, that those who failed to heed the advice of Socrates lived to repent of their



folly. That this action of his fellow citizens caused him great sorrow is clear from his remark that exile is one of life's hardest misfortunes.

33. By the end of the year 399 B.C., at any rate, he appears to have been with the army of Thibron, and perhaps he had not left it. He served under Thibron's successors, Dercylidas and Agesilaus (§ 25), accompanying the latter to Greece in 394 B.C., and being present with him at the battle of Coronea, in which his own country, with other Greek states, was pitted against Sparta. Whether he actually took part in the battle or not, the fact that he was an exile seems, in the eyes of the ancients, to have freed him from all blame for participation in a war against his country. He himself betrays no sting of conscience, and no word of criticism of his conduct is found in any other writer.

34. After the battle of Coronea he went with Agesilaus to Sparta, where he was probably joined a little later by his wife, Philesia, whom he had married in Asia, and their two sons, Gryllus and Diodorus. These boys were brought hither, at the suggestion of Agesilaus, to be reared under the Spartan system of education. Although Xenophon owed to his Athenian training many of the qualities which had enabled him to acquire and maintain his influence over the Ten Thousand, he had a strong belief in the efficacy of the stricter Spartan methods, and wished his sons to have the benefit of them.

35. In a few years, probably about 387 B.C., he was sent as a colonist to Scillus, near Olympia, in Elis. The Spartans gave him a house and land, and near his home he bought an estate on which he built a temple to Artemis, and celebrated an annual festival in her honor. Here he lived for many years as a well-to-do country squire, having leisure for writing, entertaining his friends, and hunting. That he was happy in his home may be inferred from the ideal pictures of married life which he sketches in his writings. He was not altogether out of touch with the world, either, since once in four years the fes-

tival of Zeus brought together at Olympia throngs of men, representing every calling, from all parts of Greece and the colonies. Literary men — orators, historians, poets — took advantage of these great gatherings to recite their works, and artists exhibited their masterpieces. Many such men, with politicians and statesmen, may have been entertained by Xenophon at his home, which was only two or three miles away. We may be sure that he had his horses and dogs, to the training of which he devoted no little attention. The earliest important works we possess on the subjects of hunting and horsemanship are by his hand.

36. Not long after the battle of Leuctra (371 B.C.), in which Sparta lost her position as the supreme state in Greece, the Eleans drove out of their country the unwelcome colonists whom Sparta had imposed upon them. Xenophon and his family, being obliged to leave their pleasant home at Scillus, removed to Corinth.

In 369 B.C. Athens became allied with Sparta against the dominant power of Thebes, and about this time the decree of banishment against Xenophon was revoked. There is no evidence that he returned to Athens to live, although he may have gone there at different times to get material for use in his writings. That he cherished no bitterness against his country is seen by his permitting his sons to fight in the Athenian cavalry. In a skirmish preceding the battle of Mantinea (362 B.C.) Gryllus was slain. Diogenes Laertius says that Xenophon was sacrificing, with a garland on his head, when the news was brought to him of his son's death. Thereupon he took off the garland; but being told that he fell nobly, he replaced it, and merely said, without shedding a tear, "I knew that my son was mortal."

Xenophon probably died at Corinth about 354 B.C. The latest date referred to in his works, if we assume the treatise *On the Revenues* to be genuine, — and it is thoroughly in his style, — is 355 B.C.

37. Among Xenophon's most prominent characteristics was

his piety, in which he heartily assented to the orthodox beliefs and practices of his time. He would not undertake any matter of importance until the will of the gods had been ascertained through omens obtained by sacrifice. At the time when he was offered the sole command of the Ten Thousand (§ 23), he appreciated the honor, and would have liked to accept the office, but since the gods vouchsafed only unfavorable omens in answer to his inquiries as to what course he should adopt, he felt it necessary to decline. While he believed in oracles, dreams, and signs like sneezing, he also emphasized the value of prayer, and he had faith in the goodness of the gods and in the immortality of the soul.

38. He was something of a hero worshiper in his attitude toward Socrates, Cyrus, and Agesilaus. These men of genius had great influence over him, and in his admiration for their good qualities he was blinded to their faults.

His affection for his wife is probably reflected in the beautiful womanly characters he portrays in the *Oeconomicus* and the *Cyropaedia*; and the charming, lifelike description of the boy Cyrus in the latter work may well have been drawn from the lives of his own sons. The warmth of his friendship is illustrated by his loyalty to his friend Proxenus.

Xenophon's sense of humor is seen often in the *Anabasis*, for instance, in the third book, when, in order to minimize the disadvantage of a lack of cavalry, he exaggerates the dangers to which horsemen are exposed, and again in the picture he gives, at the end of the fourth book, of races on the slope of a hill so steep that many of the horses, riders and all, rolled over and over going down, but had hard work to get back at a slow walk.

Although he was for a number of years a follower and hearer of Socrates, he did not have a philosophical mind, and the wise man's teachings appealed to him only as they could be applied to everyday living. In all the occupations of life he demanded adequate knowledge, believing that knowledge led to virtue, and that virtue alone made a life worth living. He had the Greek

love of beauty, justice, and temperance or self-control. From his military experience he felt the need of good discipline, and seeing that the democracy at Athens was unable to secure a stable government, he became convinced that one head or king was necessary. The result was that he looked to Sparta, with its cut-and-dried system of education and training, as his model state, and was prejudiced against Athens.

39. As a historian he was guided by a Socratic love of truth and accuracy. He has been severely criticised for his neglect of important events, such as the founding of Megalopolis and of Messene; but as Holm remarks (*History of Greece*, III. 14 f.), he had no gift for universal history, and sometimes failed to comprehend the significance of matters of which he had no personal knowledge. The charge that he was partial to the Spartans is not altogether undeserved, but he blamed them for their oppression of Thebes, and told other truths not pleasant for them to read. Although he was not always able to sink personal or political prejudices, yet on the whole he is "a candid, amiable writer, who, as a genuine Socratic, eschews all phrase making, and his critics themselves recognize his excellence by reproducing his best narratives at length."

40. There is no authentic likeness of Xenophon in existence. Raphael's fresco, called "The School of Athens," in the Vatican at Rome, gives at the left of the center of the picture an imaginary representation of Socrates and half a dozen of his pupils and followers, including Xenophon. Socrates<sup>1</sup> has the uncomely features attributed to him by Alcibiades in Plato's *Symposium* (215), while Xenophon, a fair and modest young man, stands leaning on his elbow, intently drinking in the words of the great teacher.

#### *Xenophon's Literary Activity and Influence*

41. Xenophon must be regarded chiefly as a literary man. Great as his achievements were with the Ten Thousand, no

<sup>1</sup> See Fig. 45, p. 141.

other writer of that time mentions him in connection with the expedition, and we should never have heard of him but for his own writings. Although he cannot be called an author of the highest rank, he was the first versatile Greek writer, including in his works history, travels, biography, memoirs, practical philosophy, romance, theories of government and of household management, military tactics, and handbooks on horsemanship, cavalry maneuvers, and hunting.

42. The *Anabasis*, in seven books, shows Xenophon at his best, narrating details of which he was a witness, and for which he must have made copious notes on the march. Only the first book describes the anabasis proper,—the “march up” to Babylon,—the remaining books being devoted to the retreat, and the adventures of the Greeks until they joined Thibron (§ 23). Sophaenetes, one of the Greek generals with Cyrus, and a Syracusan, Themistogenes, who is mentioned as the historian of the expedition at the beginning of the third book of Xenophon's *Hellenica*, also wrote about the adventures of the Ten Thousand, but their works are not preserved, having doubtless been superseded by Xenophon's superior account.<sup>1</sup>

The *Anabasis* was probably not published till after Xenophon left Scillus (§ 36). If, as some have held, the work was written to justify Xenophon for his conduct in joining Cyrus, the enemy of his country, the purpose was certainly well concealed. It is more likely that we can take the book for what it purports to be—a plain, unvarnished tale of a remarkable episode in Greek soldiering, which gave the world a new idea of Persian impotency.<sup>2</sup>

<sup>1</sup> It has been thought by some that Themistogenes was a fictitious name under which Xenophon published his *Anabasis*, and by others that Themistogenes, not Xenophon, was the author of the work, but the style is clearly Xenophon's, and the reference to Themistogenes in the *Hellenica* (3. 1. 2) can be most easily explained on the assumption that Xenophon's *Anabasis* had not then been published.

<sup>2</sup> Xenophon's other works may be briefly described:

The *Hellenica* is the only trustworthy and clear account we have of Greek

43. Xenophon was not trained for a literary career, and his style shows great unevenness; for, while his practical nature led him to tell what he had to say with perfect simplicity and clearness, he was under the influence, to some extent, especially affairs from 411 to 362 B.C. The first two books were probably published before Xenophon left Athens to join Cyrus, and were intended as a continuation of Thucydides's history of the Peloponnesian War; but the work was not completed until the last years of his life.

The *Cyropaedia*, written in his old age, sets forth Xenophon's ideas of a perfect government. Cyrus the Great, king of Persia 558-529 B.C., is the hero, but Xenophon makes no pretense of confining his story to actual history. Most of the details in the organization of his model state were borrowed from Sparta, and many of the characteristics of the hero were suggested by the best traits of Xenophon's friends, Cyrus the Younger and Agesilaus. As a political and moral romance the *Cyropaedia* has been likened to Fénelon's *Télémaque*, and the noble, manly, but impossibly good characters of Cyrus and some of his officers have suggested a comparison with the tales of King Arthur and his Round Table. Mixed with much that is dry and uninteresting are many delightful episodes, among them the earliest love story in European literature.

The *Memorabilia* gives us the best idea we have of Socrates the man as distinct from the philosopher. It was probably written not long after Xenophon's return to Greece with Agesilaus (§ 33), and its purpose was to show, by drawing a true picture of Socrates's life and beliefs, the injustice of the charges under which he had been condemned to death in 399 B.C. Socrates's deeper philosophical doctrines were beyond the comprehension of Xenophon, but his practical teachings are here presented in a series of actual conversations between himself and his friends, some of which Xenophon had heard and others of which he reports at second hand. The well-known allegory on the choice of Hercules between a life of ease and pleasure on the one hand, and a life of virtue and usefulness on the other, occurs in the first chapter of the second book.

The conception which we gain of Socrates from the *Memorabilia* is supplemented by the *Oeconomicus* and the *Symposium*. The former shows Socrates's interest in practical agriculture and household management, although many of the views expressed are doubtless Xenophon's own, as it is hardly likely that Socrates was intimately acquainted with country life. It gives the best picture in Greek literature of the relations between husband and wife. Socrates is told by his friend Ischomachus how he had trained his young wife to be a worthy helpmate, persuading her to leave off high-heeled boots and

in his later years, of Isocrates and his rhetorical school, and he lacked the literary training or sagacity which would have enabled him to avoid an inartistic mingling of the two styles.

paint, to take good care of the slaves when they were sick, etc., until she at last became his own wisest judge and critic. The *Symposium* portrays Socrates on the lighter side, as a guest at a banquet, where he discourses on love and beauty. It gives a good notion of the frivolous talk and entertainments indulged in on such occasions at Athens.

The *Agesilaus* is a panegyric on Xenophon's friend, the Spartan king.

The *Hiero* represents the tyrant Hiero of Syracuse setting forth the dangers of absolute power, and the poet Simonides advising him how to rule justly and so as to win the affection and devotion of his people.

The *Constitution of Sparta* is not so much an account of the Spartan government of Xenophon's day as an encomium on the institutions of Lycurgus, many of which had passed away.

The pamphlet *On the Revenues* was probably written in 355 B.C., being thus the latest of Xenophon's works. It is a socialistic tract aiming to show how the Athenian revenues could be sufficiently increased so that every citizen, rich and poor alike, might receive daily from the state a free gift of three obols (equivalent to nine cents, but with a purchasing power several times greater), a sum which would relieve the poor and return to the rich good interest on their taxes. Such an impractical and dangerous proposition is surprising, coming from Xenophon, who had no sympathy with demagogues. The book contains a valuable description of the silver mines of Laurium in southern Attica. The view is expressed that the value of silver is unchanging, even as compared with gold. This tract shows that Xenophon in his later years had given up his earlier prejudices against Athens.

We have also three technical treatises by Xenophon. One, *On Hunting*, deals with the breeding and training of dogs, the hunting of hares, boars, and other game, the use of hunting nets, etc. In this, as in all his works, Xenophon's piety shines out; he advises opening the hunt with prayer to Apollo and Artemis. The *Cavalry General* was written in the desire to improve Athenian cavalry operations. The third treatise, *On Horsemanship*, gives instruction in buying and training horses, showing incidentally that the risky nature of a horse trade is no new thing. All these technical works are of interest chiefly to the antiquarian, although they were of practical value when written.

Of two other works which have come down to us under Xenophon's name, one, the *Constitution of Athens*, is certainly not by him, and the other, the *Apology of Socrates*, is not considered genuine by most scholars.

Nevertheless, he is, as Dakyns says,<sup>1</sup> "a sweet-tongued talker, a wise man and a good, whose style reminds us of the Vicar of Wakefield."

His language is Attic, but he admitted many Ionic, Doric, and poetical words, also words taken from the dialect of the people; and in grammatical constructions he frequently departed from the best Attic usage. Every one of his works contains many words not found elsewhere in his writings or in any other Attic author. These departures from pure Attic cannot be wondered at when we remember that he left Athens at the age of about thirty, and was associated henceforth with men from other parts of Greece.

In spite of these faults his works were popular, and exerted a great influence on the development of Attic known as the Common Dialect, which was spoken and written by educated persons in Greece and elsewhere from about the time of Alexander.

44. The Romans were specially fond of Xenophon, as they could read him easily, and his subjects were of interest to them. We learn from Cicero<sup>2</sup> that Scipio Africanus the Younger always had a copy of Xenophon's *Cyropaedia* by him. Mark Antony was familiar with the *Anabasis*. When his army was in distress during his Parthian campaign, he was heard to exclaim repeatedly, "O the Ten Thousand!" apparently admiring the success of their retreat, although they had a longer distance to travel and a more powerful enemy to contend with.<sup>3</sup>

Cicero cannot say too much in Xenophon's praise. As a young man he translated the *Oeconomicus*,<sup>4</sup> and in his *De Senectute*<sup>5</sup> he gives a free rendering of a passage in the *Cyropaedia*<sup>6</sup> on the immortality of the soul. The discourse of Xenophon, he says,<sup>7</sup> is sweeter than honey, and the Muses spoke with his voice. Quintilian, one of the best of Roman critics, mentions<sup>8</sup>

<sup>1</sup> *The Works of Xenophon*, translated, I. cxlvi.

<sup>2</sup> *Tusculanae Disputationes*, 2. 62; *Epistulae ad Quintum Fratrem*, I. I. 23.

<sup>3</sup> Plutarch, *Life of Antony*, 45.

<sup>4</sup> *De Officiis*, 2. 87.

<sup>5</sup> 79-81.

<sup>6</sup> 8. 7. 17-22.

<sup>7</sup> *Orator*, 32 and 62.

<sup>8</sup> 10. I. 82.



the unaffected charm of his style, as if his speech had been molded by the Graces.

Caesar, in his *Gallic* and *Civil Wars*, writes in a simple, conversational style, clear and elegant, which may have been influenced to some extent by Xenophon. His Roman predecessor in the writing of personal memoirs was Quintus Lutatius Catulus, whose book, as we learn from Cicero,<sup>1</sup> was composed in an easy, Xenophontean style.

45. Greek writers, too, in the Roman period, were admirers of Xenophon. Dionysius of Halicarnassus,<sup>2</sup> who ranks high among Greek literary critics, accords to him, to be sure, faint praise in comparison with Herodotus; but Dio Chrysostom<sup>3</sup> says that he is sometimes moved to tears by Xenophon's words of exhortation, and he advises students of oratory to study his writings. Polybius<sup>4</sup> speaks of the retreat of the Ten Thousand under Xenophon as one of the causes leading to Alexander's campaign in Asia, and Eunapius, a historian and biographer of about 400 A.D., declares that Alexander the Great would not have become great but for Xenophon.

Plutarch, in several of the *Lives*, refers to Xenophon as one of his sources of information. Arrian, who lived in the second century after Christ, took Xenophon as his model both in his life and in the variety and character of his writings, so that he was even called "the younger Xenophon." One of his works was the *Anabasis of Alexander*. Xenophon of Ephesus, of the third century A.D., wrote a romance, *Ephesiaca* (Ephesian Adventures), of the love of Habrocomes and Anthea, which in one or two features reminds us of the story of Romeo and Juliet. He imitates, to some extent, the style of Xenophon the Athenian, and the names of the lovers appear to be a reminiscence of Xenophon's tale, in the *Cyropaedia*, of Abradatas and Pan-

<sup>1</sup> *Brutus*, 132.

<sup>2</sup> *De Compositione Verborum* (On the Arrangement of Words), 10; *Epistula ad Cn. Pompeium* (perhaps a freedman of Pompey the Great), 4.

<sup>3</sup> *Orationes*, 18.

<sup>4</sup> 3. 6. 9 f.

thea, the first love story in Greek literature. Numerous other writers of antiquity make mention of Xenophon, and some were undoubtedly influenced by his style.

46. By about 400 A.D. Greek learning had largely died out west of the Adriatic, and was not revived until near the close of the fourteenth century, when a Greek, Manuel Chrysoloras, became professor of Greek at the University of Florence. In the fifteenth century some parts of Xenophon were translated by Italians. The *Oeconomicus* was specially popular. Upon it Leon Battista Alberti modeled the third book of his *Treatise on the Management of the Family*, and he expressly states that he has sought to reproduce the simplicity and purity of Xenophon's style. Matteo Palmieri in his *Vita Civile* also drew not a little from the same source.

The earliest printed edition of any work of Xenophon was published in Latin, at Milan, in 1467. The *Hellenica* was the first of Xenophon's works to be printed in Greek, being published by the famous house of Aldus, at Venice, in 1503. The oldest manuscripts we have were not written before the twelfth century.

47. The Englishmen of Queen Elizabeth's time were fond of Xenophon. Sir Philip Sidney, in his *Apologie for Poetrie*, ranks Xenophon's Cyrus with the great generals and heroes of the world, and calls the *Cyropaedia* "an absolute heroicall poem," while Lord Bacon, who mentions Xenophon several times with high praise in *The Advancement of Learning*, speaks<sup>1</sup> of him as "the young scholar" whose retreat with the Ten Thousand through the heart of the king's country astonished the world and furnished the inspiration for the achievements of Alexander.

48. In our own day Xenophon has been highly praised as a military expert. Colonel Theodore A. Dodge says in his *Alexander*<sup>2</sup> that "the soldier of greatest use to us preceding Alexander was unquestionably Xenophon," and he calls him<sup>3</sup> "the father of the system of retreat, the originator of all that

<sup>1</sup> I. 7. 30.

<sup>2</sup> p. 101.

<sup>3</sup> p. 105.

appertains to the science of rearguard fighting." In the *Cyropaedia* Xenophon describes theoretical tactics which were in advance of the best military science of his day and were first put into practice, with great success, by Philip and Alexander of Macedon.

## THE ARMY OF CYRUS

### *The Native Forces*

49. Cyrus led against his brother, the king, an army of about 100,000 Asiatics and nearly 13,000 Greeks. The native army was recruited not only from his province of Lydia, Phrygia, and Cappadocia, but also from the other states of western Asia Minor over which his military command extended (§ 3). There were consequently many nationalities represented, and, according to Persian custom, each nationality formed a separate unit in the whole organization, being armed and equipped in its native fashion. The contingent of one district would be archers, that of another, slingers; while yet other groups would be composed of spearmen, or of warriors with a combination equipment of bow, quiver, and spear, or, in some cases, of bow, quiver, and battle ax. A dagger or short sword (*ἀκινάκης*) was worn by many, if not by all.

FIG. 4. — Persian archer. He wears a long robe (*κάρβυς*), and has the case for his bow and arrows strapped over his shoulder. Cp. Fig. 3, p. 20. Frieze from Susa, one of the residences of the kings of Persia; now in the Louvre.

50. The bas-reliefs which have been found among the ruins of ancient Persian palaces show us that the defensive armor of Persian foot soldiers was usually limited to a shield, but they wore caps, long jackets, trousers, and shoes, thus presenting a great contrast to

Greek troops (cp. Fig. 3, p. 20, with Fig. 11, p. 55). The Chalybes, through whose territory the Ten Thousand marched on the retreat, were armed more nearly like Greeks, having linen corselets, helmets, greaves, long spears, and short cutlasses.

51. Perhaps the most efficient division of Cyrus's native army was the cavalry, 600 of whom formed his bodyguard. They were armed with corselets, thigh pieces, and helmets, carried spears and cutlasses, and their horses were protected by frontlets and breast pieces. Cyrus had also about twenty war chariots, armed under the axles and on the hubs with scythes, which, while terrible in appearance, were not effective in battle, as an enemy found it easy to avoid them.



FIG. 5. — Horse's frontlet and breast piece. Wall-painting from a tomb near Paestum in Italy, now at Naples.

52. Naturally the promiscuous collection of soldiers of various nationality which made up any large Persian force was not capable of being reduced to good discipline. Fighting, too, for a master of different race from their own, they lacked all incentive of patriotism, and were usually more ready to seek safety by flight than to sacrifice themselves for their foreign leader. Great numbers, rather than skill, were depended on to win victories. Cyrus, realizing the weakness of Persian troops, and knowing that he could not hope to muster a large enough native force to compete on anything like equal terms with the king, placed his main reliance on his little army of Greek mercenaries.

### *The Greek Mercenaries*

53. MERCENARIES. — Before the time of Philip of Macedon the best soldiers of antiquity were Greeks. In the fifth century B.C. the custom arose, especially in the mountainous districts of Peloponnesus, for many able-bodied men to enlist as mercenaries (*μισθοφόροι, ξένοι*) under a foreign king or prince, who could pay good wages and whose service gave promise of opportunities for

gaining boundless wealth from plunder. The munificent liberality of Cyrus toward Lysander in the last years of the Peloponnesian War (§ 7) had given him great prestige among the Greeks, and it was easy for him after the war was over, by keeping his real purpose concealed, to raise as strong a Greek force as he needed (§§ 4, 6).

**54. COLLECTING THE ARMY.** — His army was collected for him by a few friends, like Clearchus, Proxenus, and others, to whom he supplied large sums of money. These men were the generals (στρατηγοί) of the mercenary force, each commanding with the assistance of a lieutenant general (ὑποστράτηγος) the troops he had enrolled. Accordingly the number of men in the divisions (τάξεις) varied, but all divisions were organized in the same way. Naturally most of the men came from states friendly to Sparta, the great majority being Peloponnesians; the Spartan government itself sent 700 men under Chirisophus (§ 7). There were also many Thessalians, Rhodians, Cretans, and Thracians, with a few Boeotians, Athenians, and others.

**55. PAY.** — Cyrus paid the Greek private at the outset a daric a month (about \$3.60, but with a purchasing power several times as great), but this was increased at Tarsus (§ 10) to a daric and a half. The captain received twice, the general four times, as much. Lavish promises were made, too, of additional pay and rewards in case the expedition were successful, all of which were of course rendered futile by the death of Cyrus at Cunaxa. Probably many of the soldiers added substantially to their gains by selling from time to time to the sutlers who conducted the market supplied by the Persians (§ 60) part or all of their share of the plunder taken from the country through which they traveled.

**56. ORGANIZATION OF THE HEAVY-ARMED TROOPS.** — Each division (τάξις)<sup>1</sup> of heavy infantry (ὀπλίται) was organized by com-

<sup>1</sup> Τάξις, like English *division*, varies in meaning, being used for a body of troops, of undefined size. The commander of a τάξις was called ταξίαρχος; in p. 147, l. 21, the lieutenant generals (§ 54) appear to be designated by this title.

panies (λόχοι) of normally 100 men (ninety-six privates and four lieutenants), each commanded by a captain (λοχαγός). The captains were probably appointed by their own generals, and in many cases had doubtless assisted in raising the quota of their divisions. The company was divided into two platoons of fifty men (πεντηκοστίες), each under the command of a first lieutenant (πεντηκοντήρ); and each platoon was again divided into two squads of twenty-five men (ένωμοτίαι). Of the four enomoties thus formed in each company, two were probably commanded by the pteconteers, and the other two by second lieutenants or enomotarchs (ένωμόταρχοι).

**57. ORGANIZATION OF THE LIGHT INFANTRY AND THE CAVALRY.** — The light infantry (γυμνήτες) comprised peltasts or targeteers (πελτασταί), archers (τοξόται), javelin throwers (ἀκοντισταί), and slingers (σφενδονήται). The targeteers were the most important of the light troops, and their name was frequently used as synonymous with γυμνήτες. There were no slingers in the Greek army until they crossed the Zapatas on the retreat, when a division of about 200 Rhodians was organized to compete with the slingers of the enemy (p. 163, l. 9 f.). The organization of the light-armed forces appears to have been less complete than that of the hoplites, their divisions being designated only by the indefinite word τάξεις, and their commanders being called ταξίαρχοι (p. 183, l. 20). They were usually stationed on the wings in battle, and on the march were assigned to any post where they could best protect the main body.

The only cavalry (ἵππεις) with the Greeks on the march inland was a troop of forty Thracians, who deserted to the king after the battle; but fifty cavalrymen were equipped on the retreat at the time the slingers were organized. They were commanded by a cavalry captain or hipparch (ἵππαρχος).

**58. EQUIPMENT OF THE HEAVY-ARMED TROOPS.** — The hoplite, when fully equipped, carried about seventy to seventy-five pounds of armor. His greaves (κνημίδες) and helmet (κράνος) were of bronze; he wore also a leather cuirass (θώραξ), reën-

forced on the breast with metal, provided with shoulder pieces, and having a single or double row of flaps (*πτέρυγες*), consisting of leather or felt, hanging from the lower edge as a protection for the hips and groin; and he carried on his left arm a large round or oval shield (*δοπίς*), made of several layers of hide and covered on the outer surface with metal. Under the cuirass he wore a tunic (*χιτών*), often of bright colors (see p. 60, l. 8), and reaching a few inches below the *πτέρυγες*.

FIG. 6. — Greek hoplite fully armed, about to offer a libation to the gods before departing for battle. He has in his right hand a sacrificial cup (*φιάλη*, cp. Fig. 73, p. 219) into which the woman is pouring wine. Vase-painting by Duris.

His weapons were a short, pointed, two-edged sword (*ξίφος*), and a spear (*δόρυ*), consisting of a long shaft, with iron head (*λόγχη*), and often having a pointed shoe at the butt for fastening it in the ground. The spear was chiefly used for thrusting, although it could be thrown a short distance.



FIG. 7. — Greek helmets. The two at the left are from vase-paintings, the third is a cut of a helmet found in Greece, and the fourth, which shows how a helmet could be tipped back when not in use, is from a bust of Pericles in the Vatican.

Sometimes two spears were carried, one probably for hurling, the other for thrusting. Other forms of sword than the ξίφος were also used: the cutlass or saber (μάχαιρα) was longer and had only one sharp edge, somewhat curved; like the ξίφος, it hung at the left side by a strap over the right shoulder; a straight dagger (ἐγχειρίδιον), or a curved dagger (ξυγήλη), was worn by some.

It is clear from the hoplite's outfit that he could engage only in close combat.

59. EQUIPMENT OF THE LIGHT INFANTRY AND THE CAVALRY. — For skirmishing, or fighting with an enemy at some distance, the light-armed troops and the cavalry had to be called upon. Of the former only the targeteers or peltasts had defensive armor, consisting of a small, light, crescent-shaped shield (πέλτη), whence their name was derived; they fought with light spears and possibly a sword. The archers carried a bow (τόξον), arrows (τοξεύματα), and a quiver (φαρέτρα). The javelin throwers had only light spears (ἀκόντια) for hurling. At the center of gravity of these spears a thong (ἀγκύλη) was attached, which the thrower wound several times round the spear and held tight by inserting one or two fingers through a loop at the end. By sharply twitching the thong at the moment of throwing, he gave a rotary motion to the spear, increasing the accuracy of aim<sup>1</sup> (see Fig. 62, p. 196). The slingers were armed only with slings (σφενδόνη) and leaden bullets (μολυβδίδες).

FIG. 8. — A peltast, armed with helmet, shield (πέλτη), greaves, and spear. The inscription, in early Attic letters, is Χαχρυλίων ἐποίησεν, made by Chachrylion. Vase-painting.

<sup>1</sup> The same effect is obtained in modern firearms by spirally grooving the bore.



The cavalry, being organized in an emergency (§ 57), were partly equipped with corselets (*θώρακες*), partly with leather jerkins (*σπολάδες*); they doubtless wore helmets, perhaps also greaves and thigh pieces, and were probably supplied with swords, and with light spears for hurling or thrusting. Their horses were not protected.

**60. THE SUPPLIES.**—As was the custom in mercenary armies, these Greek soldiers provided their own equipment. The daily supply of provisions (*τὰ ἐπιτήδεια*) had to be bought, too, by each man. There was nothing like the modern system of rations. As long as they were under the protection of Cyrus, or of Tissaphernes at the beginning of the retreat, a market was maintained in the barbarian army, at which they could make their purchases. Supplies consisted chiefly of grain and wine, and were bought by the sutlers from the inhabitants of the country through which they passed. At some cities on their route enterprising tradesmen themselves set up a market, competing with the army sutlers. At times plundering was allowed, and after Tissaphernes proved treacherous at the Zapatas (§§ 18, 19) it became the regular means of subsistence, the booty and prisoners being held as common property.

**61. THE BAGGAGE TRAIN AND NON-COMBATANTS.**—The tents, cooking utensils, booty, personal baggage, and at times part of the arms of the soldiers, were carried on wagons and beasts of burden (*ὑποζύγια*). For an army of over 10,000 men the baggage train would necessarily be cumbersome, and early on the retreat wagons, tents, and all superfluous articles were burned. Their march continued to be badly hampered, however, by the pack animals and the great number of non-combatants (*ὄχλος*), including drivers of the baggage animals, servants of many of the officers and soldiers, women, captives, the sick or disabled, etc. Upon entering the mountains of the Carduchians some relief was obtained by discarding all the animals that could be spared and setting free the recently captured prisoners, but even after that,

such routes had to be selected as were passable for the baggage train.

**62. THE ORDER OF MARCH.**—The relative position, on the march, of heavy infantry, light troops, and baggage, was not fixed, but varied according to circumstances. On the retreat Chirisophus commanded the van, Xenophon and Timasion the rear, but within each division the companies took turns in holding for a day at a time the head of the column, a position of high honor and responsibility for both the company and its captain.

The usual order of march was in column (*κατὰ κέρασ*), with the companies of each division and the enomoties of each company marching one behind another. This gave a narrow front, varying in width according to circumstances. The generals rode at the head of their divisions, while the captains and subordinate officers marched with their commands. Detachments of light troops were sent ahead as scouts, and others were posted on the flanks and rear to engage in skirmishing with the enemy, or to protect the heavy infantry and baggage from attack.

Orders were passed along from officer to officer, or even from soldier to soldier (see *παραγγέλλω*, *παρεγγυάω* in the Vocabulary). If at any time it became necessary for the column to form in line of battle, the leading enomoty halted, the second marched to the left into position beside it, the third to the left of the second, and so on, until a line of sufficient length had been formed. Occasionally, if an attack seemed imminent, the army pursued its march drawn up in line of battle.

**63.** A formation which was found useful in open country, when there was danger of attack from every side, was the hollow square (*πλαίσιον*, see plan, p. 168), which could instantly present a front to the enemy in any direction. It was composed of the heavy infantry, the best men being on the outside, so as to be the first to engage with the enemy. The baggage and non-combatants were inside the square, and the light-armed

troops were stationed either within or without, wherever they could render the best service.

**64. A DAY'S MARCH.**—The march began early in the morning, and breakfast (*ἄριστον*) was not eaten till toward eleven o'clock, when the army halted for its midday rest. The chief meal (*δείπνον*) was taken after the army encamped for the night, some time between four and seven o'clock. The average day's march (*σταθμός*) from Sardis to Cunaxa was a little over six parasangs (see *παρασάγγης* in the Vocabulary), about twenty miles. On the retreat, impeded as they were by difficult mountain roads and deep snows, as well as by continual skirmishing with the natives, their speed was considerably less.

It is clear from Xenophon's detailed report, in Book I, of the journey to Cunaxa that the army was on the road 182 days, 96 of which were spent in camp, resting, waiting for the arrival of reënforcements, securing supplies, etc. It is generally assumed that they left Sardis March 6, 401 B.C., arriving at Cunaxa the day of the battle, September 3. About five months more were spent on the march to Trapezus (§ 22).

**65. THE CAMP.**—In camp (*στρατόπεδον*), as on the march, Cyrus's Greek army remained apart from the barbarians. Unlike the Romans, the Greeks were not accustomed to fortify their camp; consequently it was a comparatively easy matter to get settled for the night. Of course, wherever possible, a place was chosen which afforded water, fodder for the animals, and fuel for cooking and for the watch fires. The men, grouped by enomoties, companies, and divisions, spent the night in tents of hides. After burning the tents on the retreat (§ 61), they encamped whenever possible, provided it appeared to be safe, in villages; at other times they were without any shelter. The arms were stacked in one place, called *τὰ ὄπλα*, which appears to have been in front of the camp. Sentinels were on guard during the night, shifting at each watch. There were three (later four) watches, from sunset to sunrise. Camp was usually broken early (§ 64), signals being given for pack-

ing up, placing the baggage on the pack animals, and setting forth.

**66. THE ORDER OF BATTLE.** — The usual Greek formation for a pitched battle was the phalanx (φάλαγξ), in which the companies (λόχοι) of hoplites were stationed side by side, with a depth (from front to rear) of eight men. Occasionally a greater or less depth was adopted, according as a longer or a more compact line was needed. The light-armed troops and cavalry were posted wherever they could be most effective, usually on the wings.

When the army had been drawn up in the desired order, sacrifices were offered and omens taken to see if the gods favored a battle at that time. If the auspices were unfavorable, they were taken again; and the men were unwilling to engage until the gods showed their favor by propitious signs.<sup>1</sup> The commander often made an address to raise the spirits and confidence of the soldiers. The watchword (σύνθημα), to distinguish friends from foes in the battle, was given, and passed through the ranks from man to man and back again. At the battle of Cunaxa it was *Zeὺς Σωτὴρ καὶ Νίκη*, *Zeus Savior and Victory*. A war song (παιάν) was sung, and as it died away the advance began. When the phalanx was at no great distance — but still out of range — from the enemy, the trumpet (σάλπιγξ) sounded

<sup>1</sup> The Greeks believed that the gods communicated with men either by direct inspiration, as in dreams, or through signs, which were of many kinds and needed, in order to be correctly interpreted, the services of professional diviners or soothsayers (μάντεις). In war the usual method of learning heaven's will was by observation of the internal organs, especially liver, heart, and lungs, of sacrificed animals (see Fig. 38, p. 107). Oxen, sheep, goats, or pigs were commonly the victims. The color and condition of the vital organs, the willingness or reluctance of the victim in approaching the place of sacrifice, the motions of the flame and smoke of the sacrificial fire, etc., were all of significance in determining the character of the omen (τὰ ἱερά, τὰ σφάγια). The movements and the cries of birds were also believed to reveal the will of the gods. A bird seen on the right, for instance, or flying from the east, was considered a favorable sign.

the charge, and raising the war cry (see ἐλελίζω in the Vocabulary), the whole line broke into a run, every man holding his missile ready to discharge. If the enemy withstood the onset, a hand-to-hand combat with swords and spears followed. If he fled before the lines met,—as he generally did in the engagements of the Ten Thousand,—a detachment was sent in pursuit.

After a victory a sacrifice of thanksgiving was made, and a trophy (τρόπαιον), consisting of arms taken from the enemy, was set up on a post or a tree. Care was taken to give the dead the rites of burial.

67. For attacking a height in several places at once, Xenophon or the council of officers invented the formation of company columns (λόχοι ὄρθιοι, see *M, M* on the plan, p. 184). The four enomoties of each company were marshaled one behind another, so that the company offered only a narrow front to the enemy's attack, while it had sufficient depth to enable it to push its way up the hill against the enemy. The companies, each forming thus a small column, were arranged side by side, at intervals which might be extended or closed up at need, and into which the enemy could not penetrate without being exposed to attack on all sides. For Xenophon's account of the advantages of this formation, see p. 221, l. 25 ff.

68. DEMOCRATIC SPIRIT AND ORGANIZATION.—Compared with modern standards, discipline in a Greek army was generally lax. Officers who were strict disciplinarians, like Clearchus, were cordially disliked by their men. The spirit of liberty was too strong in most Greeks to admit of their being uniformly submissive to another's command. Cyrus found this out when his Greek mercenaries, discovering that he had hired them under false pretenses (see §§ 6, 10, 11), refused to accompany him further. His only means of prevailing over them was the promise of increased pay and generous rewards. Clearchus's disobedience of Cyrus's orders in the battle of Cunaxa (§ 14) also illustrates the Greek spirit of independence. Even Clear-

thus himself was pelted on one occasion with stones when he tried to force his division to advance contrary to their wishes, and at another time he had a narrow escape from death at the hands of Menon's men, who were angry with him for striking one of their number. At Tarsus two generals were deserted by 2000 of their men, who attached themselves to a more popular commander.

On the retreat, when it became necessary to choose new generals to take the places of those who had fallen victims to the treachery of Tissaphernes, the selection was made by the captains, but the soldiers, who were immediately afterwards called together to discuss plans for their future course, practically ratified the choice by voting to obey the new officers. On all measures proposed during the retreat the soldiers were asked to express their opinions, and finally to vote for acceptance or rejection by a show of hands, as in a popular assembly. The generals were at times called to account by the soldiers, and more than once after they left Trapezus even Xenophon was obliged to defend himself against bitter accusations.

In times of their greatest danger, however, the Greeks of Cyrus's army were obedient to authority, patient and courageous, and although occasionally, especially in their journey from Trapezus along the coast, they were no better than freebooters, yet they showed themselves in general humane to their captives, loyal to each other, and faithful in their worship of the gods.

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## A FEW USEFUL BOOKS FOR THE STUDENT OF THE *ANABASIS*

GROTE, G. : *History of Greece*, chaps. 69–71. A full account of the events narrated by Xenophon in the *Anabasis*.

CURTIUS, E. : *History of Greece*, IV. 180 ff., for an account of the expedition of the Ten Thousand, and V. 156 ff., for a valuable and highly interesting estimate of Xenophon.

WITT, C. : *The Retreat of the Ten Thousand*, translated from the German. London and N.Y., 1891. Gives in an entertaining way the story of the *Anabasis*, with a brief sketch of the Persian government and the Great King. Illustrations, among others, from the ruins of the palaces at Persepolis. Owing to its easy style it is better adapted for young pupils than Grote.

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## ΞΕΝΟΦΩΝΤΟΣ ΚΤΡΟΤ ΑΝΑΒΑΣΙΣ

### BOOK I

*Darius on his deathbed sends for Cyrus*

1. Δαρείου καὶ Παρυσάτιδος γίνονται παῖδες δύο, πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κῦρος· ἐπεὶ δὲ ἡσθένει Δαρεῖος καὶ ὑπώπτευε τελευτῇν τοῦ βίου, ἐβούλετο τὸ παῖδε ἀμφοτέρῳ παρεῖναι. ὁ μὲν οὖν  
5 πρεσβύτερος παρὼν ἐτύγχανε· Κῦρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς ἧς αὐτὸν σατράπην ἐποίησε· καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων ὅσοι εἰς Καστωλοῦ πεδῖον ἀθροίζονται· ἀναβαίνει οὖν ὁ Κῦρος λαβὼν Τισσαφέρνην ὡς φίλον, καὶ τῶν Ἑλλήνων ἔχων ὀπλίτας  
10 ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξενίαν Παρράσιον.

*Cyrus is arrested by his brother, but is released on his mother's intercession*

Ἐπεὶ δὲ ἐτελεύτησε Δαρεῖος καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρνης διαβάλλει τὸν Κῦρον πρὸς τὸν ἀδελφὸν ὡς ἐπιβουλεύει αὐτῷ. ὁ δὲ  
15 πείθεται καὶ συλλαμβάνει Κῦρον ὡς ἀποκτενῶν· ἡ δὲ μήτηρ ἐξαιτησαμένη αὐτὸν ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν.

*He plans revenge*

Ὁ δ' ὥς ἀπῆλθε κινδυνεύσας καὶ ἀτιμασθεῖς, βουλευέται ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλά, ἣν δύνηται, βασιλεύσει αὐτ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον ἢ τὸν βασιλεύοντα Ἀρταξέρξην. ὅστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν πάντας οὕτω διατιθεῖς ἀπέμπετο ὥστε αὐτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο ὥς πολεμῶν τε ἱκανοὶ εἴησαν καὶ εὐνοϊκῶς ἔχοιεν αὐτῷ. τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν ὥς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευότατον λάβοι βασιλέα.

*His preparations to invade his brother's realm*

Ὡδε οὖν ἐποιεῖτο τὴν συλλογὴν. ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι παρήγγειλε τοῖς φρουράρχοις ἐκάστοις λαμβάνειν ἄνδρας Πελοποννησίου, ὅτι πλείστους καὶ βελτίστους, ὥς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι, τότε δὲ ἀφειστήκεσαν πρὸς Κῦρον πᾶσαι πλην Μιλήτου· ἐν Μιλήτῳ δὲ Τισσαφέρνους προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, ἀποστῆναι πρὸς Κῦρον, τοὺς μὲν αὐτῶν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. ὁ δὲ Κῦρος ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ

20 FIG. 9.—Cyrus the Younger. Medal in the Louvre.

ἐπειρᾶτο κατάγειν τοὺς ἐκπεπτωκότας. καὶ αὕτη αὖ  
 ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἀθροίζειν στράτευμα.  
 πρὸς δὲ βασιλέα πέμπων ἡξίου, ἀδελφὸς ὢν αὐτοῦ,  
 δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον ἢ Τισσαφέρνην  
 5 ἄρχειν αὐτῶν, καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα.  
 ὥστε βασιλεὺς τὴν μὲν πρὸς ἑαυτὸν ἐπιβουλήν οὐκ ᾔσθά-  
 νετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ  
 στρατεύματα δαπανᾶν. ὥστε οὐδὲν ἤχθετο αὐτῶν πολε-  
 μούντων. καὶ γὰρ ὁ Κῦρος ἀπέπεμπε τοὺς γιγνομένους  
 10 δασμοὺς βασιλεῖ ἐκ τῶν πόλεων ὧν Τισσαφέρνους  
 ἐτύγχανεν ἔχων.

*Preparations in the Chersonese*

Ἄλλο δὲ στράτευμα αὐτῷ συνελέγετο ἐν Χερρονήσῳ  
 τῇ κατ' ἀντιπέρασ' Ἀβύδου τόνδε  
 τὸν τρόπον. Κλέαρχος Λακε-  
 15 δαιμόνιος φυγὰς ἦν. τούτῳ συγ-  
 γενόμενος ὁ Κῦρος ἡγάσθη τε  
 αὐτὸν καὶ δίδωσιν αὐτῷ μυρίους  
 δαρεικοὺς. ὁ δὲ λαβὼν τὸ χρυ-  
 σίον στράτευμα συνέλεξεν ἀπὸ  
 20 τούτων τῶν χρημάτων, καὶ ἐπο-  
 λέμει ἐκ Χερρονήσου ὁρμώμενος  
 τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλη-  
 σποντον οἰκοῦσι καὶ ὠφέλει τοὺς

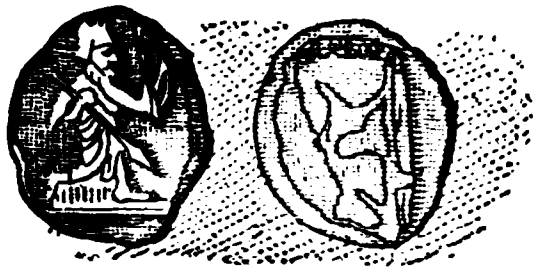


FIG. 10. — A Persian gold daric, actual size. The obverse represents the king, with bow and spear, wearing his crown and kneeling on one knee — a common position in ancient representations of archers; the reverse is apparently a mere rude stamp. In the British Museum.

Ἕλληνας. ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς  
 25 τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντιακαὶ πόλεις  
 ἐκοῦσαι. τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ  
 τὸ στράτευμα.

*Preparations in Thessaly*

Ἀρίστιππος δὲ ὁ Θετταλὸς ξένος ὢν ἐτύγγχανεν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἴκοι ἀντιστασιωτῶν ἔρχεται πρὸς τὸν Κῦρον καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὥς οὕτως περιγενόμενος ἂν 5 τῶν ἀντιστασιωτῶν. ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν, καὶ δεῖται αὐτοῦ μὴ πρόσθεν καταλῦσαι πρὸς τοὺς ἀντιστασιώτας πρὶν ἂν αὐτῷ συμβουλευσῇται. οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα.

*His ostensible purpose*

10 Πρόξενον δὲ τὸν Βοιώτιον ξένον ὄντα ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὥς εἰς Πισίδας βουλόμενος στρατεύεσθαι, ὥς πράγματα παρεχόντων τῶν Πισιδῶν τῇ ἑαυτοῦ χώρᾳ.

Σοφαίνεται δὲ τὸν Στυμφάλιον καὶ Σωκράτην τὸν 15 Ἀχαιόν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὥς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τοῖς Μιλησίων. καὶ ἐποιοῦν οὕτως οὗτοι.

*The rendezvous at Sardis*

2. Ἐπεὶ δ' ἐδόκει ἤδη πορεύεσθαι αὐτῷ ἄνω, τὴν 20 μὲν πρόφασιν ἐποιεῖτο ὥς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὥς ἐπὶ τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικόν. ἐνταῦθα καὶ παραγγέλλει τῷ τε Κλεάρχῳ λαβόντι ἥκειν ὅσον

ἦν αὐτῷ στρατεύμα, καὶ τῷ Ἀριστίππῳ συναλλαγέντι  
 πρὸς τοὺς οἴκοι ἀποπέμψαι πρὸς ἑαυτὸν ὃ εἶχε στρα-  
 τευμα· καὶ Ξενία τῷ Ἀρκάδι, δς αὐτῷ προειστήκει τοῦ  
 ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παραγγέλλει λαβόντα  
 5 τοὺς ἄλλους πλὴν ὅπόσοι  
 ἱκανοὶ ἦσαν τὰς ἀκροπόλεις  
 φυλάττειν. ἐκάλεσε δὲ καὶ  
 τοὺς Μίλητον πολιορκούντας,  
 καὶ τοὺς φυγάδας ἐκέλευσε  
 10 σὺν αὐτῷ στρατεύεσθαι, ὑπο-  
 σχόμενος αὐτοῖς, εἰ καλῶς  
 καταπράξειεν ἐφ' ἃ ἐστρα-  
 τεύετο, μὴ πρόσθεν παύσα-  
 σθαι πρὶν αὐτοὺς καταγάγοι  
 15 οἴκαδε. οἱ δὲ ἠδέως ἐπεί-  
 θοντο· ἐπίστευον γὰρ αὐτῷ·  
 καὶ λαβόντες τὰ ὅπλα παρῆ-  
 σαν εἰς Σάρδεις. Ξενίας μὲν  
 δὴ τοὺς ἐκ τῶν πόλεων λαβὼν  
 20 παρεγένετο εἰς Σάρδεις ὀπλί-  
 τας εἰς τετρακισχιλίους, Πρό-  
 ξενος δὲ παρῆν ἔχων ὀπλίτας  
 μὲν εἰς πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντα-  
 κοσίους, Σοφαίνετος δὲ ὁ Στυμφάλιος ὀπλίτας ἔχων  
 25 χιλίους, Σωκράτης δὲ ὁ Ἀχαιοὺς ὀπλίτας ἔχων ὡς πεν-  
 τακοσίους, Πασίων δὲ ὁ Μεγαρεὺς τριακοσίους μὲν  
 ὀπλίτας, τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο·  
 ἦν δὲ καὶ οὗτος καὶ ὁ Σωκράτης τῶν ἀμφὶ Μίλητον  
 στρατενομένων. οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο.

FIG. 11. — Greek hoplite equipped  
 for battle, wearing helmet, cuirass,  
 and greaves, and carrying a shield,  
 sword, and two spears. The lower  
 edge of his tunic (χιτών) hangs down  
 below the flaps (πτέρυγες) of the cui-  
 rass. Cp. Fig. 6, p. 40.

*Artaxerxes is informed by Tissaphernes*

Τισσαφέρνης δὲ κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος εἶναι ἢ ὥς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὥς βασιλέα ἢ ἐδύνατο τάχιστα ἱππέας ἔχων ὥς πεντακοσίους. καὶ βασιλεὺς μὲν δὴ ἐπεὶ ἤκουσε  
 5 Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρεσκευάζετο.

*The march begins*

Κῦρος δὲ ἔχων οὓς εἴρηκα ὥρμᾶτο ἀπὸ Σάρδεων · καὶ ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς παρασάγγας εἴκοσι καὶ δύο ἐπὶ τὸν Μαίανδρον ποταμόν. τούτου τὸ εὖρος δύο πλέθρα · γέφυρα δὲ ἐπὴν  
 10 ἐξευγμένη πλοίοις. τοῦτον διαβὰς ἐξελαύνει διὰ Φρυγίας σταθμὸν ἓνα παρασάγγας ὀκτὼ εἰς Κολοσσάς, πόλιν οἰκουμένην καὶ εὐδαίμονα καὶ μεγάλην. ἐνταῦθα ἔμεινεν ἡμέρας ἑπτὰ · καὶ ἦκε Μένων ὁ Θετταλὸς ὀπλίτας ἔχων χιλίους καὶ πελταστὰς πεντακοσίους, Δόλο-  
 15 πας καὶ Αἰνιᾶνας καὶ Ὀλυνθίους. ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας εἴκοσιν εἰς Κελαινάς, τῆς Φρυγίας πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα Κύρῳ βασιλεία ἦν καὶ παράδεισος μέγας ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου,  
 20 ὁπότε γυμνάσαι βούλοιτο ἑαυτόν τε καὶ τοὺς ἵππους. διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός · αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων · ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεία ἐν Κελαιναῖς ἐρυμνὰ ἐπὶ ταῖς πηγαῖς

τοῦ Μαρσύου ποταμοῦ ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως καὶ ἐμβάλλει εἰς τὸν Μαίανδρον·

FIG. 12. — The contest of Apollo and Marsyas. Victorious Apollo, with the cithara, is looking scornfully towards Marsyas (the second figure from the left margin), who appears to be blowing a defiant note on the flute. The patroness of Marsyas, Athena, armed with shield, helmet, and spear, the last partly broken off, stands beside him. Between the contestants, intently listening to the music, sits a Muse. The figure at the right of Apollo, with arm raised as if about to crown him, is the goddess of victory. The river Marsyas is personified by the old man at her feet, as the water-jar under his arm and the reed in his right hand indicate. The next figure to the right is not understood, but beyond him two servants are preparing to flay Marsyas, one tying him firmly, the other whetting a knife. Relief on a Roman sarcophagus, found in Tuscany.

τοῦ δὲ Μαρσύου τὸ εὖρος ἐστὶν εἴκοσι καὶ πέντε ποδῶν.  
 ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας  
 5 ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμάσαι ἐν τῷ  
 ἀντρω ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται  
 Μαρσύας. ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττη-  
 θεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομήσαι ταῦτά τε  
 τὰ βασίλεια καὶ τὴν Κελαινῶν ἀκρόπολιν. ἐνταῦθα  
 10 ἔμενε Κῦρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ



Λακεδαιμόνιος φυγὰς ἔχων ὀπλίτας χιλίους καὶ πελτα-  
στὰς Θρᾷκας ὀκτακοσίους καὶ τοξότας Κρήτας διακο-

5

10



15 FIG. 13.—Strigil, and an athlete using one to scrape off oil and dirt after exercising. The strigil is of silver and was found in the Crimea; the athlete is from a vase-painting.

σίους. ἅμα δὲ καὶ  
Σῶσις παρῆν ὁ Συρα-  
κόσιος ἔχων ὀπλί-  
τας τριακοσίους, καὶ  
Σοφαίνετος Ἀρκάδας  
ἔχων ὀπλίτας χιλίους.  
καὶ ἐνταῦθα Κῦρος  
ἐξέτασιν καὶ ἀριθμὸν  
τῶν Ἑλλήνων ἐποίη-  
σεν ἐν τῷ παραδείσῳ,  
καὶ ἐγένοντο οἱ σύμ-  
παντες ὀπλίται μὲν  
μύριοι χίλιοι, πελτα-  
σταὶ δὲ ἀμφὶ τοὺς δις-  
χιλίους.

*A feast-day in camp*

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δέκα  
εἰς Πέλτας, πόλιν οἰκουμένην. ἐνταῦθ' ἔμεινεν ἡμέρας  
20 τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσε καὶ  
ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ·  
ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κῦρος.

*A belated pay-day. Eryaxa's visit*

Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας δώ-  
δεκα εἰς Κεράμων ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην  
25 πρὸς τῇ Μυσίᾳ χώρα. ἐντεῦθεν ἐξελαύνει σταθμοὺς

τρεῖς παρασάγγας τριάκοντα εἰς Καῦστρου πεδῖον,  
 πόλιν οἰκουμένην. ἔνταῦθ' ἔμεινεν ἡμέρας πέντε· καὶ  
 τοῖς στρατιώταις ὠφείλετο μισθὸς πλέον ἢ τριῶν μηνῶν,  
 καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπῆτουν. ὁ δὲ  
 5 ἐλπίδας λέγων διῆγε καὶ δῆλος ἦν ἀνιώμενος· οὐ  
 γὰρ ἦν πρὸς τοῦ Κύρου τρόπον ἔχοντα μὴ ἀποδιδόναι.  
 ἔνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνὴ  
 τοῦ Κιλικῶν βασιλέως, παρὰ Κῦρον· καὶ ἐλέγετο  
 Κύρῳ δοῦναι χρήματα πολλά. τῇ δ' οὖν στρατιᾷ  
 10 τότε ἀπέδωκε Κῦρος μισθὸν τεττάρων μηνῶν. εἶχε  
 δὲ ἡ Κίλισσα φυλακὴν περὶ αὐτὴν Κίλικας καὶ  
 Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κῦρον τῇ  
 Κιλίσση.

*A review of the Greeks impresses and alarms the barbarians*

Ἐντεῦθεν δὲ ἐλαύνει σταθμοὺς δύο παρασάγγας  
 15 δέκα εἰς Θύμβριον, πόλιν οἰκουμένην. ἔνταῦθα ἦν  
 παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη τοῦ Φρυγῶν  
 βασιλέως, ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι  
 οἶνῳ κεράσας αὐτήν. ἔντεῦθεν ἐξελαύνει σταθμοὺς δύο  
 παρασάγγας δέκα εἰς Τυριάειον, πόλιν οἰκουμένην.  
 20 ἔνταῦθα ἔμεινεν ἡμέρας τρεῖς. καὶ λέγεται δεηθῆναι ἡ  
 Κίλισσα Κύρου ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλό-  
 μενος οὖν ἐπιδεῖξαι ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ τῶν  
 Ἑλλήνων καὶ τῶν βαρβάρων. ἐκέλευσε δὲ τοὺς Ἑλλη-  
 νας, ὥς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ  
 25 στήναι, συντάξαι δ' ἕκαστον τοὺς ἑαυτοῦ. ἐτάχθησαν  
 οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ  
 σὺν αὐτῷ, τὸ δὲ εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου, τὸ

5

III

15 FIG. 14.—A decorated tunic. This form of tunic, leaving the right shoulder bare, was worn chiefly by slaves. The man has a sheathed sword (cp. Fig. 39, p. 111) in his right hand. Vase-painting.

20 προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπιγξε, προβαλόμενοι τὰ ὅπλα ἐπῆσαν. ἐκ δὲ τούτου θάττον προΐόντων σὺν κραυγῇ ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο  
25 τοῖς στρατιώταις ἐπὶ τὰς σκηνάς, τῶν δὲ βαρβάρων φόβος πολὺς, καὶ ἡ τε Κίλισσα ἔφυγεν ἐπὶ τῆς ἄρμαμάξης καὶ οἱ ἐκ τῆς ἀγορᾶς καταλιπόντες τὰ ὄνια ἔφυγον. οἱ δὲ Ἕλληνες

δὲ μέσον οἱ ἄλλοι στρατηγοί· ἐθεώρει οὖν ὁ Κῦρος πρῶτον μὲν τοὺς βαρβάρους· οἱ δὲ παρήλανον τεταγμένοι κατὰ ἴλας καὶ κατὰ τάξεις· εἶτα δὲ τοὺς Ἕλληνας, παραλύνων ἐφ' ἄρματος καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. εἶχον δὲ πάντες κράνη χαλκᾶ καὶ χιτῶνας φοινικοῦς καὶ κνημίδας καὶ τὰς ἀσπίδας ἐκκεκαλυμμένας. ἐπειδὴ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος μέσης, πέμψας Πίγρητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων ἐκέλευσε προβαλέσθαι τὰ ὅπλα καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. οἱ δὲ ταῦτα



FIG. 15.—Greave of bronze, found in the Crimea.

σὺν γέλῳτι ἐπὶ τὰς σκηνὰς ἦλθον. ἡ δὲ Κίλισσα  
 ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος

FIG. 16. — Hoplites on the double-quick. The cut illustrates also the devices on Greek shields. Vase-painting.

ἐθαύμασε. Κῦρος δὲ ἤσθη τὸν ἐκ τῶν Ἑλλήνων εἰς  
 τοὺς βαρβάρους φόβον ἰδών.

*Ergaxa returns home*

5 Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς παρασάγγας  
 εἴκοσιν εἰς Ἰκόνιον, τῆς  
 Φρυγίας πόλιν ἐσχάτην.  
 ἐνταῦθα ἔμεινε τρεῖς ἡμέ-  
 ρας. Ἐντεῦθεν ἐξελαύνει διὰ  
 10 τῆς Λυκαονίας σταθμοὺς  
 πέντε παρασάγγας τριά-  
 κοντα. ταύτην τὴν χώραν FIG. 17. — A closed carriage. From an  
 ἐπέτρεψε διαρπάσαι τοῖς Assyrian obelisk in the British Museum.  
 Ἑλλησιν ὡς πολεμίαν οὖσαν. Ἐντεῦθεν Κῦρος τὴν  
 15 Κίλισσαν εἰς τὴν Κιλικίαν ἀποπέμπει τὴν ταχίστην  
 ὁδόν · καὶ συνέπεμψεν αὐτῇ στρατιώτας οὓς Μένων εἶχε  
 καὶ αὐτόν. Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ

Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσῃν Μεγαφέρην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

*Cyrus enters Cilicia without opposition*

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. ἐλέ-  
 10 γετο δὲ καὶ Συνέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Συνέννεσις τὰ ἄκρα, ἐπεὶ ᾗσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρῶν, καὶ ὅτι τριήρεις ἤκουε  
 15 περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκη-  
 νὰς οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαινεν εἰς πεδῖον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων  
 20 παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιεῖχεν ὄχυρόν καὶ ὑψη-  
 λὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμούς τέτταρας παρα-  
 25 σάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα, οὗ ἦν τὰ Συνεννέσιος βασιλεία τοῦ Κιλικίων βασιλέως· διὰ μέσου δὲ τῆς

πόλεως ρεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων.  
 ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συνενέ-  
 σιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα  
 ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες  
 5 ἐν Σόλοις καὶ ἐν Ἰσσοῖς.

*Cyrus and the Cilician king come to terms*

Ἐπύαξα δὲ ἡ Συνενέσιος γυνὴ προτέρα Κύρου πέντε  
 ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν  
 ὁρῶν τῇ εἰς τὸ πεδῖον δύο λόχοι τοῦ Μένωνος στρατεύ-  
 ματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατα-  
 10 κοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ  
 δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς,  
 εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν  
 ὀπλίται· οἱ δ' ἄλλοι ἐπεὶ ἦκον, τὴν τε πόλιν τοὺς  
 Ταρσοὺς διήρπασαν, διὰ τὸν ὀλεθρον τῶν συστρατιω-  
 15 τῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος  
 δ' ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Συνέν-  
 νεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε  
 πρότερον οὐδενί πω κρείττονι ἑαυ-  
 τοῦ εἰς χεῖρας ἔλθειν ἔφη οὔτε  
 20 τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἢ  
 γυνὴ αὐτὸν ἔπεισε καὶ πίστει  
 ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνε-  
 γένοντο ἀλλήλοις, Συνέννεσις μὲν  
 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος  
 25 δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον  
 χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλια καὶ  
 ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν

FIG. 18. — Assyrian bracelet.  
 Bas-relief from Khorsabad,  
 near Nineveh.

μηκέτι διαρπάζεσθαι · τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν  
 που ἐντυγχάνωσιν, ἀπολαμβάνειν.

*Mutiny at Tarsus*

3. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας  
 εἴκοσιν · οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ  
 5 πρόσω · ὑπώπτενον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι · μισθω-  
 θῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος  
 τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι · οἱ δ' αὐτόν τε  
 ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιντο  
 προΐέναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ  
 10 καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται  
 βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-  
 τῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς · οἱ  
 δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων. εἶτα δὲ ἔλεξε τοιάδε·

*Clearchus promises to stand by his troops*

“Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς  
 15 φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος  
 ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα  
 ἐτίμησε καὶ μυρίους ἔδωκε δαρεικούς · οὓς ἐγὼ λαβὼν  
 οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδυπάθησα,  
 ἀλλ' εἰς ὑμᾶς ἔδαπάνων. καὶ πρῶτον μὲν πρὸς τοὺς  
 20 Θρᾷκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρού-  
 μην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων  
 βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικοῦντας Ἑλληνας  
 τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπο-  
 ρευόμην, ἵνα εἴ τι δέοιτο ὠφελοίην αὐτὸν ἀνθ' ὧν εὖ  
 25 ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπο-

ρεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου  
 φιλίᾳ χρῆσθαι ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν  
 εἶναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ'  
 οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅτι ἂν δέῃ πείσομαι. καὶ οὐποτε  
 5 ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβά-  
 ρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν  
 εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ  
 σὺν ὑμῖν ἔσομαι καὶ ὅτι ἂν δέῃ πείσομαι. νομίζω γὰρ  
 ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους,  
 10 καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν  
 δὲ ἔρημος ᾧ οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὔτ' ἂν φίλον  
 ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν  
 ἰόντος ὅπη ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε."

*Other contingents desert to him*

Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου  
 15 καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ  
 βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ  
 Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ  
 σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κῦρος  
 δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν  
 20 Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ᾔθελε, λάθρα δὲ τῶν  
 στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς  
 καταστησομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι  
 δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.

*He advises caution and deliberation*

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώ-  
 25 τας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν



βουλόμενον, ἔλεξε τοιάδε· “Ἄνδρες στρατιῶται, τὰ  
 μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ  
 τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι  
 στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος  
 5 ἔτι ἡμῶν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει  
 ὑφ’ ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ  
 ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα  
 ἑμαυτῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ  
 λαβὼν με δίκην ἐπιθῇ ὧν νομίζει ὑπ’ ἐμοῦ ἡδικῆσθαι.  
 10 ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ’ ἀμε-  
 λεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ  
 τούτων. καὶ ἕως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ  
 εἶναι ὅπως ἀσφαλέστατα μενούμεν, εἴ τε ἤδη δοκεῖ ἀπιέ-  
 ναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια  
 15 ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου  
 ὄφελος οὐδέν. ὁ δ’ ἀνὴρ πολλοῦ μὲν ἄξιος ᾧ ἂν φίλος  
 ᾗ, χαλεπώτατος δ’ ἐχθρὸς ᾧ ἂν πολέμιος ᾗ, ἔχει δὲ  
 δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν ἣν πάντες  
 ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω  
 20 δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρα λέγειν ὅ τι  
 τις γιγνώσκει ἄριστον εἶναι.” ταῦτα εἰπὼν ἐπαύσατο.

*Sundry measures of safety are suggested*

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου,  
 λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ’ ἐκείνου ἐγκέλευ-  
 στοι, ἐπιδεικνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου  
 25 γνώμης καὶ μένειν καὶ ἀπιέναι. εἷς δὲ δὴ εἶπε, προσ-  
 ποιούμενος σπεύδειν ὥς τάχιστα πορεύεσθαι εἰς τὴν  
 Ἑλλάδα, στρατηγοὺς μὲν ἐλέσθαι ἄλλους ὥς τάχιστα,

εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει' ἀγοράζεσθαι (ἢ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὥς ἀποπλέοιεν· ἐὰν δὲ μὴ δίδῃ ταῦτα, ἡγεμόνα  
 5 αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μηδὲ ἡγεμόνα δίδῃ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, “ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες.”  
 10 οὗτος μὲν τοιαῦτα εἶπε.

*These are shown to be impracticable*

Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· “Ὡς μὲν στρατηγήσονται ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι ἢ  
 15 δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.” μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὥς εὖηθες εἶη ἡγεμόνα  
 20 αἰτεῖν “παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν Κῦρος δίδῃ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν; ἐγὼ γὰρ ὁκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ  
 25 ἡγεμόνι ὃν δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὁ οὐ δυνατόν ἐστιν.

*It is proposed to confer with Cyrus*

“’ΑΛΛ’ ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ  
 δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον οἵτινες ἐπιτήδαιοι  
 σὺν Κλεάρχῳ ἐρωτᾶν ἐκεῖνον τί βούλεται ἡμῖν χρῆσθαι·  
 καὶ εἰ μὲν ἡ πράξις ἢ παραπλησία οἷα περ καὶ πρόσθεν  
 5 ἐχρήτο τοῖς ξένοις, ἔπεςθαι καὶ ἡμᾶς καὶ μὴ κακίους  
 εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· εἰ δὲ μείζων  
 ἡ πράξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ  
 ἐπικινδυνότερα, ἀξιῶν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πει-  
 σθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν  
 10 φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες ἀσφα-  
 λῶς ἂν ἀπίοιμεν· ὅτι δ’ ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι  
 δεῦρο· ἡμᾶς δ’ ἀκούσαντας πρὸς ταῦτα βουλευέσθαι.”

*Cyrus induces the army to proceed*

Ἔδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ  
 πέμπουσιν οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ.  
 15 ὁ δ’ ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα  
 ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα στα-  
 θμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· καὶ  
 μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, “ἢν  
 δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.” ἀκού-  
 20 σαντες δὲ ταῦτα οἱ αἵρετοὶ ἀγγέλλουσι τοῖς στρατιώ-  
 ταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα,  
 ὅμως δὲ ἐδόκει ἔπεςθαι· προσαιτοῦσι δὲ μισθόν· ὁ  
 δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὐ πρότε-  
 ρον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεια τοῦ μηνὸς  
 25 τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα  
 ἤκουσεν οὐδεὶς ἐν τῷ γε φανερώ.

*The Greek force is augmented by belated arrivals*

4. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας  
 δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία  
 πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας  
 πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ ἦν τὸ εὖρος στά-  
 5 διον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας  
 πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν  
 ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.  
 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ  
 ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ'  
 10 αὐταῖς ναύαρχος Πυθα-  
 γόρας Λακεδαιμόνιος.  
 ἤγειτο δ' αὐταῖς Ταμῶς  
 Αἰγύπτιας ἐξ Ἐφέσου,  
 ἔχων ναῦς ἑτέρας Κύρου  
 15 πέντε καὶ εἴκοσιν, αἷς  
 ἐπολιόρκει Μίλητον,  
 ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς  
 αὐτόν. παρήν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν  
 νεῶν, μετάπεμptos ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλί-  
 20 τας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὤρμουν παρὰ  
 τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα  
 μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον,  
 τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

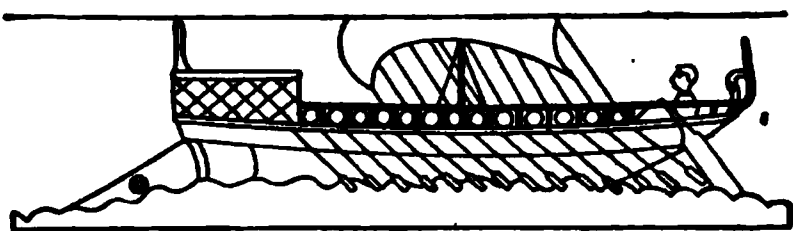


FIG. 19. — Greek man-of-war, having a single bank of rowers. The beak, at or just below the water-line, was made strong for ramming the enemy's vessels. Vase-painting.

*The Syro-Cilician Pass*

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε  
 25 ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα

δύο τείχη, καὶ τὸ μὲν ἔσωθεν, τὸ πρὸ τῆς Κιλικίας,  
 Συέννεσις εἶχε καὶ Κιλικίων φυλακή, τὸ δὲ ἔξω, τὸ πρὸ  
 τῆς Συρίας, βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ  
 μέσου δὲ ρεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέ  
 5 θρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς ·  
 καὶ παρελθεῖν οὐκ ἦν βία · ἦν γὰρ ἡ πάροδος στενὴ  
 καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεῖν δ'  
 ἦσαν πέτραι ἡλίβατοι · ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις  
 ἐφειστήκεσαν πύλαι. ταύτης ἔνεκα τῆς παρόδου Κῦρος  
 10 τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰσω  
 καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ  
 φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσκειν  
 ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα.  
 Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε  
 15 Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ  
 βασιλέα ἀπήλυνεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριά-  
 δας στρατιᾶς.

*The desertion of Xenias and Pasion*

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρα-  
 σάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ  
 20 Φοινίκων ἐπὶ τῇ θαλάττῃ · ἐμπόριον δ' ἦν τὸ χωρίον  
 καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. ἐνταῦθ' ἔμεινεν  
 ἡμέρας ἑπτὰ · καὶ Ξενίας ὁ Ἀρκὰς καὶ Πασίων ὁ  
 Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια  
 ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν  
 25 φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ  
 Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα  
 πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον

ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος ὅτι διώκει αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν ηὔχοντο ὡς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ὥκτιρον εἰ ἀλώσονται.

FIG. 20. — Positions of rowers in a trireme, according to Graser.

*Cyrus announces that he will not pursue them*

Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· “Ἀπο-  
 5 λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι  
 ἐπιστάσθων ὅτι οὔτε ἀποδεδράκασω, οἶδα γὰρ ὅπη  
 οἷχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε  
 ἐλεῶ τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε  
 αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὡς ἐγώ, ἕως μὲν ἂν  
 10 παρῇ τις, χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλα-  
 βὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.  
 ἀλλὰ ἴτωσαν, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ  
 ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα  
 καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ  
 15 τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν  
 ἕνεκα περὶ ἐμὲ ἀρετῆς.” καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ  
 Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,  
 ἀκούοντες τὴν Κύρου ἀρετὴν ἡδίων καὶ προθυμότερον  
 συνεπορεύοντο.

Καππαδοκίας σταθμούς τέτταρας παρασάγγας εἴκοσι καὶ πέντε πρὸς Δάνα, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινεν ἄνδρα Πέρσῃν Μεγαφέρην, φοινικιστὴν 5 βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ.

*Cyrus enters Cilicia without opposition*

Ἐντεῦθεν ἐπειρῶντο εἰσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς ὀρθία ἰσχυρῶς καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. ἔλέ- 10 γετο δὲ καὶ Συνέννεσις εἶναι ἐπὶ τῶν ἄκρων φυλάττων τὴν εἰσβολήν· διὸ ἔμειναν ἡμέραν ἐν τῷ πεδίῳ. τῇ δ' ὑστεραία ἦκεν ἄγγελος λέγων ὅτι λελοιπῶς εἴη Συνέννεσις τὰ ἄκρα, ἐπεὶ ᾗσθετο ὅτι τὸ Μένωνος στράτευμα ἤδη ἐν Κιλικίᾳ ἦν εἴσω τῶν ὀρῶν, καὶ ὅτι τριήρεις ἤκουε 15 περιπλεύσας ἀπ' Ἰωνίας εἰς Κιλικίαν Ταμῶν ἔχοντα τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη οὐδενὸς κωλύοντος, καὶ εἶδε τὰς σκηνὰς οὗ οἱ Κίλικες ἐφύλαττον. ἐντεῦθεν δὲ κατέβαιναν εἰς πεδῖον μέγα καὶ καλόν, ἐπίρρυτον, καὶ δένδρων 20 παντοδαπῶν σύμπλεων καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίνην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. ὄρος δ' αὐτὸ περιεῖχεν ὄχυρόν καὶ ὑψηλὸν πάντῃ ἐκ θαλάττης εἰς θάλατταν. καταβὰς δὲ διὰ τούτου τοῦ πεδίου ἤλασε σταθμούς τέτταρας παρα- 25 σάγγας πέντε καὶ εἴκοσιν εἰς Ταρσοὺς, τῆς Κιλικίας πόλιν μεγάλην καὶ εὐδαίμονα, οὗ ἦν τὰ Συνεννέσιος βασιλεία τοῦ Κιλικῶν βασιλέως· διὰ μέσου δὲ τῆς

πόλεως ῥεῖ ποταμὸς Κύδνος ὄνομα, εὖρος δύο πλέθρων.  
 ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικοῦντες μετὰ Συεννέ-  
 σιος εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη πλὴν οἱ τὰ καπηλεῖα  
 ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκοῦντες  
 5 ἐν Σόλοις καὶ ἐν Ἴσσοις.

*Cyrus and the Cilician king come to terms*

Ἐπύαξα δὲ ἡ Συεννέσιος γυνὴ προτέρα Κύρου πέντε  
 ἡμέραις εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν  
 ὁρῶν τῇ εἰς τὸ πεδίου δύο λόχοι τοῦ Μένωνος στρατεύ-  
 ματος ἀπώλοντο· οἱ μὲν ἔφασαν ἀρπάζοντάς τι κατα-  
 10 κοπῆναι ὑπὸ τῶν Κιλικίων, οἱ δὲ ὑπολειφθέντας, καὶ οὐ  
 δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς,  
 εἶτα πλανωμένους ἀπολέσθαι· ἦσαν δ' οὖν οὗτοι ἑκατὸν  
 ὀπλίται· οἱ δ' ἄλλοι ἐπεὶ ἦκον, τὴν τε πόλιν τοὺς  
 Ταρσοὺς διήρπασαν, διὰ τὸν ὀλεθρον τῶν συστρατιω-  
 15 τῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κύρος  
 δ' ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο τὸν Σύν-  
 νεσιν πρὸς ἑαυτόν· ὁ δ' οὔτε  
 πρότερον οὐδενί πω κρείττονι ἑαν-  
 τοῦ εἰς χεῖρας ἔλθειν ἔφη οὔτε  
 20 τότε Κύρῳ ἰέναι ἤθελε, πρὶν ἡ  
 γυνὴ αὐτὸν ἔπεισε καὶ πίστεις  
 ἔλαβε. μετὰ δὲ ταῦτα ἐπεὶ συνε-  
 γέγοντο ἀλλήλοις, Σύννεσις μὲν  
 ἔδωκε Κύρῳ χρήματα πολλὰ εἰς τὴν στρατιάν, Κύρος  
 25 δὲ ἐκείνῳ δῶρα ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον  
 χρυσοχάλινον καὶ στρεπτόν χρυσοῦν καὶ ψέλια καὶ  
 ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν

FIG. 18. — Assyrian bracelet.  
 Bas-relief from Khorsabad,  
 near Nineveh.



μηκέτι διαρπάζεσθαι · τὰ δὲ ἡρπασμένα ἀνδράποδα, ἣν  
 που ἐντυγχάνωσιν, ἀπολαμβάνειν.

*Mutiny at Tarsus*

3. Ἐνταῦθα ἔμεινεν ὁ Κῦρος καὶ ἡ στρατιὰ ἡμέρας  
 εἴκοσιν · οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἰέναι τοῦ  
 5 πρόσω · ὑπώπτευνον γὰρ ἤδη ἐπὶ βασιλέα ἰέναι · μισθω-  
 θῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. πρῶτος δὲ Κλέαρχος  
 τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἰέναι · οἱ δ' αὐτόν τε  
 ἔβαλλον καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἄρξαιντο  
 προῖέναι. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε μὴ  
 10 καταπετρωθῆναι, ὕστερον δ' ἐπεὶ ἔγνω ὅτι οὐ δυνήσεται  
 βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιω-  
 τῶν. καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἐστῶς · οἱ  
 δὲ ὁρῶντες ἐθαύμαζον καὶ ἐσιώπων. εἶτα δὲ ἔλεξε τοιάδε·

*Clearchus promises to stand by his troops*

“Ἄνδρες στρατιῶται, μὴ θαυμάζετε ὅτι χαλεπῶς  
 15 φέρω τοῖς παροῦσι πράγμασιν. ἐμοὶ γὰρ ξένος Κῦρος  
 ἐγένετο καὶ με φεύγοντα ἐκ τῆς πατρίδος τά τε ἄλλα  
 ἐτίμησε καὶ μυρίους ἔδωκε δαρεικοὺς · οὓς ἐγὼ λαβὼν  
 οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοὶ οὐδὲ καθηδυνάθησα,  
 ἀλλ' εἰς ὑμᾶς ἔδαπάνων. καὶ πρῶτον μὲν πρὸς τοὺς  
 20 Θράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρού-  
 μην μεθ' ὑμῶν, ἐκ τῆς Χερρονήσου αὐτοὺς ἐξελαύνων  
 βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἕλληνας  
 τὴν γῆν. ἐπειδὴ δὲ Κῦρος ἐκάλει, λαβὼν ὑμᾶς ἐπο-  
 ρευόμην, ἵνα εἴ τι δέοιτο ὠφελοῖν αὐτὸν ἀνθ' ὧν εὖ  
 25 ἔπαθον ὑπ' ἐκείνου. ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπο-

ρεύεσθαι, ἀνάγκη δὴ μοι ἢ ὑμᾶς προδόντα τῇ Κύρου  
 φιλίᾳ χρήσθαι ἢ πρὸς ἐκείνον ψευσάμενον μεθ' ὑμῶν  
 εἶναι. εἰ μὲν δὴ δίκαια ποιήσω οὐκ οἶδα, αἰρήσομαι δ'  
 οὖν ὑμᾶς καὶ σὺν ὑμῖν ὅ τι ἂν δέῃ πείσομαι. καὶ οὐποτε  
 5 ἐρεῖ οὐδεὶς ὡς ἐγὼ Ἑλληνας ἀγαγὼν εἰς τοὺς βαρβά-  
 ρους, προδοὺς τοὺς Ἑλληνας τὴν τῶν βαρβάρων φιλίαν  
 εἰλόμην, ἀλλ' ἐπεὶ ὑμεῖς ἐμοὶ οὐ θέλετε πείθεσθαι, ἐγὼ  
 σὺν ὑμῖν ἔψομαι καὶ ὅ τι ἂν δέῃ πείσομαι. νομίζω γὰρ  
 ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους,  
 10 καὶ σὺν ὑμῖν μὲν ἂν οἶμαι εἶναι τίμιος ὅπου ἂν ᾖ, ὑμῶν  
 δὲ ἔρημος ᾧ οὐκ ἂν ἱκανὸς οἶμαι εἶναι οὔτ' ἂν φίλον  
 ὠφελῆσαι οὔτ' ἂν ἐχθρὸν ἀλέξασθαι. ὡς ἐμοῦ οὖν  
 ἰόντος ὅπη ἂν καὶ ὑμεῖς οὕτω τὴν γνώμην ἔχετε."

*Other contingents desert to him*

Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου  
 15 καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ  
 βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ  
 Πασίωνος πλείους ἢ δισχίλιοι λαβόντες τὰ ὅπλα καὶ τὰ  
 σκευοφόρα ἐστρατοπεδεύσαντο παρὰ Κλεάρχῳ. Κῦρος  
 δὲ τούτοις ἀπορῶν τε καὶ λυπούμενος μετεπέμπετο τὸν  
 20 Κλεάρχον· ὁ δὲ ἰέναι μὲν οὐκ ᾔθελε, λάθρα δὲ τῶν  
 στρατιωτῶν πέμπων αὐτῷ ἄγγελον ἔλεγε θαρρεῖν, ὡς  
 καταστησομένων τούτων εἰς τὸ δέον. μεταπέμπεσθαι  
 δ' ἐκέλευεν αὐτόν· αὐτὸς δ' οὐκ ἔφη ἰέναι.

*He advises caution and deliberation*

Μετὰ δὲ ταῦτα συναγαγὼν τοὺς θ' ἑαυτοῦ στρατιώ-  
 25 τας καὶ τοὺς προσελθόντας αὐτῷ καὶ τῶν ἄλλων τὸν

βουλόμενον, ἔλεξε τοιάδε· “Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνον· οὔτε γὰρ ἡμεῖς ἐκείνου ἔτι στρατιῶται, ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ, οὔτε ἐκείνος 5 ἔτι ἡμῶν μισθοδότης. ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ’ ἡμῶν οἶδα· ὥστε καὶ μεταπεμπομένου αὐτοῦ οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον αἰσχυνόμενος ὅτι σύνοιδα ἑμαντῷ πάντα ἐψευσμένος αὐτόν, ἔπειτα καὶ δεδιὼς μὴ λαβὼν με δίκην ἐπιθῇ ὧν νομίζει ὑπ’ ἐμοῦ ἡδικῆσθαι. 10 ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν οὐδ’ ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι ὅ τι χρὴ ποιεῖν ἐκ τούτων. καὶ ἔως γε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι ὅπως ἀσφαλέστατα μενούμεν, εἴ τε ἤδη δοκεῖ ἀπιέναι, ὅπως ἀσφαλέστατα ἄπιμεν, καὶ ὅπως τὰ ἐπιτήδεια 15 ἔξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. ὁ δ’ ἀνὴρ πολλοῦ μὲν ἄξιος ᾧ ἂν φίλος ᾗ, χαλεπώτατος δ’ ἐχθρὸς ᾧ ἂν πολέμιος ᾗ, ἔχει δὲ δύναμιν καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω 20 δοκοῦμέν μοι αὐτοῦ καθῆσθαι. ὥστε ὥρα λέγειν ὅ τι τις γινώσκει ἄριστον εἶναι.” ταῦτα εἰπὼν ἐπαύσατο.

*Sundry measures of safety are suggested*

Ἐκ δὲ τούτου ἀνίσταντο οἱ μὲν ἐκ τοῦ αὐτομάτου, λέγοντες ἃ ἐγίγνωσκον, οἱ δὲ καὶ ὑπ’ ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες οἷα εἴη ἡ ἀπορία ἄνευ τῆς Κύρου 25 γνώμης καὶ μένειν καὶ ἀπιέναι. εἷς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὥς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὥς τάχιστα,

εἰ μὴ βούλεται Κλέαρχος ἀπάγειν· τὰ δ' ἐπιτήδει' ἀγοράζεσθαι (ἢ δ' ἀγορὰ ἦν ἐν τῷ βαρβαρικῷ στρατεύματι) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὥς ἀποπλέοιεν· ἐὰν δὲ μὴ δίδῃ ταῦτα, ἡγεμόνα  
 5 αἰτεῖν Κῦρον ὅστις διὰ φιλίας τῆς χώρας ἀπάξει. ἐὰν δὲ μηδὲ ἡγεμόνα δίδῃ, συντάττεσθαι τὴν ταχίστην, πέμψαι δὲ καὶ προκαταληψομένους τὰ ἄκρα, “ὅπως μὴ φθάσωσι μήτε Κῦρος μήτε οἱ Κίλικες καταλαβόντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἀνηρπακότες.”  
 10 οὗτος μὲν τοιαῦτα εἶπε.

*These are shown to be impracticable*

Μετὰ δὲ τοῦτον Κλέαρχος εἶπε τοσοῦτον· “Ὡς μὲν στρατηγήσουντα ἐμὲ ταύτην τὴν στρατηγίαν μηδεὶς ὑμῶν λεγέτω· πολλὰ γὰρ ἐνορῶ δι' ἃ ἐμοὶ τοῦτο οὐ ποιητέον· ὥς δὲ τῷ ἀνδρὶ ὃν ἂν ἔλησθε πείσομαι ἢ  
 15 δυνατὸν μάλιστα, ἵνα εἰδῆτε ὅτι καὶ ἄρχεσθαι ἐπίσταμαι ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.” μετὰ τοῦτον ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου ποιουμένου, ἐπιδεικνὺς δὲ ὥς εὖηθες εἶη ἡγεμόνα  
 20 αἰτεῖν “παρὰ τούτου ᾧ λυμαινόμεθα τὴν πρᾶξιν. εἰ δὲ καὶ τῷ ἡγεμόνι πιστεύσομεν ὃν ἂν Κῦρος δίδῃ, τί κωλύει καὶ τὰ ἄκρα ἡμῖν κελεύειν Κῦρον προκαταλαβεῖν; ἐγὼ γὰρ ὁκνοίην μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν ἃ ἡμῖν δοίη, μὴ ἡμᾶς ταῖς τριήρεσι καταδύσῃ, φοβοίμην δ' ἂν τῷ  
 25 ἡγεμόνι ὃν δοίη ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ ὅθεν οὐκ ἔσται ἐξελθεῖν· βουλοίμην δ' ἂν ἄκοντος ἀπιὼν Κύρου λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν.

*It is proposed to confer with Cyrus*

“Ἄλλ’ ἐγὼ φημι ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ  
 δέ μοι ἄνδρας ἐλθόντας πρὸς Κῦρον οἵτινες ἐπιτήδαιοι  
 σὺν Κλεάρχῳ ἐρωτᾶν ἐκείνον τί βούλεται ἡμῖν χρῆσθαι·  
 καὶ ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησία οἷα περ καὶ πρόσθεν  
 5 ἐχρήτο τοῖς ξένοις, ἔπεςθαι καὶ ἡμᾶς καὶ μὴ κακίους  
 εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· ἐὰν δὲ μείζων  
 ἢ πρᾶξις τῆς πρόσθεν φαίνεται καὶ ἐπιπονωτέρα καὶ  
 ἐπικινδυνότερα, ἀξιούν ἢ πείσαντα ἡμᾶς ἄγειν ἢ πει-  
 σθέντα πρὸς φιλίαν ἀφίεναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν  
 10 φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες ἀσφα-  
 λῶς ἂν ἀπίοιμεν· ὅτι δ’ ἂν πρὸς ταῦτα λέγῃ ἀπαγγεῖλαι  
 δεῦρο· ἡμᾶς δ’ ἀκούσαντας πρὸς ταῦτα βουλευέσθαι.”

*Cyrus induces the army to proceed*

\*Ἐδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ  
 πέμπουσιν οἱ ἡρώτων Κῦρον τὰ δόξαντα τῇ στρατιᾷ.  
 15 ὁ δ’ ἀπεκρίνατο ὅτι ἀκούει Ἀβροκόμαν ἐχθρὸν ἄνδρα  
 ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα στα-  
 θμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν· κἂν  
 μὲν ἢ ἐκεῖ, τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ, “ἢν  
 δὲ φύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.” ἀκού-  
 20 σαντες δὲ ταῦτα οἱ αἵρετοὶ ἀγγέλλουσι τοῖς στρατιώ-  
 ταις· τοῖς δὲ ὑποψία μὲν ἦν ὅτι ἄγει πρὸς βασιλέα,  
 ὅμως δὲ ἐδόκει ἔπεςθαι· προσαιτοῦσι δὲ μισθόν· ὁ  
 δὲ Κῦρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν οὐ πρότε-  
 ρον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεια τοῦ μηνὸς  
 25 τῷ στρατιώτῃ· ὅτι δὲ ἐπὶ βασιλέα ἄγοι οὐδὲ ἐνταῦθα  
 ἤκουσεν οὐδεὶς ἐν τῷ γε φανερώ.

*The Greek force is augmented by belated arrivals*

4. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας  
 δέκα ἐπὶ τὸν Ψάρον ποταμόν, οὗ ἦν τὸ εὖρος τρία  
 πλέθρα. ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας  
 πέντε ἐπὶ τὸν Πύραμον ποταμόν, οὗ ἦν τὸ εὖρος στά-  
 5 διον. ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο παρασάγγας  
 πεντεκαίδεκα εἰς Ἴσσοὺς, τῆς Κιλικίας ἐσχάτην πόλιν  
 ἐπὶ τῇ θαλάττῃ οἰκουμένην, μεγάλην καὶ εὐδαίμονα.  
 ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ Κύρῳ παρῆσαν αἱ  
 ἐκ Πελοποννήσου νῆες τριάκοντα καὶ πέντε καὶ ἐπ'  
 10 αὐταῖς ναύαρχος Πυθα-  
 γόρας Λακεδαιμόνιος.  
 ἡγεῖτο δ' αὐταῖς Ταμῶς  
 Αἰγύπτιος ἐξ Ἐφέσου,  
 ἔχων ναῦς ἑτέρας Κύρου  
 15 πέντε καὶ εἴκοσιν, αἷς  
 ἐπολιόρκει Μίλητον,  
 ὅτε Τισσαφέρνει φίλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς  
 αὐτόν. παρῆν δὲ καὶ Χειρίσοφος Λακεδαιμόνιος ἐπὶ τῶν  
 νεῶν, μετάπεμπτος ὑπὸ Κύρου, ἑπτακοσίους ἔχων ὀπλί-  
 20 τας, ὧν ἐστρατήγει παρὰ Κύρῳ. αἱ δὲ νῆες ὥρμουν παρὰ  
 τὴν Κύρου σκηνήν. ἐνταῦθα καὶ οἱ παρὰ Ἀβροκόμα  
 μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον,  
 τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

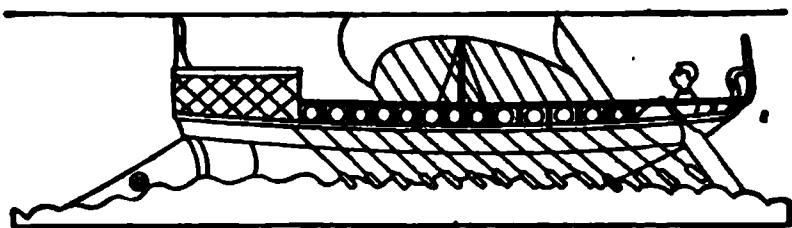


FIG. 19. — Greek man-of-war, having a single bank of rowers. The beak, at or just below the water-line, was made strong for ramming the enemy's vessels. Vase-painting.

*The Syro-Cilician Pass*

Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα παρασάγγας πέντε  
 25 ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. ἦσαν δὲ ταῦτα

δύο τείχη, καὶ τὸ μὲν ἔσωθεν, τὸ πρὸ τῆς Κιλικίας,  
 Συέννεσις εἶχε καὶ Κιλίκων φυλακή, τὸ δὲ ἔξω, τὸ πρὸ  
 τῆς Συρίας, βασιλέως ἐλέγετο φυλακὴ φυλάττειν. διὰ  
 μέσου δὲ ῥεῖ τούτων ποταμὸς Κάρσος ὄνομα, εὖρος πλέ-  
 5 θρου. ἅπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς ·  
 καὶ παρελθεῖν οὐκ ἦν βία · ἦν γὰρ ἡ πάροδος στενὴ  
 καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεὶν δ'  
 ἦσαν πέτραι ἡλίβατοι · ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις  
 ἐφειστήκεσαν πύλαι. ταύτης ἔνεκα τῆς παρόδου Κῦρος  
 10 τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰσω  
 καὶ ἔξω τῶν πυλῶν βιασομένους τοὺς πολεμίους εἰ  
 φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις, ὅπερ ᾤετο ποιήσειν  
 ὁ Κῦρος τὸν Ἀβροκόμαν, ἔχοντα πολὺ στράτευμα.  
 Ἀβροκόμας δὲ οὐ τοῦτ' ἐποίησεν, ἀλλ' ἐπεὶ ἤκουσε  
 15 Κῦρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ  
 βασιλέα ἀπήλανεν, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριά-  
 δας στρατιᾶς.

*The desertion of Xenias and Pasion*

Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα παρα-  
 σάγγας πέντε εἰς Μυρίανδον, πόλιν οἰκουμένην ὑπὸ  
 20 Φοινίκων ἐπὶ τῇ θαλάττῃ · ἐμπόριον δ' ἦν τὸ χωρίον  
 καὶ ὥρμουν αὐτόθι ὀλκάδες πολλάί. ἐνταῦθ' ἔμεινεν  
 ἡμέρας ἑπτὰ · καὶ Ξενίας ὁ Ἀρκὰς καὶ Πασίων ὁ  
 Μεγαρεὺς ἐμβάντες εἰς πλοῖον καὶ τὰ πλείστου ἄξια  
 ἐνθέμενοι ἀπέπλευσαν, ὡς μὲν τοῖς πλείστοις ἐδόκουν  
 25 φιλοτιμηθέντες ὅτι τοὺς στρατιώτας αὐτῶν τοὺς παρὰ  
 Κλέαρχον ἀπελθόντας ὡς ἀπιόντας εἰς τὴν Ἑλλάδα  
 πάλιν καὶ οὐ πρὸς βασιλέα εἶα Κῦρος τὸν Κλέαρχον

ἔχειν. ἐπεὶ δ' ἦσαν ἀφανεῖς, διήλθε λόγος ὅτι διώκει αὐτοὺς Κῦρος τριήρεσι· καὶ οἱ μὲν ηὔχοντο ὥς δειλοὺς ὄντας αὐτοὺς ληφθῆναι, οἱ δ' ὥκτιρον εἰ ἀλώσονται.

FIG. 20. — Positions of rowers in a trireme, according to Graser.

*Cyrus announces that he will not pursue them*

Κῦρος δὲ συγκαλέσας τοὺς στρατηγούς εἶπεν· “ Ἀπο-  
 5 λελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων. ἀλλ' εὖ γε μέντοι  
 ἐπιστάσθων ὅτι οὔτε ἀποδεδράκασιν, οἶδα γὰρ ὅπη  
 οἷχονται· οὔτε ἀποπεφεύγασιν, ἔχω γὰρ τριήρεις ὥστε  
 ἐλεῖν τὸ ἐκείνων πλοῖον· ἀλλὰ μὰ τοὺς θεοὺς οὐκ ἔγωγε  
 αὐτοὺς διώξω, οὐδ' ἐρεῖ οὐδεὶς ὥς ἐγώ, ἕως μὲν ἂν  
 10 παρῇ τις, χρῶμαι, ἐπειδὰν δὲ ἀπιέναι βούληται, συλλα-  
 βὼν καὶ αὐτοὺς κακῶς ποιῶ καὶ τὰ χρήματα ἀποσυλῶ.  
 ἀλλὰ ἴτωσαν, εἰδότες ὅτι κακίους εἰσὶ περὶ ἡμᾶς ἢ  
 ἡμεῖς περὶ ἐκείνους. καίτοι ἔχω γε αὐτῶν καὶ τέκνα  
 καὶ γυναῖκας ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ  
 15 τούτων στερήσονται, ἀλλ' ἀπολήψονται τῆς πρόσθεν  
 ἕνεκα περὶ ἐμὲ ἀρετῆς.” καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δὲ  
 Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν,  
 ἀκούοντες τὴν Κύρου ἀρετὴν ἡδίων καὶ προθυμότερον  
 συνεπορεύοντο.



*Fish worship*

Μετὰ ταῦτα Κῦρος ἐξελαύνει σταθμούς τέτταρας  
 παρασάγγας εἴκοσιν ἐπὶ τὸν Χάλον ποταμόν, ὄντα τὸ  
 εὖρος πλέθρου, πλήρη δ' ἰχθύων  
 μεγάλων καὶ πραέων, οὓς οἱ Σύροι  
 5 θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ  
 εἶων, οὐδὲ τὰς περιστεράς. αἱ  
 δὲ κῶμαι ἐν αἷς ἐσκήνουν Παρυ-  
 σάτιδος ἦσαν, εἰς ζώνην δεδομέ-  
 ναι. ἐντεῦθεν ἐξελαύνει σταθμούς  
 10 πέντε παρασάγγας τριάκοντα  
 ἐπὶ τὰς πηγὰς τοῦ Δάρδατος  
 ποταμοῦ, οὗ τὸ εὖρος πλέθρου.  
 ἐνταῦθα ἦσαν τὰ Βελέστος βα-  
 σίλεια τοῦ Συρίας ἄρξαντος,  
 15 καὶ παράδεισος πάνυ μέγας  
 καὶ καλός, ἔχων πάντα ὅσα  
 ὦραι φύουσι. Κῦρος δ' αὐτὸν  
 ἐξέκοψε καὶ τὰ βασίλεια κατέ-  
 καυσεν.

FIG. 21. — Woman fastening  
 her girdle. She holds out of  
 the way in her teeth the fold of  
 the dress which is to fall down  
 over the girdle. Vase-painting.

*The real object of the expedition divulged*

20 Ἐντεῦθεν ἐξελαύνει σταθμούς τρεῖς παρασάγγας  
 πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, ὄντα τὸ εὖρος  
 τεττάρων σταδίων· καὶ πόλις αὐτόθι ᾤκεῖτο μεγάλη καὶ  
 εὐδαίμων Θάψακος ὄνομα. ἐνταῦθα ἔμεινεν ἡμέρας  
 πέντε. καὶ Κῦρος μεταπεμφάμενος τοὺς στρατηγούς  
 25 τῶν Ἑλλήνων ἔλεγεν ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα

μέγαν εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις καὶ ἀναπείθειν ἔπεσθαι.

*The Greeks are angry, but are induced to proceed*

Οἱ δὲ ποιήσαντες ἐκκλησίαν ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν αὐτοὺς πάλαι ταῦτ' εἰδότας κρύπτειν, καὶ οὐκ ἔφασαν ἰέναι, ἐὰν μή τις αὐτοῖς χρήματα διδῶ, ὥσπερ τοῖς προτέροις μετὰ Κύρου ἀναβᾶσι παρὰ τὸν πατέρα τοῦ Κύρου, καὶ ταῦτα οὐκ ἐπὶ μάχην ἰόντων, ἀλλὰ καλοῦντος τοῦ πατρὸς Κῦρον. ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπήγγελλον. ὁ δ' ὑπέσχετο ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἦκωσι, καὶ τὸν μισθὸν ἐντελῇ μέχρι ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. τὸ μὲν δὴ πολὺ τοῦ Ἑλληνικοῦ οὕτως ἐπείσθη.

*Menon's clever stratagem to win the favor of Cyrus*

Μένων δὲ πρὶν δῆλον εἶναι τί ποιήσουσιν οἱ ἄλλοι 15 στρατιῶται, πότερον ἔψονται Κύρῳ ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων καὶ ἔλεξε τάδε· “Ἄνδρες, ἐὰν μοι πεισθῆτε, οὔτε κινδυνεύσαντες οὔτε πονήσαντες τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. τί οὖν κελεύω ποιῆσαι; νῦν δεῖται 20 Κῦρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι ὑμᾶς χρήναι διαβῆναι τὸν Εὐφράτην ποταμὸν πρὶν δῆλον εἶναι ὃ τι οἱ ἄλλοι Ἕλληνες ἀποκρινοῦνται Κύρῳ. ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι ἄρξαντες τοῦ διαβαίνειν, καὶ ὡς προθυμοτά- 25 τοις οὖσιν ὑμῖν χάριν εἴσεται Κῦρος καὶ ἀποδώσει·

ἐπίσταται δ' εἴ τις καὶ ἄλλος· ἦν δὲ ἀποψηφίσωνται οἱ ἄλλοι, ἅπιμεν μὲν ἅπαντες τοῦμπαλιν, ὑμῖν δὲ ὡς μόνοις πειθομένοις πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας, καὶ ἄλλου οὔτινος ἂν δέησθε οἶδα ὅτι  
 5 ὡς φίλοι τεύξεσθε Κύρου.” ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κῦρος δ' ἐπεὶ ᾗσθητο διαβεβηκότας, ᾗσθη τε καὶ τῷ στρατεύματι πέμψας Γλοῦν εἶπεν· “Ἐγὼ μὲν, ὦ ἄνδρες, ἤδη ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσετε  
 10 ἐμοὶ μελήσει, ἢ μηκέτι με Κῦρον νομίζετε.” οἱ μὲν δὴ στρατιῶται ἐν ἐλπίσι μεγάλαις ὄντες ἠΰχοντο αὐτὸν εὐτυχῆσαι, Μένωνι δὲ καὶ δῶρα ἐλέγετο πέμψαι μεγαλοπρεπῶς.

*The Euphrates crossed. Oriental flattery*

Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ  
 15 ἄλλο στράτευμα αὐτῷ ἅπαν. καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μαστῶν ὑπὸ τοῦ ποταμοῦ. οἱ δὲ Θαψακηνοὶ ἔλεγον ὅτι οὐπώποθ' οὔτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ εἰ μὴ τότε, ἀλλὰ πλοίοις, ἃ τότε Ἀβροκόμας προῖων κατέκαυσεν,  
 20 ἵνα μὴ Κῦρος διαβῇ. ἐδόκει δὴ θεῖον εἶναι καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ ὡς βασιλεύσονται.

Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα παρασάγγας πεντήκοντα· καὶ ἀφικνοῦνται πρὸς τὸν  
 25 Ἀράξην ποταμόν. ἐνταῦθα ᾗσαν κῶμαι πολλαὶ μεστὰὶ σίτου καὶ οἴνου. ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο.

*The Arabian Desert*

5. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Ἀραβίας τὸν Εὐφρά-  
 την ποταμὸν ἐν δεξιᾷ ἔχων σταθμοὺς ἐρήμους πέντε  
 παρασάγγας τριάκοντα καὶ πέντε. ἐν τούτῳ δὲ τῷ  
 τόπῳ ἦν μὲν ἡ γῆ πεδίων ἅπαν, ὁμαλὲς ὥσπερ θάλαττα,  
 5 ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ  
 καλάμου, ἅπαντα ἦσαν εὐώδη ὥσπερ ἀρώματα· δέν-  
 δρον δ' οὐδὲν ἐνῆν, θηρία δὲ παντοῖα, πλείστοι ὄνοι

FIG. 22.— Catching wild asses. Bas-relief from Kuyunjik (Nineveh).

ἄγριοι, πολλὰ δὲ στρουθοὶ αἱ μεγάλαι· ἐνῆσαν δὲ καὶ  
 ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐνίοτε  
 10 ἐδίωκον. καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδρα-  
 μόντες ἔστασαν· πολὺ γὰρ τῶν ἵππων ἔτρεχον θᾶττον·  
 καὶ πάλιν, ἐπεὶ πλησιάζοιεν οἱ ἵπποι, ταῦτόν ἐποίουν.

καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶεν διαδεχόμενοι. τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύ-



10 FIG. 23. — An ostrich fighting. From an Assyrian cylinder in the Louvre.

οντο· πολὺ γὰρ ἀπέσπα φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν αἵρουσα ὥσπερ ἰστίῳ χρωμένη. τὰς δὲ ὠτίδας ἄν-

τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ

βραχὺ ὥσπερ πέρδικες καὶ ταχὺ ἀπαγορεύουσι. τὰ δὲ κρέα αὐτῶν ἡδιστα ἦν.

*A time of scarcity*

Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνοῦν-  
 15 ται ἐπὶ τὸν Μάσκαν ποταμόν, τὸ εὖρος πλεθριαῖον.  
 ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ Κορ-  
 σωτή· περιερρεῖτο δ' αὕτη ὑπὸ τοῦ Μάσκα κύκλῳ.  
 ἐνταῦθ' ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτίσαντο. ἐντεῦ-  
 θεν ἐξελαύνει σταθμοὺς ἐρήμους τρεῖς καὶ δέκα παρα-  
 20 σάγγας ἐνενήκοντα τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ  
 ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. ἐν τούτοις τοῖς στα-  
 θμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ λιμοῦ· οὐ  
 γὰρ ἦν χόρτος οὐδὲ ἄλλο οὐδὲν δένδρον, ἀλλὰ ψιλὴ ἦν  
 ἅπασα ἡ χώρα· οἱ δὲ ἐνοικοῦντες ὄνους ἀλέτας παρὰ  
 25 τὸν ποταμὸν ὀρύττοντες καὶ ποιοῦντες εἰς Βαβυλῶνα  
 ἦγον καὶ ἐπώλουν καὶ ἀνταγοράζοντες σῖτον ἔζων. τὸ  
 δὲ στράτευμα ὃ σῖτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν εἰ

μὴ ἐν τῇ Λυδία ἀγορᾷ ἐν τῷ Κύρου βαρβαρικῷ, τὴν  
 καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. ὁ δὲ  
 σίγλος δύναται ἑπτὰ  
 ὀβολοὺς καὶ ἡμιωβέ-  
 5 λιον Ἀττικούς· ἡ δὲ  
 καπίθη δύο χοίικας  
 Ἀττικὰς ἐχώρει. κρέα  
 οὖν ἐσθίοντες οἱ στρα-  
 τιῶται διεγίγνοντο. ἦν  
 10 δὲ τούτων τῶν στα-  
 θμῶν οὗς πάνυ μακροὺς ἤλαινεν, ὅποτε ἡ πρὸς ὕδωρ  
 βούλοιτο διατελέσαι ἡ πρὸς χιλόν.

FIG. 24.—A modern Oriental hand-mill.

*A sample of Persian obedience*

Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς  
 ἀμάξαις δυσπορεύτου ἐπέστη ὁ Κῦρος σὺν τοῖς περὶ  
 15 αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν  
 καὶ Πίγρητα λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκ-  
 βιβάζειν τὰς ἀμάξας. ἐπεὶ δ' ἐδόκουν αὐτῷ σχολαίως  
 ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας  
 τοὺς κρατίστους συνεπισπεῦσαι τὰς ἀμάξας. ἔνθα δὴ  
 20 μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. ῥίψαντες γὰρ  
 τοὺς πορφυροῦς κάνδυσ ὅπου ἔτυχεν ἕκαστος ἐστηκώς,  
 ἵεντο ὥσπερ ἂν δράμοι τις ἐπὶ νίκη καὶ μάλα κατὰ  
 πρανοῦς γηλόφου, ἔχοντες τοὺς τε πολυτέλεις χιτῶνας  
 καὶ τὰς ποικίλας ἀναξυρίδας, ἔνιοι δὲ καὶ στρεπτοὺς  
 25 περὶ τοῖς τραχήλοις καὶ ψέλια περὶ ταῖς χερσίν· εὐθὺς  
 δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλὸν θάπτον ἡ  
 ὥς τις ἂν ᾤετο μετεώρους ἐξεκόμισαν τὰς ἀμάξας.

*The weakness of the Persian Empire*

Τὸ δὲ σύμπαν δῆλος ἦν Κῦρος ὥς σπεύδων πᾶσαν  
 τὴν ὁδὸν καὶ οὐ διατρίβων ὅπου μὴ ἐπισιτισμοῦ ἕνεκα  
 ἢ τινος ἄλλου ἀναγκαίου ἐκαθέζετο, νομίζων, ὅσῳ θάττον  
 ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μαχεῖσθαι,  
 5 ὅσῳ δὲ σχολαίτερον, τοσούτῳ πλεόν συναγείρεσθαι  
 βασιλεῖ στράτευμα. καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι  
 τὸν νοῦν τῇ βασιλέως ἀρχῇ πλήθει μὲν χώρας καὶ  
 ἀνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν καὶ  
 τῷ διεσπᾶσθαι τὰς δυνάμεις ἀσθενής, εἴ τις διὰ ταχέων  
 10 τὸν πόλεμον ποιοῖτο.

*Provisioning under difficulties*

Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους  
 σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ  
 Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἡγόραζον τὰ ἐπι-  
 15 τήδεια, σχεδίαίς διαβαίνοντες ὧδε. διφθέρας ἅς εἶχον  
 στεγάσματα ἐπίμπλασαν χόρτου  
 κούφου, εἶτα συνῆγον καὶ συνέ-  
 σπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης  
 τὸ ὕδωρ· ἐπὶ τούτων διέβαινον καὶ  
 ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε  
 20 ἐκ τῆς βαλάνου πεποιημένον τῆς  
 ἀπὸ τοῦ φοίνικος καὶ σῖτον μελίνης·  
 τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

FIG. 25. — Swimming on an  
 inflated skin. Bas-relief from  
 Kuyunjik (Nineveh).

*A camp quarrel threatens serious consequences*

Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος  
 στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου ὁ Κλέαρχος κρίνας

ἀδικεῖν τὸν τοῦ Μένωνος πληγὰς ἐνέβαλεν · ὁ δὲ ἐλθὼν  
 πρὸς τὸ ἑαυτοῦ στρατεύμα ἔλεγεν · ἀκούσαντες δὲ οἱ  
 στρατιῶται ἐχαλέπαινον καὶ ὠργίζοντο ἰσχυρῶς τῷ  
 Κλεάρχῳ. τῇ δὲ αὐτῇ ἡμέρᾳ Κλέαρχος ἐλθὼν ἐπὶ τὴν  
 5 διάβασιν τοῦ ποταμοῦ καὶ ἐκεῖ κατασκεψάμενος τὴν  
 ἀγορὰν ἀφιππεύει ἐπὶ τὴν ἑαυτοῦ σκηνὴν διὰ τοῦ Μένω-  
 νος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν · Κῦρος  
 δὲ οὐπω ἦκεν, ἀλλ' ἔτι προσήλυνε ·  
 τῶν δὲ Μένωνος στρατιωτῶν ξύλα  
 10 σχίζων τις ὡς εἶδε Κλέαρχον διε-  
 λαύνοντα, ἴησι τῇ ἀξίνῃ · καὶ οὗτος  
 μὲν αὐτοῦ ἤμαρτεν · ἄλλος δὲ λίθῳ  
 — καὶ ἄλλος, εἴτα πολλοί, κραυγῆς  
 γενομένης. ὁ δὲ καταφεύγει εἰς τὸ  
 15 ἑαυτοῦ στρατεύμα, καὶ εὐθὺς παραγ-  
 γέλλει εἰς τὰ ὅπλα · καὶ τοὺς μὲν  
 ὀπλίτας αὐτοῦ ἐκέλευσε μείναι τὰς  
 ἀσπίδας πρὸς τὰ γόνατα θέντας,  
 αὐτὸς δὲ λαβὼν τοὺς Θρᾶκας καὶ  
 20 τοὺς ἱππέας οἱ ἦσαν αὐτῷ ἐν τῷ  
 στρατεύματι πλείους ἢ τετταρά-  
 κοντα, τούτων δὲ οἱ πλείστοι Θρᾶ-  
 κες, ἤλυνεν ἐπὶ τοὺς Μένωνος,  
 ὥστ' ἐκεῖνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ  
 25 τρέχειν ἐπὶ τὰ ὅπλα · οἱ δὲ καὶ ἔστασαν ἀποροῦντες τῷ  
 πράγματι. ὁ δὲ Πρόξενος (ἔτυχε γὰρ ὕστερος προσιῶν  
 καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν) εὐθὺς οὖν εἰς τὸ  
 μέσον ἀμφοτέρων ἄγων ἔθετο τὰ ὅπλα καὶ ἐδεῖτο τοῦ  
 Κλεάρχου μὴ ποιεῖν ταῦτα. ὁ δ' ἐχαλέπαυεν ὅτι αὐτοῦ

FIG. 26. — Shield resting  
 against the knee. Athena is  
 writing on a tablet ; she has  
 the cheek-pieces of her hel-  
 met raised, and her shield  
 and spear are leaning against  
 her. Vase-painting.



ὀλίγου δεήσαντος καταλευσθῆναι πρᾶως λέγοι τὸ αὐτοῦ  
 πάθος, ἐκέλευσέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. ἐν  
 τούτῳ δ' ἐπῆει καὶ Κῦρος καὶ ἐπύθετο τὸ πρᾶγμα·  
 εὐθὺς δ' ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας καὶ σὺν τοῖς  
 5 παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ  
 λέγει τάδε· “Κλέαρχε καὶ Πρόξενε καὶ οἱ ἄλλοι οἱ  
 παρόντες Ἕλληνες, οὐκ ἴστε ὅτι ποιεῖτε. εἰ γάρ τινα  
 ἀλλήλοις μάχην συνάψετε, νομίζετε ἐν τῇδε τῇ ἡμέρᾳ  
 ἐμέ τε κατακεκόψεσθαι καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον·  
 10 κακῶς γὰρ τῶν ἡμετέρων ἐχόντων πάντες οὔτοι οὓς  
 ὁρᾶτε βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ  
 βασιλεῖ ὄντων.” ἀκούσας ταῦτα ὁ Κλέαρχος ἐν ἑαυτῷ  
 ἐγένετο· καὶ παυσάμενοι ἀμφότεροι κατὰ χώραν ἔθεντο  
 τὰ ὅπλα.

*The treachery of Orontas discovered*

15 6. Ἐντεῦθεν προϊόντων ἐφαίνετο ἵχνια ἵππων καὶ  
 κόπρος· ἠκάζετο δ' εἶναι ὁ στίβος ὡς δισχιλίων ἵππων.  
 οὔτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσι-  
 μον ἦν. Ὀρόντας δέ, Πέρσης ἀνὴρ, γένει τε προσή-  
 κων βασιλεῖ καὶ τὰ πολέμια λεγόμενος ἐν τοῖς ἀρίστοις  
 20 Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας,  
 καταλλαγεὶς δέ. οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας  
 χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακαίνοι  
 ἂν ἐνεδρεύσας ἢ ζῶντας πολλοὺς αὐτῶν ἂν ἔλοι καὶ  
 κωλύσειε τοῦ καίειν ἐπιόντας, καὶ ποιήσειεν ὥστε  
 25 μήποτε δύνασθαι αὐτοὺς ἰδόντας τὸ Κύρου στράτευμα  
 βασιλεῖ διαγγεῖλαι. τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα  
 ἐδόκει ὠφέλιμα εἶναι, καὶ ἐκέλευεν αὐτὸν λαμβάνειν

μέρος παρ' ἐκάστου τῶν ἡγεμόνων. ὁ δ' Ὀρόντας νομίσας ἐτοίμους εἶναι αὐτῷ τοὺς ἱππέας γράφει ἐπιστολὴν παρὰ βασιλέα ὅτι ἥξοι ἔχων ἱππέας ὥς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς αὐτοῦ ἱππεῦσιν ἐκέλευεν  
 5 ὥς φίλιον αὐτὸν ὑποδέχεσθαι. ἐνῆν δὲ ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρί, ὥς ᾤετο· ὁ δὲ λαβὼν Κύρῳ δίδωσιν. ἀναγνοὺς δὲ αὐτὴν ὁ Κῦρος συλλαμβάνει Ὀρόνταν, καὶ συγκαλεῖ εἰς τὴν ἑαυτοῦ  
 10 σκηνὴν Πέρσας τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά, καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευσεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὥς τρισχιλίους ὀπλίτας.

*His trial*

15 Κλέαρχον δὲ καὶ εἴσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. ἐπεὶ δ' ἐξῆλθεν, ἀπήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντα ὥς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. ἔφη δὲ Κῦρον ἄρχειν τοῦ λόγου ὧδε· “Παρεκά-  
 20 λεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος ὅτι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντα τουτουί. τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον εἶναι ἐμοί· ἐπεὶ δὲ ταχθεῖς, ὥς ἔφη αὐτός, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ οὗτος  
 25 ἐπολέμησεν ἐμοὶ ἔχων τὴν ἐν Σάρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα ὥστε δόξαι τούτῳ τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον

καὶ ἔδωκα, μετὰ ταῦτα,” ἔφη, “Ὀρόντα, ἔστιν ὃ τι σε ἠδίκησα;” ἀπεκρίνατο ὅτι οὐ. πάλιν δὲ ὁ Κῦρος ἠρώτα. “Οὐκοῦν ὕστερον, ὥς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ’ ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς κακῶς  
 5 ἐποίεις τὴν ἐμὴν χώραν ὃ τι ἐδύνω;” ἔφη Ὀρόντας. “Οὐκοῦν,” ἔφη ὁ Κῦρος, “ὅπότ’ αὖ ἔγνων τὴν σαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν μεταμέλειν τέ σοι ἔφησθα καὶ πείσας ἐμὲ πιστὰ πάλιν ἔδωκάς μοι καὶ ἔλαβες παρ’ ἐμοῦ;” καὶ ταῦθ’ ὁμολόγει Ὀρόν-  
 10 τας. “Τί οὖν,” ἔφη ὁ Κῦρος, “ἀδικηθεὶς ὑπ’ ἐμοῦ νῦν τὸ τρίτον ἐπιβουλεύων μοι φανερὸς γέγονας;” εἰπόντος δὲ τοῦ Ὀρόντα ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν. “Ὁμολογεῖς οὖν περὶ ἐμὲ ἄδικος γεγενῆσθαι;” “Ἡ γὰρ ἀνάγκη,” ἔφη Ὀρόντας. ἐκ τούτου πάλιν  
 15 ἠρώτησεν ὁ Κῦρος. “Ἐπὶ οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ φίλος καὶ πιστός;” ὁ δὲ ἀπεκρίνατο ὅτι “οὐδ’ εἰ γενοίμην, ὦ Κῦρε, σοί γ’ ἂν ποτε ἔτι δόξαιμι.” πρὸς ταῦτα Κῦρος εἶπε τοῖς παροῦσιν. “Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει.  
 20 ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην ὃ τι σοι δοκεῖ.” Κλέαρχος δὲ εἶπε τάδε. “Συμβουλεύω ἐγὼ τὸν ἄνδρα τοῦτον ἐκποδὼν ποιεῖσθαι ὥς τάχιστα, ὥς μηκέτι δέῃ τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν, τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελοντὰς τούτους εὖ ποιέω.”  
 25 ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι.

*His execution*

“Μετὰ ταῦτα,” ἔφη, “κελεύοντος Κύρου ἔλαβον τῆς ζώνης τὸν Ὀρόνταν ἐπὶ θανάτῳ ἅπαντες ἀναστάντες

καὶ οἱ συγγενεῖς · εἶτα δ' ἐξῆγον αὐτὸν οἷς προσετάχθη.  
 ἐπεὶ δὲ εἶδον αὐτὸν οἷπερ πρόσθεν προσεκύνουν, καὶ  
 τότε προσεκύνησαν, καίπερ εἰδότες ὅτι ἐπὶ θάνατον  
 ἄγοιτο." ἐπεὶ δὲ εἰς τὴν Ἀρταπάτου σκηνὴν εἰσῆχθη,  
 5 τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα  
 οὔτε ζῶντα Ὀρόνταν οὔτε τεθνηκότα οὐδεὶς εἶδε πώποτε,  
 οὐδὲ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν · ἦκαζον δὲ  
 ἄλλοι ἄλλως · τάφος δὲ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

*News of the King's approach*

7. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς  
 10 τρεῖς παρασάγγας δώδεκα. ἐν δὲ τῷ τρίτῳ σταθμῷ  
 Κῦρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβά-  
 ρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας · ἐδόκει γὰρ εἰς τὴν  
 ἐπιούσαν ἔω ἥξειν βασιλέα σὺν τῷ στρατεύματι μαχού-  
 μενον · καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως  
 15 ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου,  
 αὐτὸς δὲ τοὺς ἑαυτοῦ διέταξε. μετὰ δὲ τὴν ἐξέτασιν  
 ἅμα τῇ ἐπιούσῃ ἡμέρᾳ ἦκοντες αὐτόμολοι παρὰ μεγά-  
 λου βασιλέως ἀπήγγελλον Κύρῳ περὶ τῆς βασιλέως  
 στρατιᾶς.

*Cyrus makes liberal promises to the Greek officers*

20 Κῦρος δὲ συγκαλέσας τοὺς στρατηγοὺς καὶ λογα-  
 γοὺς τῶν Ἑλλήνων συνεβουλεύετό τε πῶς ἂν τὴν μάχην  
 ποιοῖτο καὶ αὐτὸς παρήνει θαρρύνων τοιάδε · "ὦ ἄνδρες  
 Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους  
 ὑμᾶς ἄγω, ἀλλὰ νομίζων ἀμείνονας καὶ κρείττους πολ-  
 25 λῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον.

ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας ἧς κέκτησθε καὶ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. εὖ γὰρ ἴστε ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίων. ὅπως δὲ καὶ εἰδῆτε εἰς οἷον ἔρχεσθε  
 5 ἀγῶνα, ὑμᾶς εἰδὼς διδάξω. τὸ μὲν γὰρ πλῆθος πολὺ καὶ κραυγῇ πολλῇ ἐπίασιν· ἂν δὲ ταῦτα ἀνάσχησθε, τὰ ἄλλα καὶ αἰσχύνεσθαί μοι δοκῶ οἷους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. ὑμῶν δὲ ἀνδρῶν ὄντων καὶ εὖ τῶν ἐμῶν γενομένων, ἐγὼ ὑμῶν  
 10 τὸν μὲν οἵκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν, πολλοὺς δὲ οἶμαι ποιήσειν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι."

*He asserts his ability to fulfill his promises*

Ἐνταῦθα Γαυλίτης παρών, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπεν· "Καὶ μήν, ὦ Κῦρε, λέγουσί τινες ὅτι  
 15 πολλὰ ὑπισχνῇ νῦν διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος, ἂν δὲ εὖ γένηται τι, οὐ μεμνήσεσθαί σέ φασιν· ἔνιοι δὲ οὐδ' εἰ μεμνήῃ τέ καὶ βούλοιο δύνασθαι ἂν ἀποδοῦναι ὅσα ὑπισχνῇ." ἀκούσας ταῦτα ἔλεξεν ὁ Κῦρος· "Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ  
 20 ἀρχὴ ἡ πατρώα πρὸς μὲν μεσημβρίαν μέχρι οὗ διὰ καῦμα οὐ δύνανται οἰκεῖν ἄνθρωποι, πρὸς δὲ ἄρκτον μέχρι οὗ διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων πάντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων  
 25 ἐγκρατεῖς ποιῆσαι. ὥστε οὐ τοῦτο δέδοικα, μὴ οὐκ ἔχω ὅ τι δῶ ἐκάστῳ τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς οἷς δῶ. ὑμῶν δὲ τῶν Ἑλλήνων καὶ

στέφανον ἐκάστω χρυσοῦν δώσω.” οἱ δὲ ταῦτα ἀκούσαντες αὐτοί τε ἦσαν πολὺ προθυμότεροι καὶ τοῖς ἄλλοις ἐξήγγελλον.

*A touch of family pride*

Εἰσῆσαν δὲ παρ’ αὐτὸν οἱ τε στρατηγοὶ καὶ τῶν  
 5 ἄλλων Ἑλλήνων τινὲς ἀξιοῦντες εἰδέναι τί σφίσιν ἔσται  
 ἂν κρατήσωσιν. ὁ δὲ ἐμπιμπλὰς ἀπάντων τὴν γνώ-  
 μην ἀπέπεμπε. παρεκελεύοντο δὲ αὐτῷ πάντες ὅσοι περ  
 διελέγοντο μὴ μάχεσθαι, ἀλλ’ ὅπισθεν ἑαυτῶν τάττε-  
 σθαι. ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πῶς ἤρετο  
 10 τὸν Κῦρον· “Οἷε γάρ σοι μαχεῖσθαι, ὦ Κῦρε, τὸν  
 ἀδελφόν;” “Νὴ Δί’,” ἔφη ὁ Κῦρος, “εἴπερ γε Δαρείου  
 καὶ Παρυσάτιδός ἐστι παῖς, ἐμὸς δὲ ἀδελφός, οὐκ  
 ἀμαχεῖ ταῦτ’ ἐγὼ λήψομαι.”

*Enumeration of the forces*

Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν  
 15 μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία, πελτασταὶ  
 δὲ δισχίλιοι καὶ πεντακόσιοι, τῶν  
 δὲ μετὰ Κῦρον βαρβάρων δέκα  
 μυριάδες καὶ ἄρματα δρεπανηφόρα  
 ἀμφὶ τὰ εἴκοσι. τῶν δὲ πολεμίων  
 20 ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι  
 μυριάδες καὶ ἄρματα δρεπανηφόρα  
 διακόσια. ἄλλοι δὲ ἦσαν ἑξακισ-  
 χίλιοι ἵππεῖς, ὧν Ἀρταγέρσης  
 ἦρχεν· οὗτοι δ’ αὖ πρὸ αὐτοῦ βασιλέως τεταγμένοι  
 25 ἦσαν. τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες

FIG. 27. — Axle with  
 scythes, as described by  
 Xenophon.

καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἐνεήκοντα μυριάδες καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ 5 πεντήκοντα. Ἀβροκόμας δὲ ὑστέρησε τῆς μάχης ἡμέραις πέντε, ἐκ Φοινίκης ἐλαύνων. ταῦτα δὲ ἡγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης, καὶ μετὰ τὴν μάχην οἱ ὑστερον ἐλήφθησαν τῶν πολεμίων ταῦτα ἡγγελλον.

*An unfinished and useless obstacle*

10 Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα παρασάγγας τρεῖς συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ. ᾤετο γὰρ ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα. κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ βαθεῖα, τὸ μὲν εὖρος 15 ὀργυαὶ πέντε, τὸ δὲ βάθος ὀργυαὶ τρεῖς. παρετέτατο δὲ ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. ἦν δὲ παρὰ τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου ὡς εἴκοσι ποδῶν τὸ εὖρος. ταύτην δὲ τὴν τάφρον βασιλεὺς 20 ποιεῖ μέγας ἀντὶ ἐρύματος, ἐπειδὴ πυνθάνεται Κῦρον προσελαύνοντα. ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε καὶ ἐγένοντο εἴσω τῆς τάφρου.

*The prophet's reward*

Ταύτῃ μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωρούντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. ἐνταῦθα Κῦρος Σιλανὸν καλέσας τὸν 25

Ἀμπρακιώτην μάντιν ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης ἡμέρας πρότερον θυόμενος εἶπεν αὐτῷ ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, Κῦρος δ' εἶπεν· "Οὐκ ἄρα ἔτι μαχεῖται, εἰ ἐν ταύταις οὐ  
 5 μαχεῖται ταῖς ἡμέραις· ἐὰν δ' ἀληθεύσης, ὑπισχνούμαι σοι δέκα τάλαντα." τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρῆλθον αἱ δέκα ἡμέραι. ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι·  
 10 ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένως μᾶλλον. τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ, τὸ δὲ πολὺ

FIG. 28. — Persian chariot. Cp. Fig. 33, p. 92. Bas-relief from Persepolis, in the British Museum.

αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἁμαξῶν ἤγοντο καὶ ὑποζυγίων.

*Panic at the King's approach*

15 8. Καὶ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν καὶ πλησίον ἦν ὁ σταθμὸς ἐνθα ἔμελλε καταλύνειν, ἡνίκα



Πατηγύας, ἀνὴρ Πέρσης τῶν ἀμφὶ  
 Κῦρον χρηστός, προφαίνεται ἐλαύν-  
 νων ἀνὰ κράτος ἰδρουντι τῷ ἵππῳ, καὶ  
 εὐθὺς πᾶσιν οἷς ἐνετύγχανεν ἐβόα  
 5 καὶ βαρβαρικῶς καὶ ἑλληνικῶς ὅτι  
 βασιλεὺς σὺν στρατεύματι πολλῷ  
 προσέρχεται ὥς εἰς μάχην παρε-  
 σκευασμένος. ἔνθα δὴ πολὺς τάρα-  
 χος ἐγένετο· αὐτίκα γὰρ ἐδόκουν οἱ  
 10 Ἕλληνες καὶ πάντες δὲ ἀτάκτοις  
 σφίσιν ἐπιπείσθαι· Κῦρός τε  
 καταπηδήσας ἀπὸ τοῦ ἄρματος τὸν  
 θώρακα ἐνεδύετο καὶ ἀναβὰς ἐπὶ  
 τὸν ἵππον τὰ παλτὰ εἰς τὰς χεῖρας  
 15 ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγ-  
 γελλεν ἐξοπλίζεσθαι καὶ καθίστα-  
 σθαι εἰς τὴν ἑαυτοῦ τάξιν ἕκαστον.

FIG. 29.—Putting on  
 the cuirass. The shoulder  
 pieces are to be drawn  
 down and fastened to the  
 front of the cuirass. The  
 tunic hangs down below  
 the flaps. Cp. Figs. 6, 11,  
 52, pp. 40, 55, 163. Vase-  
 painting by Duris.

*Arrangement and equipment of Cyrus's forces*

Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος  
 μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων πρὸς τῷ Εὐφράτῃ  
 20 ποταμῷ, Πρόξενος δὲ ἐχόμενος, οἱ δ'  
 ἄλλοι μετὰ τοῦτον, Μένων δὲ τὸ εὐώνυ-  
 μον κέρας ἔσχε τοῦ Ἑλληνικοῦ. τοῦ  
 δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες  
 εἰς χιλίους παρὰ Κλέαρχον ἔστησαν ἐν  
 25 τῷ δεξιῷ καὶ τὸ Ἑλληνικὸν πελταστι-  
 κόν, ἐν δὲ τῷ εὐωνύμῳ Ἀριαῖός τε ὁ  
 Κῦρον ὑπαρχος καὶ τὸ ἄλλο βαρβαρι-



FIG. 30.—Horse's  
 breast piece, of bronze.  
 Found in Southern  
 Italy, now at Karlsruhe  
 in Germany.

κόν, Κῦρος δὲ καὶ ἱππεῖς τούτου ὅσον  
 ἑξακόσιοι κατὰ τὸ μέσον, ὠπλισμένοι  
 θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις  
 καὶ κράνεσι πάντες πλὴν Κύρου· Κῦρος  
 5 δὲ ψιλὴν ἔχων τὴν κεφαλὴν εἰς τὴν  
 μάχην καθίστατο· οἱ δ' ἵπποι πάντες  
 εἶχον καὶ προμετωπίδια καὶ προστερνί-  
 δια· εἶχον δὲ καὶ μαχαίρας οἱ ἱππεῖς  
 Ἑλληνικάς.



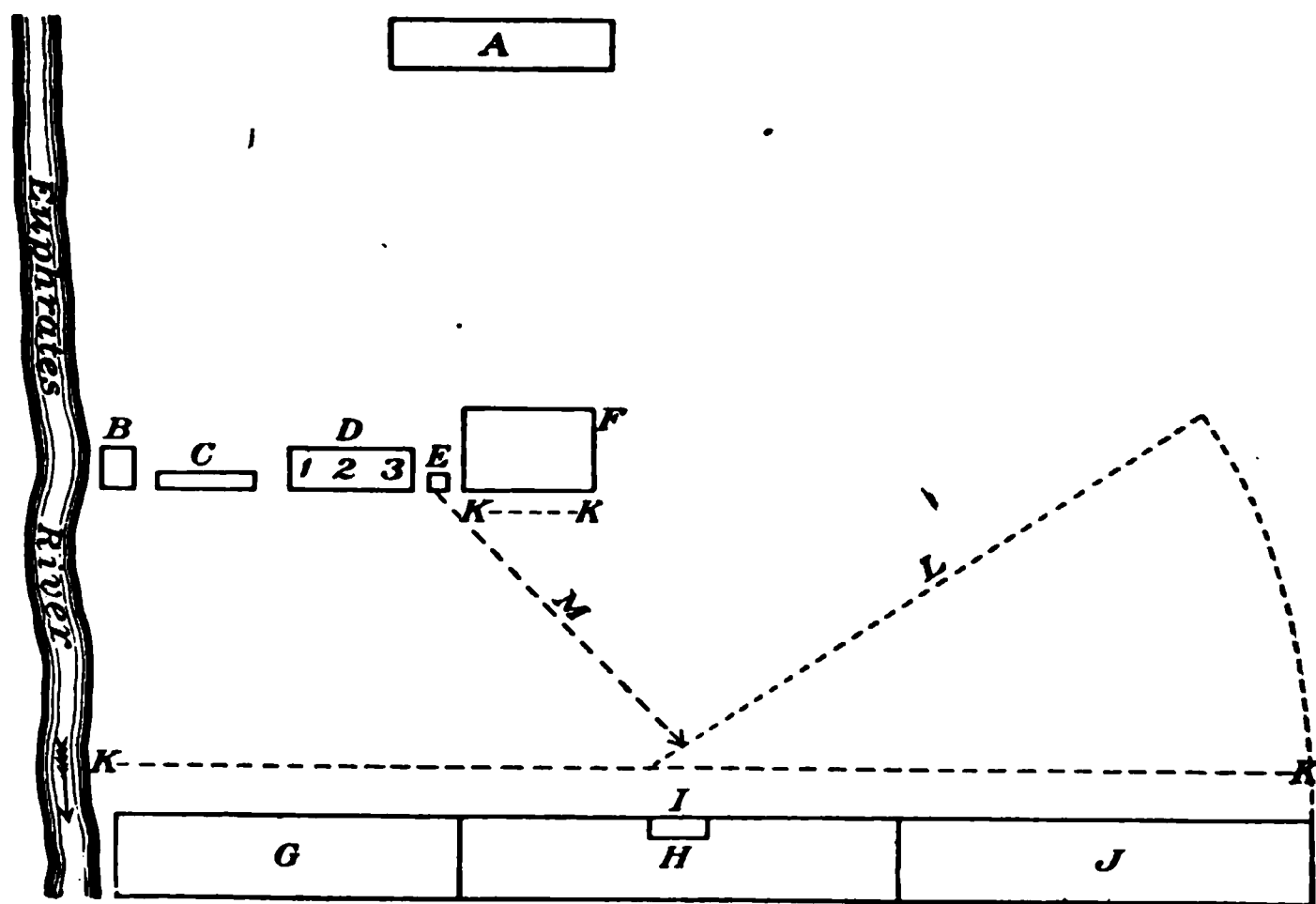
FIG. 31. — A  
 Greek cutlass.  
 Vase-painting.

*The enemy appear. Their equipment*

10 Καὶ ἤδη τε ἦν μέσον ἡμέρας καὶ οὐπὼ καταφανεῖς  
 ἦσαν οἱ πολέμιοι· ἥνικα δὲ δείλη ἐγίγνετο, ἐφάνη  
 κονιορτὸς ὥσπερ νεφέλη λευκή,  
 χρόνῳ δὲ συχνῷ ὕστερον  
 ὥσπερ μελανία τις ἐν τῷ πεδίῳ  
 15 ἐπὶ πολὺ. ὅτε δὲ ἐγγύτερον  
 ἐγίγνοντο, τάχα δὴ καὶ χαλκός  
 τις ἦστραπε, καὶ λόγχαι καὶ  
 αἱ τάξεις καταφανεῖς ἐγί-  
 γνοντο. καὶ ἦσαν ἱππεῖς μὲν  
 20 λευκοθώρακες ἐπὶ τοῦ εὐωνύ-  
 μου τῶν πολεμίων· Τισσαφέρ-  
 νης ἐλέγετο τούτων ἄρχειν·  
 ἐχόμενοι δὲ γερροφόροι, ἐχόμε-  
 νοι δὲ ὀπλῖται σὺν ποδήρεσι  
 25 ξυλίναις ἀσπίσιν. Αἰγύπτιοι  
 δ' οὗτοι ἐλέγοντο εἶναι· ἄλλοι  
 δ' ἱππεῖς, ἄλλοι τοξόται. πάν-

FIG. 32. — A long shield (ἀσπίς  
 ποδήρης), held before an Assyrian  
 archer by his attendant. Bas-relief  
 from Kuyunjik (Nineveh).

τες δ' οὔτοι κατὰ ἔθνη ἐν πλαισίῳ πλήρει ἀνθρώπων  
ἕκαστον τὸ ἔθνος ἐπορεύετο. πρὸ δὲ αὐτῶν ἄρματα  
διαλείποντα συχνὸν ἀπ' ἀλλήλων τὰ δὴ δρεπανηφόρα



The Battle of Cunaxa, first position.

*A*, camp of Cyrus.

*B*, Paphlagonian cavalry.

*C*, Greek light-armed troops.

*D*, Greek hoplites under (1) Clearchus,  
(2) Proxenus and others, (3) Menon.

*E*, Cyrus and his 600 cavalry.

*F*, Ariacus and his barbarians.

*G*, forces of Tissaphernes.

*H*, forces of Arbaces.

*I*, Artaxerxes and his 6000 cavalry.

*J*, forces of Gobryas.

*KK*, *KK*, scythed chariots.

*L*, attempted flanking movement, 93, 22.

*M*, counter movement of Cyrus, 93, 24.

καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς  
5 πλάγιον ἀποτεταμένα καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέ-  
ποντα, ὡς διακόπτειν ὅτῳ ἐντυγχάνοιεν. ἡ δὲ γνώμη ἦν  
ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλῶντα καὶ διακόψοντα.  
ὁ μέντοι Κῦρος εἶπεν ὅτε καλέσας παρεκελεύετο τοῖς  
Ἑλλησι τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύ-

σθη τοῦτο · οὐ γὰρ κραυγῇ ἀλλὰ σιγῇ ὥς ἀνυστὸν καὶ ἡσυχῇ ἐν ἴσῳ καὶ βραδέως προσῆσαν.

*Cyrus's commands to Clearchus*

Καὶ ἐν τούτῳ Κῦρος παρελαύνων αὐτὸς σὺν Πίγρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι τῷ Κλεάρχῳ  
 5 ἐβόα ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἶη. “κἂν τοῦτ’,” ἔφη, “νικῶμεν, πάνθ’ ἡμῖν πεποιήται.” ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος καὶ ἀκούων Κύρου ἔξω ὄντα τοῦ Ἑλληνικοῦ  
 10 εὐωνύμου βασιλέα (τοσοῦτον γὰρ πλήθει περιῆν βασιλεὺς ὥστε μέσον τῶν ἑαυτοῦ ἔχων τοῦ Κύρου εὐωνύμου ἔξω ἦν), ἀλλ’ ὅμως ὁ Κλέαρχος οὐκ ᾔθελεν ἀποσπάσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρασ, φοβούμενος μὴ κυκλωθείη ἐκατέρωθεν, τῷ δὲ Κύρῳ ἀπεκρίνατο ὅτι αὐτῷ μέλει ὅπως καλῶς ἔχοι.

*A final review. The watchword*

15 Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προΐει, τὸ δὲ Ἑλληνικὸν ἔτι ἐν τῷ αὐτῷ μένον συνετάττετο ἐκ τῶν ἔτι προσιόντων. καὶ ὁ Κῦρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι κατεθεᾶτο ἐκατέρωσε, ἀποβλέπων εἰς τε τοὺς πολεμίους καὶ  
 20 τοὺς φίλους. ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, πελάσας ὥς συναντήσαι ᾔρετο εἴ τι παραγγέλλοι. ὁ δ’ ἐπιστήσας εἶπε καὶ λέγειν ἐκέλευε πᾶσιν ὅτι καὶ τὰ ἱερὰ καλὰ καὶ τὰ σφάγια καλά. ταῦτα δὲ λέγων θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ  
 25 ᾔρετο τίς ὁ θόρυβος εἶη. ὁ δὲ εἶπεν ὅτι σύνθημα παρέρ-

χεται δεύτερον ἤδη. καὶ ὅς ἐθαύμασε τίς παραγγέλλει καὶ ἤρετο ὃ τι εἶη τὸ σύνθημα. ὁ δ' ἀπεκρίνατο “Ζεὺς σωτὴρ καὶ νίκη.” ὁ δὲ Κῦρος ἀκούσας, “Ἀλλὰ δέχομαί τε,” ἔφη, “καὶ τοῦτο ἔστω.” ταῦτα δ' εἰπὼν εἰς τὴν αὐτοῦ χώραν ἀπήλαυνε.

*The Greek attack routs the enemy*

Καὶ οὐκέτι τρία ἢ τέτταρα στάδια διειχέτην τὸ φάλαγγε ἀπ' ἀλλήλων ἡνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες καὶ ἤρχοντο ἀντίοι ἰέναι τοῖς πολεμίοις. ὥς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ὑπολειπόμενον  
 10 ἤρξατο δρόμῳ θεῶν· καὶ ἅμα ἐφθέγγξαντο πάντες οἷον τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. λέγουσι δέ τινες ὥς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. πρὶν δὲ τόξευμα ἐξικνεῖ-

FIG. 33. — A Greek chariot and four, driven by Pelops. After Homeric times the Greeks used chariots only for racing. Vase-painting.

σθαι ἐκκλίνουσιν οἱ βάρβαροι καὶ φεύγουσι. καὶ  
 15 ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις μὴ θεῶν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. τὰ

δ' ἄρματα ἐφέροντο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ διὰ τῶν Ἑλλήνων κενὰ ἡνιόχων. οἱ δ' ἐπεὶ προῖδοιεν, δίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη ὥσπερ ἐν ἵπποδρόμῳ ἐκπλαγείς· καὶ οὐδὲν μέντοι οὐδὲ 5 τοῦτον παθεῖν ἔφασαν, οὐδ' ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδέν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναί τις ἐλέγετο.

*The Greek force in danger of being outflanked*

Κῦρος δ' ὁρῶν τοὺς Ἑλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος 10 ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτόν, οὐδ' ὡς ἐξήχθη διώκειν, ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἑξακοσίων ἱππέων τάξιν ἐπεμελείτο ὃ τι ποιήσῃ βασιλεύς. καὶ γὰρ ᾔδει αὐτόν ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. καὶ πάντες δ' οἱ τῶν βαρ- 15 βάρων ἄρχοντες μέσον ἔχοντες τὸ αὐτῶν ἡγοῦνται, νομίζοντες οὕτω καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἢ ἡ ἰσχὺς αὐτῶν ἐκατέρωθεν, καὶ εἴ τι παραγγεῖλαι χρή- ζοιεν, ἡμίσει ἂν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. καὶ βασιλεὺς δὴ τότε μέσον ἔχων τῆς αὐτοῦ στρατιᾶς 20 ὁμῶς ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. ἐπεὶ δ' οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἀντίου οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἔμπροσθεν, ἐπέκαμπτεν ὡς εἰς κύκλωσιν.

*Cyrus attacks the Persian center and wounds the King*

Ἐνθα δὴ Κῦρος, δείσας μὴ ὀπισθεν γενόμενος κατα- κόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν 25 τοῖς ἑξακοσίοις νικᾷ τοὺς πρὸ βασιλέως τεταγμένους

καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους, καὶ ἀποκτεῖναι  
λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην τὸν ἄρχοντα  
αὐτῶν. ὥς δ' ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ  
Κύρου ἑξακόσιοι εἰς τὸ διώκειν ὁρμήσαντες, πλὴν πάνυ  
5 ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπε-  
ζοι καλούμενοι. σὺν τούτοις δὲ ὦν καθορᾷ βασιλέα καὶ  
τὸ ἀμφ' ἐκεῖνον στῖφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ'  
εἰπὼν “Τὸν ἄνδρα ὁρῶ,” ἴετο ἐπ' αὐτὸν καὶ παίει κατὰ  
τὸ στέρνον καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι  
10 Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι.

*Cyrus and many of his train fall in battle*

Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῶ ὑπὸ τὸν ὀφθαλ-  
μὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ  
Κῦρος καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅποσοι μὲν τῶν  
ἀμφὶ βασιλέα ἀπέθνησκον Κτησίας λέγει· παρ' ἐκείνῳ  
15 γὰρ ἦν· Κῦρος δὲ αὐτός τε ἀπέθανε καὶ ὀκτὼ οἱ ἄριστοι  
τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. Ἀρταπάτης δ', ὁ πιστό-  
τατος αὐτῷ τῶν σκηπτούχων θεραπῶν, λέγεται, ἐπειδὴ  
πεπτωκότα εἶδε Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου  
περιπεσεῖν αὐτῷ. καὶ οἱ μὲν φασὶ βασιλέα κελεύσαί τινα  
20 ἐπισφάξαι αὐτὸν Κύρῳ, οἱ δ' ἑαυτὸν ἐπισφάξασθαι σπα-  
σάμενον τὸν ἀκινάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτὸν  
δ' ἐφόρει καὶ ψέλια καὶ τᾶλλα ὥσπερ οἱ ἄριστοι Περσῶν·  
ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοϊάν τε καὶ πιστότητα.

*The youth of Cyrus*

9. Κῦρος μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὦν Περ-  
25 σῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλι-

κώτατός τε καὶ ἄρχειν ἀξιώτα-  
 τος, ὥς παρὰ πάντων ὁμολογεῖται  
 τῶν Κύρου δοκούντων ἐν πείρᾳ  
 γενέσθαι. πρῶτον μὲν γὰρ ἔτι  
 5 παῖς ὢν, ὅτ' ἐπαιδεύετο καὶ σὺν  
 τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις  
 παισὶ, πάντων πάντα κράτιστος  
 ἐνομίζετο. πάντες γὰρ οἱ τῶν  
 ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς  
 10 βασιλέως θύραις παιδεύονται·  
 ἔνθα πολλὴν μὲν σωφροσύνην  
 καταμάθοι ἂν τις, αἰσχροὺς  
 δ' οὐδὲν οὐτ' ἀκούσαι οὐτ'

FIG. 34. — Cyrus the Great as a  
 demigod. Bas-relief from Pasar-  
 gadae, the earliest Persian capital,  
 where Cyrus was buried.

15 ἵδεῖν ἔστι.  
 θεῶνται δ' οἱ παῖδες καὶ τοὺς  
 τιμωμένους ὑπὸ βασιλέως  
 καὶ ἀκούουσι, καὶ ἄλλους  
 ἀτιμαζομένους· ὥστε εὐθύς  
 20 παῖδες ὄντες μανθάνουσιν  
 ἄρχειν τε καὶ ἄρχεσθαι.  
 ἔνθα Κῦρος αἰδημονέστατος  
 μὲν πρῶτον τῶν ἡλικιωτῶν  
 ἐδόκει εἶναι, τοῖς τε πρεσβυ-  
 25 τέροις καὶ τῶν ἑαυτοῦ ὑπο-  
 δεεστέρων μᾶλλον πείθε-  
 σθαι, ἔπειτα δὲ φιλιππότατος  
 καὶ τοῖς ἵπποις ἄριστα χρῆ-  
 σθαι· ἔκρινον δ' αὐτὸν καὶ

FIG. 35. — Combat of a Persian  
 king with a griffin. The king was  
 often represented in Persian art  
 fighting with a griffin or a lion.  
 Bas-relief from Persepolis.



τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι καὶ μελετηρότατον. ἐπεὶ δὲ τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου, καὶ τὰ μὲν ἔπαθεν, ὧν καὶ τὰς ὠτειλάς εἶχεν, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστὸν ἐποίησεν.

*His administration of his satrapy*

Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης  
 10 Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καππαδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη οἷς καθήκει εἰς Καστωλοῦ πεδῖον ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιοτο καὶ εἴ τῳ συνθοῖτο καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι.  
 15 καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσαμένου. Κύρου ἐπίστευε μηδὲν ἂν παρὰ τὰς σπονδὰς παθεῖν. τοιγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκοῦσαι Κῦρον εἵλοντο ἀντὶ Τισσαφέρ-  
 20 νους πλὴν Μιλησίων· οὗτοι δέ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβοῦντο αὐτόν. καὶ γὰρ ἔργῳ ἐπεδείκνυτο καὶ ἔλεγεν ὅτι οὐκ ἂν ποτε προοῖτο, ἐπεὶ ἅπαξ φίλος αὐτοῖς ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιωτο, ἔτι δὲ κάκιον πράξειαν.

*His system of rewards and punishments*

25 Φανερὸς δ' ἦν καί, εἴ τίς τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δέ τινες

αὐτοῦ ἐξέφερον, ὡς εὐχοίτο τοσοῦτον χρόνον ζῆν ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιοῦντας ἀλεξόμενος. καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ  
 5 ἑαυτῶν σώματα προέσθαι. οὐ μὲν δὴ οὐδὲ τοῦτ' ἄν τις εἴποι, ὡς τοὺς κακούργους καὶ ἀδίκους εἶα καταγε-  
 λᾶν, ἀλλὰ ἀφειδέστατα πάντων ἐτιμωρεῖτο· πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στειβομένας ὁδοὺς καὶ ποδῶν καὶ  
 χειρῶν καὶ ὀφθαλμῶν στερομένους ἀνθρώπους· ὥστ'  
 10 ἐν τῇ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ μηδὲν ἀδικοῦντι ἀδεῶς πορεύεσθαι ὅπη τις ἤθελεν, ἔχοντι ὅ τι προχωροίη.

*He recognized faithful service in war and in peace*

Τοὺς γε μέντοι ἀγαθοὺς εἰς πόλεμον ὠμολόγητο δια-  
 φερόντως τιμᾶν. καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς  
 15 Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας; οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει ἥς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· ὥστε φαίνεσθαι  
 τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς  
 20 δούλους τούτων ἀξίους εἶναι. τοιγαροῦν πολλὴ ἦν ἀφθονία αὐτῷ τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθήσεσθαι. εἷς γε μὴν δικαιοσύνην εἴ τις φανερὸς γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ  
 25 τοῦ ἀδίκου φιλοκερδούντων. καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. καὶ γὰρ στρατηγοὶ καὶ λοχαγοί, οἱ

χρημάτων ἔνεκα πρὸς ἐκείνον ἔπλευσαν, ἔγνωσαν κερ-  
 δαλεώτερον εἶναι Κύρῳ καλῶς πειθαρχεῖν ἢ τὸ κατὰ  
 μῆνα κέρδος. ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι  
 καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασε  
 5 τὴν προθυμίαν. τοιγαροῦν δὴ κράτιστοι ὑπηρεταί  
 παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι.

Εἰ δέ τινα ὁρώη δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου  
 καὶ κατασκευάζοντά τε ἧς ἄρχοι χώρας καὶ προσόδους  
 ποιῶντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλ' αἰεὶ πλείω  
 10 προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν καὶ θαρραλέως  
 ἐκτῶντο, καὶ ὃ ἐπέπατο αὐτὸς τις ἡκιστα Κῦρον ἔκρυπτεν·  
 οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ  
 πειρώμενος χρῆσθαι τοῖς τῶν ἀποκρυπτομένων χρήμασι.

*His considerate treatment of his friends*

Φίλους γε μὴν ὅσους ποιήσαιο καὶ εὖνους γνοίη  
 15 ὄντας καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι ὃ τι τυγχάνοι  
 βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων  
 κράτιστος δὴ γενέσθαι θεραπεύειν. καὶ γὰρ αὐτὸ τοῦτο  
 οὐπερ αὐτὸς ἔνεκα φίλων ᾤετο δεῖσθαι, ὥς συνεργοὺς  
 ἔχοι, καὶ αὐτὸς ἐπειρᾶτο συνέργος τοῖς φίλοις κράτι-  
 20 στος εἶναι τούτου ὅτου αἰσθάνοιτο ἕκαστον ἐπιθυμοῦντα.  
 δῶρα δὲ πλείστα μὲν οἶμαι εἰς γε ἄνθρωπος ἐλάμβανε διὰ  
 πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διε-  
 δίδου, πρὸς τοὺς τρόπους ἑκάστου σκοπῶν καὶ ὅτου  
 μάλιστα ὁρώη ἕκαστον δεόμενον. καὶ ὅσα τῷ σώματι  
 25 αὐτοῦ πέμποι τις ἢ ὥς εἰς πόλεμον ἢ ὥς εἰς καλλωπι-  
 σμόν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν ὅτι τὸ μὲν  
 ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμηθῆναι,

φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ  
 νομίζοι. καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ  
 ποιοῦντα οὐδὲν θαυμαστόν, ἐπειδὴ γε καὶ δυνατώτερος ἦν·  
 τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων καὶ τῷ προθυμεῖ-  
 5 σθαι χαρίζεσθαι, ταῦτα ἔμοιγε μᾶλλον δοκεῖ ἀγαστὰ  
 εἶναι. Κῦρος γὰρ ἔπεμπε βίκους οἴνου ἡμιδεεῖς πολλά-  
 κισ ὁπότε πάνυ ἡδὺν λάβοι, λέγων ὅτι οὐπω δὴ πολλοῦ  
 χρόνου τούτου ἡδίονι οἴνῳ ἐπιτύχοι· “τοῦτον οὖν σοὶ  
 ἔπεμψε καὶ δεῖταί σου τήμερον τοῦτον ἐκπιεῖν σὺν οἷς  
 10 μάλιστα φιλεῖς.” πολλάκισ δὲ χῆνας ἡμιβρώτους ἔπεμπε  
 καὶ ἄρτων ἡμίσεα καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων  
 τὸν φέροντα, “Τούτοις  
 ἦσθη Κῦρος· βούλεται οὖν  
 καὶ σὲ τούτων γεύσασθαι.”  
 15 ὅπου δὲ χιλὸς σπάνιος πάνυ  
 εἴη, αὐτὸς δὲ δύναιτο παρα-  
 σκευάσασθαι διὰ τὸ πολ-  
 λούς ἔχειν ὑπηρέτας καὶ  
 διὰ τὴν ἐπιμέλειαν, διαπέμ-  
 20 πων ἐκέλευε τοὺς φίλους  
 τοῖς τὰ ἑαυτῶν σώματα  
 ἄγουσιν ἵπποις ἐμβάλλειν  
 τοῦτον τὸν χιλόν, ὥς μὴ πει-  
 νῶντες τοὺς ἑαυτοῦ φίλους  
 25 ἄγωσιν. εἰ δὲ δὴ ποτε  
 πορεύοιτο καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν  
 τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοίῃ οὖς τιμᾶ.  
 ὥστε ἐγὼ μὲν γε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ  
 πλειόνων πεφιλησθαι οὔτε Ἑλλήνων οὔτε βαρβάρων.

FIG. 36. — Bread for sale. This scene  
 in a bakery shows a common form of the  
 ancient loaf. Pompeian wall-painting,  
 now at Naples.

*His friends were consequently loyal to the last*

Τεκμήριον δὲ τούτου καὶ τόδε. παρὰ μὲν Κύρου δούλου ὄντος οὐδεὶς ἀπῆει πρὸς βασιλέα, πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὴ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν ἤνυρε Κύρῳ φιλαίτερον ἢ ἑαυτῷ· παρὰ δὲ  
 5 βασιλέως πολλοὶ πρὸς Κῦρον ἀπῆλθον, ἐπειδὴ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιοτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βίου αὐτῷ  
 10 γενόμενον ὅτι καὶ αὐτὸς ἦν ἀγαθὸς καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. ἀποθνήσκοντος γὰρ αὐτοῦ πάντες οἱ περὶ αὐτὸν φίλοι καὶ συντράπεζοι ἀπέθανον μαχόμενοι ὑπὲρ Κύρου πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγχανεν ἐπὶ τῷ εὖω  
 15 νύμῳ τοῦ ἱππικοῦ ἄρχων· ὥς δ' ᾔσθητο Κῦρον πεπτωκότα, ἔφυγεν ἔχων καὶ τὸ στράτευμα πᾶν οὗ ἡγείτο.

*The King's troops plunder Cyrus's camp*

10. Ἐνταῦθα δὴ Κύρου ἀποτέμνεται ἡ κεφαλὴ καὶ ἡ χεὶρ ἡ δεξιὰ. βασιλεὺς δὲ διώκων εἰσπίπτει εἰς τὸ Κύρειον στρατόπεδον· καὶ οἱ μὲν μετὰ Ἀριαίου οὐκέτι  
 20 ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν ἔνθεν ὠρμῶντο· τέτταρες δ' ἐλέγοντο παρασάγγαι εἶναι τῆς ὁδοῦ. βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ  
 25 εἶναι λαμβάνει. ἡ δὲ Μιλησία ἡ νεωτέρα ληφθεῖσα

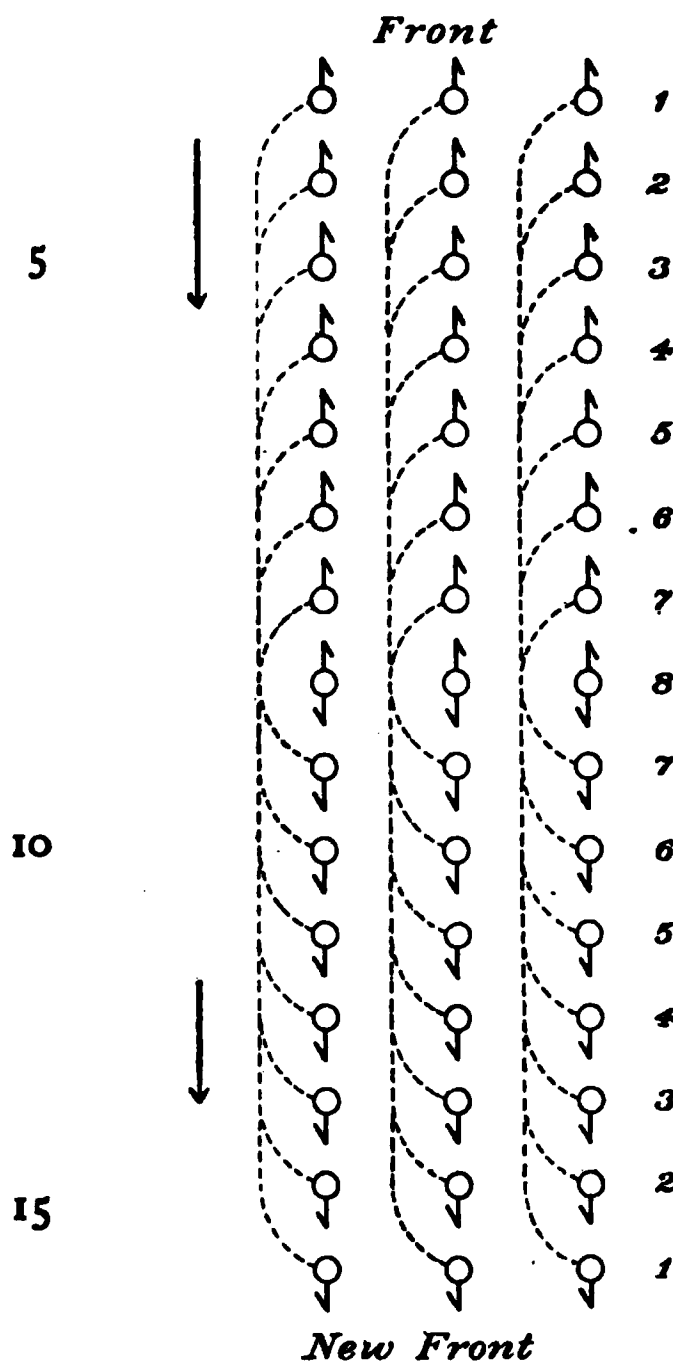
ὑπὸ τῶν ἀμφὶ βασιλέα ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλή-  
 νων οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες, καὶ  
 ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν,  
 οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὲν ἔφυγόν γε, ἀλλὰ καὶ  
 5 ταύτην ἔσωσαν καὶ τᾶλλα, ὅποσα ἐντὸς αὐτῶν καὶ χρή-  
 ματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. ἐνταῦθα  
 διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὥς τριά-  
 κοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' αὐτοὺς ὥς  
 πάντας νικῶντες, οἱ δ' ἀρπάζοντες ὥς ἤδη πάντες  
 10 νικῶντες.

*The Greeks prepare to withstand another attack, which, however,  
 is not delivered*

Ἐπεὶ δ' ἦσθοντο οἱ μὲν Ἕλληνες ὅτι βασιλεὺς σὺν  
 τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ'  
 αὖ ἤκουσε Τισσαφέρνους ὅτι οἱ Ἕλληνες νικῶεν τὸ  
 καθ' αὐτοὺς καὶ εἰς τὸ πρόσθεν οἴχονται διώκοντες,  
 15 ἔνθα δὴ βασιλεὺς μὲν ἀθροίζει τε τοὺς ἑαυτοῦ καὶ  
 συντάττεται, ὁ δὲ Κλέαρχος ἐβουλεύετο Πρόξενον καλέ-  
 σας, πλησιαίτατος γὰρ ἦν, εἰ πέμποιέν τινας ἢ πάντες  
 ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήξοντες. ἐν τούτῳ καὶ  
 βασιλεὺς δῆλος ἦν προσιὼν πάλιν, ὥς ἐδόκει, ὀπισθεν.  
 20 καὶ οἱ μὲν Ἕλληνες στραφέντες παρεσκευάζοντο ὥς  
 ταύτη προσιόντος καὶ δεξόμενοι, ὁ δὲ βασιλεὺς ταύτη  
 μὲν οὐκ ἦγεν, ἦ δὲ παρήλθεν ἔξω τοῦ εὐωνύμου κέρατος,  
 ταύτη καὶ ἀπῆγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς  
 τοὺς Ἕλληνας αὐτομολήσαντας καὶ Τισσαφέρνην καὶ  
 25 τοὺς σὺν αὐτῷ. ὁ γὰρ Τισσαφέρνης ἐν τῇ πρώτῃ  
 συνόδῳ οὐκ ἔφυγεν, ἀλλὰ διήλασε παρὰ τὸν ποταμὸν

κατὰ τοὺς Ἑλληνας πελταστάς · διελαύνων δὲ κατέκανε

μὲν οὐδένα, διαστάντες δ' οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς · Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν καὶ ἐλέγετο φρόνιμος γενέσθαι.



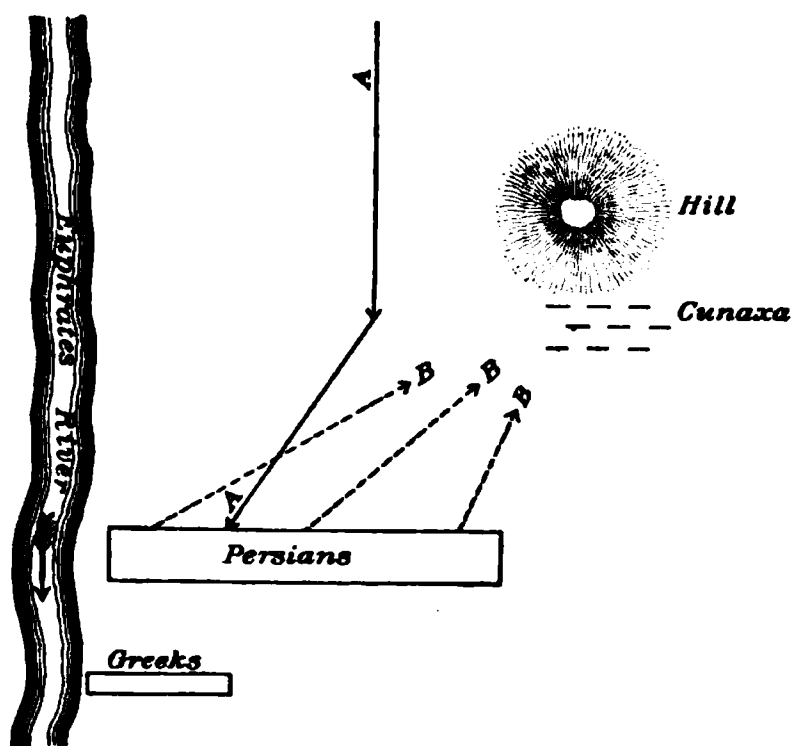
*Second rout and retreat of the Persians*

Ὁ δ' οὖν Τισσαφέρνης ὥς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τὸ τῶν Ἑλλήνων ἐκεῖ συντυγχάνει βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες μὴ προσάγοιεν πρὸς τὸ κέρας καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν · καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν. ἐν

An Enomoty executing the Countermarch.

As the leaders (1) of the files were the best men, it was desirable that upon the appearance of an enemy in the rear they should still occupy the post of danger. Accordingly a change of front was effected as follows. Each man faced about. The rear leaders (8) made no further movement than this, thus remaining in the rear at the completion of the maneuver. The file leaders (1), passing to the right of their files, advanced as far to the front of the rear rank (8) as they had been before facing about. The second rank (2) fell in behind the first, the third behind the second, and so on, until each man was in the same relative position in his file as at first.

ὧ δὲ ταῦτα ἐβουλεύοντο, καὶ δὴ βασιλεὺς παραμει-  
 ψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἀντίαν τὴν  
 φάλαγγα ὥσπερ τὸ πρῶτον μαχοῦμενος συνήει. ὥς δὲ  
 εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους,  
 5 αὐθις παιανίσαντες ἐπῆσαν πολὺ ἔτι προθυμότερον ἢ  
 τὸ πρόσθεν. οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλὰ ἐκ  
 πλέονος ἢ τὸ πρόσθεν ἔφευγον· οἱ δ' ἐπεδίωκον μέχρι  
 κώμης τινός· ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες· ὑπὲρ  
 γὰρ τῆς κώμης γήλο-  
 10 φος ἦν, ἐφ' οὗ ἀνε-  
 στράφησαν οἱ ἀμφὶ  
 βασιλέα, — πεζοὶ μὲν  
 οὐκέτι, τῶν δὲ ἱππέων  
 ὁ λόφος ἐνεπλήσθη,  
 15 — ὥστε τὸ ποιούμε-  
 νον γινώσκειν. καὶ  
 τὸ βασίλειον σημεῖον  
 ὄραν ἔφασαν αἰετόν  
 τινα χρυσοῦν ἐπὶ  
 20 πέλτῃ ἐπὶ ξύλου ἀνα-  
 τεταμένον. ἐπεὶ δὲ



The Battle of Cunaxa, second position.

AA, advance of the Persians.

BBB, retreat of the Persians.

καὶ ἐνταῦθ' ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν  
 λόφον οἱ ἱππεῖς· οὐ μὲν ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλο-  
 θεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἱππέων· τέλος δὲ καὶ  
 25 πάντες ἀπεχώρησαν. ὁ οὖν Κλέαρχος οὐκ ἀνεβίβα-  
 ζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπ' αὐτὸν στήσας τὸ στρα-  
 τευμα πέμπει Λύκιον τὸν Συρακόσιον καὶ ἄλλον ἐπὶ τὸν  
 λόφον καὶ κελεύει κατιδόντας τὰ ὑπὲρ τοῦ λόφου τί  
 ἐστὶν ἀπαγγεῖλαι. καὶ ὁ Λύκιος ἤλασέ τε καὶ ἰδὼν



ἀπαγγέλλει ὅτι φεύγουσιν ἀνὰ κράτος. σχεδὸν δ' ὅτε ταῦτα ἦν καὶ ἥλιος ἐδύετο.

*Ignorant of Cyrus's death, the Greeks encamp supperless*

Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον ὅτι οὐδαμοῦ  
 5 Κῦρος φαίνοιτο οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρήει·  
 οὐ γὰρ ᾗδεσαν αὐτὸν τεθνηκότα, ἀλλ' ᾗκαζον ἢ διώ-  
 κοντα οἴχεσθαι ἢ καταληψόμενόν τι προεληλακέναι·  
 καὶ αὐτοὶ ἐβουλεύοντο εἰ αὐτοῦ μέιναντες τὰ σκευο-  
 φόρα ἐνταῦθα ἄγοιντο ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον.  
 10 ἔδοξεν αὐτοῖς ἀπιέναι· καὶ ἀφικνουῦνται ἀμφὶ δορπη-  
 στὸν ἐπὶ τὰς σκηνάς. ταύτης μὲν τῆς ἡμέρας τοῦτο  
 τὸ τέλος ἐγένετο. καταλαμβάνουσι δὲ τῶν τε ἄλλων  
 χρημάτων τὰ πλεῖστα διηρπασμένα καὶ εἴ τι σιτίον ἢ  
 ποτὸν ἦν, καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου,  
 15 ἃς παρεσκευάσατο Κῦρος, ἵνα εἴ ποτε σφόδρα τὸ στρά-  
 τευμα λάβοι ἔνδεια, διαδιδοίη τοῖς Ἕλλησιν (ἦσαν δ'  
 αὐταὶ τετρακόσiai, ὥς ἐλέγοντο, ἅμαξαι), καὶ ταύτας  
 τότε οἱ σὺν βασιλεῖ διήρπασαν. ὥστε ἄδειπνοι ἦσαν  
 οἱ πλεῖστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι·  
 20 πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον  
 βασιλεὺς ἐφάνη. ταύτην μὲν οὖν τὴν νύκτα οὕτω  
 διεγέγοντο.

## BOOK II

*On learning of Cyrus's fate, the Greeks offer to make  
Ariæus king*

1. <sup>1</sup> Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ  
ἐθαύμαζον ὅτι Κῦρος οὔτε ἄλλον πέμπει σηματοῦντα  
ὅτι χρὴ ποιεῖν οὔτε αὐτὸς φαίνοιτο. ἔδοξεν οὖν αὐτοῖς  
συσκευασαμένοις ἅ εἶχον καὶ ἐξοπλισαμένοις προῖέναι  
5 εἰς τὸ πρόσθεν ἕως Κύρῳ συμμείξειαν. ἤδη δὲ ἐν  
ὁρμῇ ὄντων ἅμα ἡλίῳ ἀνέχοντι ἦλθε Προκλῆς ὁ Τευ-  
θρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος,  
καὶ Γλοῦς ὁ Ταμώ. οὗτοι ἔλεγον ὅτι Κῦρος μὲν τέθνη-  
κεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν  
10 ἄλλων βαρβάρων ὅθεν τῇ προτεραίᾳ ὠρμῶντο, καὶ λέγει  
ὅτι ταύτην μὲν τὴν ἡμέραν περιμένοιεν αὐτούς, εἰ μέλ-  
λοιεν ἥκειν, τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας,  
ὅθεν περ ἦλθε. ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ  
ἄλλοι Ἕλληνες πυνθανόμενοι βαρέως ἔφερον. Κλέαρ-  
15 χος δὲ τάδε εἶπεν. “ Ἀλλ’ ὥφελε μὲν Κῦρος ζῆν· ἐπεὶ  
δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ ὅτι ἡμεῖς νικῶμέν-  
τε βασιλέα καί, ὡς ὁρᾶτε, οὐδεὶς ἔτι ἡμῖν μάχεται, καὶ  
εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα.  
ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἐὰν ἐνθάδε ἔλθῃ, εἰς τὸν  
20 θρόνον τὸν βασιλείον καθιεῖν αὐτόν· τῶν γὰρ μάχην  
νικῶντων καὶ τὸ ἄρχειν ἐστί.” ταῦτα εἰπὼν ἀπο-

<sup>1</sup> [Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν ὅτε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη καὶ ὡς ἡ μάχη ἐγένετο καὶ ὡς Κῦρος ἐτελεύτησε καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν οἰόμενοι τὰ πάντα νικᾶν καὶ Κῦρον ζῆν, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.]

στέλλει τοὺς ἀγγέλους καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου.

*Encampment under difficulties*

Οἱ μὲν ὥχοντο, Κλέαρχος δὲ περιέμενε· τὸ δὲ στρά-  
 5 τευμα ἐπορίζετο σῖτον ὅπως ἐδύνατο ἐκ τῶν ὑποζυγίων  
 κόπτοντες τοὺς βοῦς καὶ ὄνους·  
 ξύλοις δὲ ἐχρῶντο, μικρὸν προϊόν-  
 10 τες ἀπὸ τῆς φάλαγγος οὗ ἡ μάχη  
 ἐγένετο, τοῖς τε οἰστοῖς πολλοῖς  
 οὔσιν, οὓς ἠνάγκαζον οἱ Ἕλληνες  
 ἐκβάλλειν τοὺς αὐτομολοῦντας  
 παρὰ βασιλέως, καὶ τοῖς γέρροις  
 καὶ ταῖς ἀσπίσι ταῖς ξυλίναις ταῖς  
 Αἰγυπτίαις· πολλὰ δὲ καὶ πέλται  
 15 καὶ ἄμαξαι ἦσαν φέρεσθαι ἔρημοι· οἷς πᾶσι χρώμενοι  
 κρέα ἐψοντες ἦσθιον ἐκείνην τὴν ἡμέραν.

FIG. 37.—An Assyrian  
 wicker shield. Bas-relief from  
 Khorsabad, near Nineveh.

*Phalĭnus brings the King's summons to surrender*

Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν καὶ ἔρχονται  
 παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν  
 ἄλλοι βάρβαροι, ἦν δ' αὐτῶν Φαλῖνος εἰς Ἕλληνα, ὃς  
 20 ἐτύγχανε παρὰ Τισσαφέρνει ὦν καὶ ἐντίμως ἔχων· καὶ  
 γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν ἀμφὶ τάξεις τε  
 καὶ ὀπλομαχίαν. οὗτοι δὲ προσελθόντες καὶ καλέσαν-  
 τες τοὺς τῶν Ἑλλήνων ἄρχοντας λέγουσιν ὅτι βασιλεὺς  
 κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει καὶ Κῦρον  
 25 ἀπέκτονε, παραδόντας τὰ ὅπλα ἰόντας ἐπὶ βασιλέως

θύρας εὐρίσκεσθαι ἂν τι δύνωνται ἀγαθόν. ταῦτα μὲν  
 εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως  
 μὲν ἤκουσαν, ὁμῶς δὲ  
 Κλέαρχος τοσοῦτον εἶπεν,  
 5 ὅτι οὐ τῶν νικῶντων εἶη τὰ  
 ὄπλα παραδιδόναι· “ἀλλ’,”  
 ἔφη, “ὕμεῖς μὲν, ὦ ἄνδρες  
 στρατηγοί, τούτοις ἀποκρί-  
 νασθε ὃ τι κάλλιστόν τε  
 10 καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω.” ἐκάλεσε γάρ  
 τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα·  
 ἔτυχε γὰρ θνύμενος.

FIG. 38.—Examining the vitals of a sheep to learn the will of the gods. Vase-painting.

*After discussion, the Greeks reject the King's demands*

Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ ὁ Ἀρκάς, πρεσβύ-  
 τατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν ἢ τὰ ὄπλα παρα-  
 15 δοίησαν· Πρόξενος δὲ ὁ Θηβαῖος, “Ἀλλ’ ἐγώ,” ἔφη,  
 “ὦ Φαλῖνε, θαυμάζω πότερα ὥς κρατῶν βασιλεὺς αἰτεῖ  
 τὰ ὄπλα ἢ ὥς διὰ φιλίαν δῶρα. εἰ μὲν γὰρ ὥς κρατῶν,  
 τί δεῖ αὐτὸν αἰτεῖν καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πεί-  
 σας βούλεται λαβεῖν, λεγέτω τί ἔσται τοῖς στρατιώταις,  
 20 ἔὰν αὐτῷ ταῦτα χαρίσωνται.” πρὸς ταῦτα Φαλῖνος  
 εἶπε· “Βασιλεὺς νικᾷν ἡγεῖται, ἐπεὶ Κῦρον ἀπέκτεινε.  
 τίς γὰρ αὐτῷ ἔστω ὅστις τῆς ἀρχῆς ἀντιποιεῖται;  
 νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ  
 ἑαυτοῦ χώρα καὶ ποταμῶν ἐντὸς ἀδιαβάτων, καὶ πλῆθος  
 25 ἀνθρώπων ἐφ’ ὑμᾶς δυνάμενος ἀγαγεῖν ὅσον οὐδ’ εἰ  
 παρέχοι ὑμῖν δύναισθε ἂν ἀποκτεῖναι.” μετὰ τοῦτον  
 Θεόπομπος Ἀθηναῖος εἶπεν· “ὦ Φαλῖνε, νῦν, ὥς σὺ

ὁρᾶς, ἡμῖν οὐδὲν ἔστιν ἀγαθὸν ἄλλο εἰ μὴ ὄπλα καὶ  
 ἀρετή. ὄπλα μὲν οὖν ἔχοντες οἰόμεθα ἂν καὶ τῇ ἀρετῇ  
 χρῆσθαι, παραδόντες δ' ἂν ταῦτα καὶ τῶν σωμάτων  
 στερηθῆναι. μὴ οὖν οἷον τὰ μόνα ἀγαθὰ ἡμῖν ὄντα  
 5 ὑμῖν παραδώσειν, ἀλλὰ σὺν τούτοις καὶ περὶ τῶν ὑμε-  
 τέρων ἀγαθῶν μαχούμεθα." ἀκούσας δὲ ταῦτα ὁ Φαλῖ-  
 νος ἐγέλασε καὶ εἶπεν · "Ἄλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ  
 νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα · ἴσθι μέντοι ἀνόη-  
 τος ὢν, εἰ οἶει τὴν ὑμετέραν ἀρετὴν περιγενέσθαι ἂν τῆς  
 10 βασιλέως δυνάμεως." ἄλλους δέ τινες ἔφασαν λέγειν  
 ὑπομαλακιζομένους ὥς καὶ Κύρῳ πιστοὶ ἐγένοντο καὶ  
 βασιλεῖ ἂν πολλοῦ ἀξιοὶ γένοιτο, εἰ βούλοιτο φίλος  
 γενέσθαι · καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι εἴτ' ἐπ'  
 Αἴγυπτον στρατεύειν, συγκαταστρέψαιτ' ἂν αὐτῷ.  
 15 Ἐν τούτῳ Κλέαρχος ἦκε, καὶ ἠρώτησεν εἰ ἤδη ἀπο-  
 κκριμένοι εἶεν. Φαλῖνος δὲ ὑπολαβὼν εἶπεν · "Οὗτοι  
 μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει · σὺ δ' ἡμῖν εἶπέ τί  
 λέγεις." ὁ δ' εἶπεν · "Ἐγώ σε, ὦ Φαλῖνε, ἄσμενος  
 ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες · σύ τε γὰρ  
 20 Ἕλληνα εἶ καὶ ἡμεῖς τοσοῦτοι ὄντες ὅσους σὺ ὁρᾶς · ἐν  
 τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι τί  
 χρὴ ποιεῖν περὶ ὧν λέγεις. σὺ οὖν πρὸς θεῶν συμβού-  
 λευσον ἡμῖν ὃ τι σοι δοκεῖ κάλλιστον καὶ ἄριστον εἶναι,  
 καὶ ὃ σοι τιμὴν οἴσει εἰς τὸν ἔπειτα χρόνον λεγόμενον,  
 25 ὅτι Φαλῖνός ποτε πεμφθεὶς παρὰ βασιλέως κελεύσων  
 τοὺς Ἕλληνας τὰ ὄπλα παραδοῦναι συμβουλευομένοις  
 συνεβούλευσεν αὐτοῖς τάδε. οἴσθα δὲ ὅτι ἀνάγκη λέγε-  
 σθαι ἐν τῇ Ἑλλάδι ἅ ἂν συμβουλεύσης." ὁ δὲ Κλέαρ-  
 χος ταῦτα ὑπήγετο βουλόμενος καὶ αὐτὸν τὸν παρὰ

βασιλέως πρεσβεύοντα συμβουλευσαι μὴ παραδοῦναι  
 τὰ ὄπλα, ὅπως εὐέλπιδες μᾶλλον εἶεν οἱ Ἕλληνες.  
 Φαλῖνος δὲ ὑποστρέψας παρὰ τὴν δόξαν αὐτοῦ εἶπεν·  
 “Ἐγώ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἐστι  
 5 σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλεύω μὴ παρα-  
 δίδόναι τὰ ὄπλα· εἰ δέ τοι μηδεμία σωτηρίας ἐστὶν  
 ἐλπίς ἄκοντος βασιλέως, συμβουλεύω σῶζεσθαι ὑμῖν  
 ὅπη δυνατόν.” Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· “Ἀλλὰ  
 ταῦτα μὲν δὴ σὺ λέγεις· παρ’ ἡμῶν δὲ ἀπάγγελλε τάδε,  
 10 ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι,  
 πλείονος ἂν ἄξιοι εἶναι φίλοι ἔχοντες τὰ ὄπλα ἢ παρα-  
 δόντες ἄλλω, εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν  
 ἔχοντες τὰ ὄπλα ἢ ἄλλω παραδόντες.”

*Clearchus refuses to give Phalinus any hint of his plans*

Ὁ δὲ Φαλῖνος εἶπε· “Ταῦτα μὲν δὴ ἀπαγγελοῦμεν·  
 15 ἀλλὰ καὶ τάδε ὑμῖν εἰπεῖν ἐκέλευσε βασιλεύς, ὅτι  
 μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προῖοῦσι δὲ  
 καὶ ἀπιούσι πόλεμος. εἶπατε οὖν καὶ περὶ τούτου  
 πότερα μενεῖτε καὶ σπονδαί εἰσιν ἢ ὡς πολέμου ὄντος  
 παρ’ ὑμῶν ἀπαγγελῶ.” Κλέαρχος δ’ ἔλεξεν· “Ἀπάγ-  
 20 γελλε τοίνυν καὶ περὶ τούτου ὅτι καὶ ἡμῖν ταῦτα δοκεῖ  
 ἄπερ καὶ βασιλεῖ.” “Τί οὖν ταῦτά ἐστιν;” ἔφη ὁ  
 Φαλῖνος. ἀπεκρίνατο Κλέαρχος· “Ἦν μὲν μένωμεν,  
 σπονδαί, ἀπιούσι δὲ καὶ προῖοῦσι πόλεμος.” ὁ δὲ πάλιν  
 ἠρώτησε· “Σπονδὰς ἢ πόλεμον ἀπαγγελῶ;” Κλέ-  
 25 αρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· “Σπονδαὶ μὲν  
 μένουσιν, ἀπιούσι δὲ ἢ προῖοῦσι πόλεμος.” ὁ τι δὲ  
 ποιήσοι οὐ διεσήμηνε.

*Ariaeus refuses to be made King, and proposes to start for home*

2. Φαλῖνος μὲν δὴ ὤχετο καὶ οἱ σὺν αὐτῷ. οἱ δὲ  
 παρὰ Ἀριαίου ἤκον Προκλῆς καὶ Χειρίσοφος. Μένων  
 δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίῳ. οὗτοι δὲ ἔλεγον ὅτι  
 πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας ἑαυτοῦ βελτίους,  
 5 οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος. ἀλλ' εἰ  
 βούλεσθε συναπιέναι, ἤκειν ἤδη κελεύει τῆς νυκτός.  
 εἰ δὲ μή, αὔριον πρῶ ἀπιέναι φησὶν. ὁ δὲ Κλέαρχος  
 εἶπεν. “Ἀλλ' οὕτω χρὴ ποιεῖν. εἰ μὲν ἤκωμεν,  
 ὥσπερ λέγετε. εἰ δὲ μή, πράττετε ὅποιον ἂν τι ὑμῖν  
 10 οἴησθε μάλιστα συμφέρειν.” ὁ τι δὲ ποιήσοι οὐδὲ  
 τούτοις εἶπε.

*Accepting his proposal, the Greeks break camp secretly at night*

Μετὰ ταῦτα ἤδη ἡλίου δύνοντος συγκαλέσας στρα-  
 τηγούς καὶ λοχαγούς ἔλεξε τοιάδε. “Ἐμοί, ὦ ἄνδρες,  
 θυομένῳ ἰέναι ἐπὶ βασιλέα οὐκ ἐγίγνετο τὰ ἱερά. καὶ  
 15 εἰκότως ἄρα οὐκ ἐγίγνετο. ὥς γὰρ ἐγὼ νῦν πυνθάνο-  
 μαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τίγρης ποταμός  
 ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων  
 διαβῆναι. πλοῖα δὲ ἡμεῖς οὐκ ἔχομεν. οὐ μὲν δὴ  
 αὐτοῦ γε μένειν οἶόν τε. τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν  
 20 ἔχειν. ἰέναι δὲ παρὰ τοὺς Κύρου φίλους πάνυ καλὰ  
 ἡμῖν τὰ ἱερά ἦν. ὦδε οὖν χρὴ ποιεῖν. ἀπιόντας δει-  
 πνεῖν ὁ τι τις ἔχει. ἐπειδὰν δὲ σημήνη τῷ κέρατι ὥς  
 ἀναπαύεσθαι, συσκευάζεσθε. ἐπειδὰν δὲ τὸ δεύτερον,  
 ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια. ἐπὶ δὲ τῷ τρίτῳ ἔπεσθε  
 25 τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποτα-

μοῦ, τὰ δὲ ὄπλα ἔξω.” ταῦτ’ ἀκούσαντες οἱ στρατηγοὶ καὶ λοχαγοὶ ἀπῆλθον καὶ ἐποιοῦν οὕτω. καὶ τὸ λοιπὸν ὁ μὲν ἦρχεν, οἱ δὲ ἐπείθοντο, οὐχ ἐλόμενοι, ἀλλὰ ὁρῶντες ὅτι μόνος ἐφρόνει οἷα δεῖ τὸν ἄρχοντα, οἱ δ’ ἄλλοι  
5 ἄπειροι ἦσαν.

*Miltocythes and the cavalry desert*

Ἐντεῦθεν ἐπεὶ σκότος ἐγένετο Μιλτοκύθης μὲν ὁ Θράξ ἔχων τοὺς τε ἵππείας τοὺς μεθ’ ἐαυτοῦ εἰς τετταράκοντα καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους ἤντο μόλησε πρὸς βασιλέα.

*The Greeks and Ariaeus's men exchange oaths*

10 Κλέαρχος δὲ τοῖς ἄλλοις ἡγείτο κατὰ τὰ παρηγγελμένα, οἱ δ’ εἶποντο· καὶ ἀφικνοῦνται εἰς τὸν πρῶτον σταθμὸν παρ’ Ἀριαῖον καὶ τὴν ἐκείνου στρατιὰν ἀμφὶ μέσας νύκτας.  
15 καὶ ἐν τάξει θέμενοι τὰ ὄπλα συνῆλθον οἱ στρατηγοὶ καὶ λοχαγοὶ τῶν Ἑλλήνων παρ’ Ἀριαῖον· καὶ ὤμοσαν οἳ τε Ἕλληνες καὶ ὁ Ἀριαῖος καὶ τῶν σὺν αὐτῷ οἱ κρά-  
20 τιστοὶ μήτε προδώσειν ἀλλήλους σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν καὶ ἡγήσασθαι ἀδόλως. ταῦτα δ’ ὤμοσαν, σφάξαντες ταῦρον καὶ κάπρον καὶ κριὸν εἰς ἀσπίδα, οἱ  
25 μὲν Ἕλληνες βάπτοντες ξίφος, οἱ δὲ βάρβαροι λόγχην.

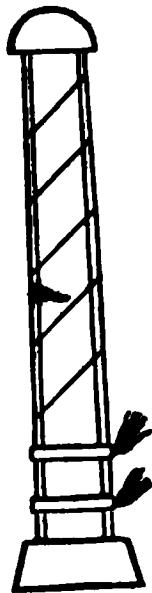


FIG. 39. — Greek sword (ξίφος) and scabbard. Cp. Fig. 14, p. 60. Vase-painting.



*Discussion as to the route*

Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· “Ἄγε  
 δῆ, ὦ Ἀριαῖε, ἐπείπερ ὁ αὐτὸς ὑμῖν στόλος ἐστὶ καὶ  
 ἡμῖν, εἰπέ τίνα γνώμην ἔχεις περὶ τῆς πορείας, πότερον  
 ἄπιμεν ἢνπερ ἦλθομεν ἢ ἄλλην τινὰ ἐννενοηκέναί δοκεῖς  
 5 ὁδὸν κρείττω.” ὁ δ’ εἶπεν· “Ἦν μὲν ἦλθομεν ἀπιόντες  
 παντελῶς ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν  
 ἡμῖν οὐδὲν τῶν ἐπιτηδείων. ἑπτακαίδεκα γὰρ σταθμῶν  
 τῶν ἐγγυτάτῳ οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν  
 εἶχομεν λαμβάνειν· ἔνθα δέ τι ἦν, ἡμεῖς διαπορευό-  
 10 μενοι κατεδαπανήσαμεν. νῦν δ’ ἐπινοοῦμεν πορεύεσθαι  
 μακροτέραν μὲν, τῶν δ’ ἐπιτηδείων οὐκ ἀπορήσομεν.  
 πορευτέον δ’ ἡμῖν τοὺς πρώτους σταθμοὺς ὥς ἂν δυνώ-  
 μεθα μακροτάτους, ἵνα ὥς πλείστον ἀποσπάσωμεν τοῦ  
 βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δύο ἢ τριῶν  
 15 ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκέτι μὴ δύνηται βασιλεὺς  
 ἡμᾶς καταλαβεῖν. ὀλίγῳ μὲν γὰρ στρατεύματι οὐ τολ-  
 μήσει ἐφέπεσθαι· πολὺν δ’ ἔχων στόλον οὐ δυνήσεται  
 ταχέως πορεύεσθαι· ἴσως δὲ καὶ τῶν ἐπιτηδείων σπα-  
 νιεῖ. ταύτην,” ἔφη, “τὴν γνώμην ἔχω ἔγωγε.”

*The King's proximity causes alarm*

20 Ἦν δὲ αὕτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη ἢ  
 ἀποδρᾶναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλ-  
 λιον. ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο ἐν δεξιᾷ  
 ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι  
 εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ  
 25 ἐψεύσθησαν. ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους

ὁρᾶν ἱππέας · καὶ τῶν τε Ἑλλήνων οἳ μὴ ἔτυχον ἐν  
 ταῖς τάξεσιν ὄντες εἰς τὰς τάξεις ἔθρον, καὶ Ἀριαῖος  
 (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος διότι ἐτέτρωτο)  
 καταβὰς ἐθωρακίζετο καὶ οἳ σὺν αὐτῷ. ἐν ᾧ δὲ ὥπλί-  
 5 ζοντο, ἤκον λέγοντες οἳ προπεμφθέντες σκοποὶ ὅτι οὐχ  
 ἱππεῖς εἶεν, ἀλλ' ὑποζύγια νέμονται. καὶ εὐθύς ἔγνω-  
 σαν πάντες ὅτι ἐγγὺς που ἐστρατοπεδεύετο βασιλεὺς ·  
 καὶ γὰρ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω.

*Another makeshift encampment*

Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἤγεν · ἦδει  
 10 γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας καὶ ἀσίτους  
 ὄντας · ἦδη δὲ καὶ ὀψὲ ἦν · οὐ μέντοι οὐδὲ ἀπέκλινε,  
 φυλαττόμενος μὴ δοκοίη φεύγειν, ἀλλ' εὐθύωρον ἄγων  
 ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς  
 πρώτους ἔχων κατεσκήνωσεν, ἐξ ᾧν διήρπαστο ὑπὸ  
 15 τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν  
 οἰκιῶν ξύλα.

*The enemy panic-stricken*

Οἳ μὲν οὖν πρῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύ-  
 σαντο, οἳ δὲ ὕστεροι σκοταῖοι προσιόντες ὡς ἐτύγχανον  
 ἕκαστοι ηὐλίζοντο, καὶ κραυγὴν πολλὴν ἐποίουν καλοῦν-  
 20 τες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν · ὥστε  
 οἳ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκη-  
 νωμάτων. δῆλον δὲ τοῦτο τῇ ὕστεραία ἐγένετο · οὔτε  
 γὰρ ὑποζύγιον ἔτ' οὐδὲν ἐφάνη οὔτε στρατόπεδον οὔτε  
 καπνὸς οὐδαμοῦ πλησίον. ἐξεπλάγη δέ, ὡς ἔοικε, καὶ  
 25 βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος. ἐδήλωσε δὲ  
 τοῦτο οἷς τῇ ὕστεραία ἔπραττε.

*A panic among the Greeks is allayed by a joke*

Προϊούσης μέντοι τῆς νυκτὸς ταύτης καὶ τοῖς Ἑλλησι  
 φόβος ἐμπίπτει, καὶ θόρυβος καὶ δοῦπος ἦν οἷον εἰκὸς  
 φόβου ἐμπεσόντος γενέσθαι. Κλέαρ-  
 χος δὲ Τολμίδην Ἑλεῖον, δν ἐτύγχανεν  
 5 ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν  
 τότε, ἀνειπεῖν ἐκέλευσε σιγὴν κηρύ-  
 ξαντα ὅτι προαγορεύουσιν οἱ ἄρχον-  
 τες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ  
 10 ὄπλα μηνύσῃ, ὅτι λήψεται μισθὸν  
 τάλαντον. ἐπεὶ δὲ ταῦτα ἐκηρύχθη,  
 ἔγνωσαν οἱ στρατιῶται ὅτι κενὸς ὁ  
 φόβος εἶη καὶ οἱ ἄρχοντες σῶοι.  
 ἅμα δὲ ὀρθρῶ παρήγγειλεν ὁ Κλέαρ-  
 χος εἰς τάξιν τὰ ὄπλα τίθεσθαι  
 15 τοὺς Ἑλληνας ἥπερ εἶχον ὅτε ἦν ἡ  
 μάχη.

FIG. 40. — A herald,  
 carrying the staff (κηρύ-  
 15 κειον), his regular badge  
 of office. Vase-paint-  
 ing.

*Ambassadors from the King propose a treaty. Clearchus treats  
 them in cavalier fashion*

3. Ὁ δὲ δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ  
 ἐφόδῳ, τῷδε δῆλον ἦν. τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ  
 πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα  
 20 ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. οἱ  
 δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς  
 ἄρχοντας. ἐπειδὴ δὲ ἀπήγγελλον οἱ προφύλακες,  
 Κλέαρχος τυχὼν τότε τὰς τάξεις ἐπισκοπῶν εἶπε τοῖς  
 προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν ἄχρι ἂν

σχολάσῃ. ἐπεὶ δὲ κατέστησε τὸ στράτευμα ὥς καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, ἐκτὸς τῶν ὅπλων δὲ μηδένα καταφανῇ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτός τε προῆλθε τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐει-  
 5 δεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα τί βούλονται. οἱ δ' ἔλεγον ὅτι περὶ σπονδῶν ἤκοιεν, ἄνδρες οἵτινες ἱκανοὶ ἔσονται τά τε παρὰ βασι-  
 λέως τοῖς Ἑλλησιν ἀπαγγεῖλαι καὶ τὰ παρὰ τῶν Ἑλλή-  
 10 νων βασιλεῖ. ὁ δὲ ἀπεκρίνατο. “Ἀπαγγέλλετε τοῖνυν αὐτῷ ὅτι μάχης δεῖ πρῶτον. ἄριστον γὰρ οὐκ ἔστιν οὐδ' ὁ τολμήσων περὶ σπονδῶν λέγειν τοῖς Ἑλλησι μὴ πορίσας ἄριστον.”

*By making a truce, the Greeks secure provisions*

Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλυνον, καὶ ἤκου  
 15 ταχύ· ᾧ καὶ δῆλον ἦν ὅτι ἐγγύς που βασιλεὺς ἦν ἢ ἄλλος τις ᾧ ἐπετέτακτο ταῦτα πράττειν. ἔλεγον δὲ ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἤκοιεν ἡγεμόνας ἔχοντες οἱ αὐτούς, ἐὰν σπονδαὶ γένωνται, ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια. ὁ δὲ ἡρώτα εἰ αὐτοῖς τοῖς ἀνδράσι.  
 20 σπένδοιτο τοῖς ἰοῦσι καὶ ἀπιούσιν, ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. οἱ δέ, “Ἀπασιν,” ἔφασαν, “μέχρι ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ.” ἐπεὶ δὲ ταῦτα εἶπον, μεταστησάμενος αὐτοὺς ὁ Κλέαρχος ἐβουλεύετο· καὶ ἐδόκει ταχὺ τὰς σπονδὰς ποιεῖσθαι καὶ καθ' ἣσυν  
 25 χίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. ὁ δὲ Κλέαρχος εἶπε. “Δοκεῖ μὲν καμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρίψω ἔστ' ἂν ὀκνήσωσιν

οἱ ἄγγελοι μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι," ἔφη, "καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι." ἐπεὶ δὲ ἔδόκει καιρὸς εἶναι, ἀπήγγελλεν ὅτι σπένδοιτο, καὶ εὐθὺς ἡγείσθαι  
5 ἐκέλευε πρὸς τὰπιτήδεια.

*They encounter obstacles which they suspect are devised by the enemy*

Καὶ οἱ μὲν ἡγοῦντο, Κλέαρχος μέντοι ἐπορεύετο τὰς μὲν σπονδὰς ποιησάμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει, καὶ αὐτὸς ὠπισθοφυλάκει. καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσιν ὕδατος πλήρεσιν, ὥς μὴ δύνασθαι  
10 διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεστάτει, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δόρυ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἴ τις αὐτῷ δοκοίῃ τῶν  
15 πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἄν, καὶ ἅμα αὐτὸς προσελάμβανεν εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουνδάζειν. καὶ ἐτάχθησαν πρὸς αὐτὸ οἱ εἰς τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ Κλέαρχον ἐώρων  
20 σπουνδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν), ἀλλ' ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἑλλησι δεινὰ εἰς τὴν πορείαν, τού-  
25 του ἔνεκα βασιλέα ὑπώπτευν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.

*They obtain choice and novel provisions*

Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας ὅθεν ἀπέδειξαν  
οἱ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. ἐνὴν δὲ σῖτος  
πολὺς καὶ οὔνος φοωίκων καὶ ὄξος ἐψητὸν ἀπὸ τῶν  
αὐτῶν. αὐταὶ δὲ αἱ βάλανοι τῶν φοωίκων οἷας μὲν ἐν  
5 τοῖς Ἑλλησιν ἔστιν ἰδεῖν τοῖς οἰκέταις ἀπέκευτο, αἱ δὲ  
τοῖς δεσπόταις ἀποκείμεναι  
ἦσαν ἀπόλεκτοι, θαυμάσιαι  
τοῦ κάλλους καὶ μεγέθους, ἣ  
δὲ ὄψις ἡλέκτρον οὐδὲν διέφε-  
10 ρεν· τὰς δὲ τινας ξηραίνοντες  
τραγήματα ἀπετίθουσιν. καὶ  
ἦν καὶ παρὰ πότον ἡδὺ μὲν,  
κεφαλαλγὲς δέ. ἐνταῦθα καὶ  
τὸν ἐγκέφαλον τοῦ φοίνικος  
15 πρῶτον ἔφαγον οἱ στρατιῶται,  
καὶ οἱ πολλοὶ ἐθαύμασαν τό τε  
εἶδος καὶ τὴν ιδιότητα τῆς ἡδονῆς. ἦν δὲ σφόδρα καὶ  
τοῦτο κεφαλαλγὲς. ὁ δὲ φοῖνιξ ὅθεν ἐξαιρεθείη ὁ ἐγκέ-  
φαλος ὅλος ηὐαίετο.

FIG. 41.— Destroying a date-  
palm. Bas-relief from Kuyunjik  
(Nineveh).

*Tissaphernes offers to mediate between them and the King*

20 Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου  
βασιλέως ἦκε Τισσαφέρνης καὶ ὁ τῆς βασιλείας γυναι-  
κὸς ἀδελφὸς καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ  
εἶποντο. ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων  
στρατηγοί, ἔλεγε πρῶτος Τισσαφέρνης δι' ἐρμηνέως  
25 τοιαύδε· “Ἐγώ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ

Ἑλλάδι, καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ καὶ ἀμήχανα  
 πεπτωκότας, εὖρημα ἐποιησάμην εἴ πως δυναίμην παρὰ  
 βασιλέως αἰτήσασθαι δοῦναι ἐμοὶ ἀποσῶσαι ὑμᾶς εἰς  
 τὴν Ἑλλάδα. οἶμαι γὰρ ἂν οὐκ ἀχαρίστως μοι ἔχειν  
 5 οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς πάσης Ἑλλάδος. ταῦτα  
 δὲ γνοὺς ἡτούμην βασιλέα, λέγων αὐτῷ ὅτι δικαίως  
 ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα  
 πρῶτος ἡγγεῖλα καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ  
 ἀφικόμην, καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμέ-  
 10 νων οὐκ ἔφυγον, ἀλλὰ διήλασα καὶ συνέμειξα βασιλεῖ  
 ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἔνθα βασιλεὺς ἀφίκετο  
 ἐπεὶ Κῦρον ἀπέκτεινε καὶ τοὺς σὺν Κύρῳ βαρβάρους  
 ἐδίωξε σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, οἵπερ  
 αὐτῷ εἰσι πιστότατοι. καὶ περὶ μὲν τούτων ὑπέσχετό  
 15 μοι βουλεύσεσθαι· ἐρέσθαι δέ με ὑμᾶς ἐκέλευεν ἐλθόντα  
 τίνος ἕνεκεν ἐστρατεύσατε ἐπ' αὐτόν. καὶ συμβουλεύω  
 ὑμῖν μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ἢ  
 εἰάν τι δύνωμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπράξασθαι."

*They give a conciliatory but straightforward reply*

Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο·  
 20 καὶ ἀπεκρίναντο, Κλέαρχος δ' ἔλεγεν· "Ἡμεῖς οὔτε  
 συνήλθομεν ὡς βασιλεῖ πολεμήσοντες οὔτε ἐπορευό-  
 μεθα ἐπὶ βασιλέα, ἀλλὰ πολλὰς προφάσεις Κῦρος  
 ἡὔρισκεν, ὡς καὶ σὺ εὔ οἶσθα, ἵνα ὑμᾶς τε ἀπαρασκεύ-  
 οὺς λάβοι καὶ ἡμᾶς ἐνθάδε ἀγάγοι. ἐπεὶ μέντοι ἤδη  
 25 αὐτὸν ἐωρῶμεν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς  
 καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ  
 παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. ἐπεὶ δὲ Κῦρος

τέθνηκεν, οὔτε βασιλεῖ ἀντιποιούμεθα τῆς ἀρχῆς οὔτ' ἔστιν ὅτου ἔνεκα βουλοίμεθα ἂν τὴν βασιλέως χώραν κακῶς ποιεῖν, οὐδ' αὐτὸν ἀποκτεῖναι ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδι-  
 5 κοῦντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· ἔαν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου εἷς γε δύναμιν οὐχ ἡττησόμεθα εὖ ποιοῦντες.” ὁ μὲν οὕτως εἶπεν· ἀκούσας δὲ ὁ Τισσαφέρνης, “Ταῦτα,” ἔφη, “ἐγὼ ἀπαγγελῶ βασιλεῖ καὶ ὑμῖν πάλιν τὰ παρ'  
 10 ἐκείνου· μέχρι δ' ἂν ἐγὼ ἤκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν.”

*Tissaphernes claims to have prevailed upon the King to pardon the Greeks. Oaths are exchanged*

Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἑλλη-  
 νες ἐφρόντιζον· τῇ δὲ τρίτῃ ἡκων ἔλεγεν ὅτι διαπεπρα-  
 γμένος ἦκοι παρὰ βασιλέως δοθῆναι αὐτῷ σῶζειν τοὺς  
 15 Ἑλληνας, καίπερ πάνυ πολλῶν ἀντιλεγόντων ὥς οὐκ ἄξιον εἶη βασιλεῖ ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσα-  
 μένους· τέλος δὲ εἶπε· “Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν ἢ μὴν φιλίαν παρέξειν ὑμῖν τὴν χώραν καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα ἀγορὰν παρέχον-  
 20 τας· ὅπου δ' ἂν μὴ ἦ πρίασθαι, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια· ὑμᾶς δὲ αὖ ἡμῖν δεήσει ὁμόσαι ἢ μὴν πορεύσεσθαι ὥς διὰ φιλίας ἀσινῶς σῖτα καὶ ποτὰ λαμβάνοντας ὅποταν μὴ ἀγορὰν παρέ-  
 25 χῶμεν· ἔαν δὲ παρέχωμεν ἀγοράν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια.” ταῦτα ἔδοξε, καὶ ὤμοσαν καὶ δεξιὰς ἔδο-  
 σαν Τισσαφέρνης καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς



τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς καὶ ἔλαβον  
 παρὰ τῶν Ἑλλήνων. μετὰ δὲ ταῦτα Τισσαφέρνης εἶπε·  
 “Νῦν μὲν δὴ ἄπειμι ὥς βασιλέα· ἐπειδὰν δὲ διαπρά-  
 ξωμαι ἃ δέομαι, ἥξω συσκευασάμενος ὥς ἀπάξων ὑμᾶς  
 5 εἰς τὴν Ἑλλάδα καὶ αὐτὸς ἀπιὼν ἐπὶ τὴν ἐμαυτοῦ ἀρχήν.”

*The King's emissaries tamper with the troops of Ariaeus. The  
 Greeks become uneasy at the delay*

4. Μετὰ ταῦτα περιέμενον Τισσαφέρνην οἱ τε Ἕλλη-  
 νες καὶ ὁ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι,  
 ἡμέρας πλείους ἢ εἴκοσιν. ἐν δὲ ταύταις ἀφικνοῦνται  
 πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι  
 10 καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παρεθάρρυνόν  
 τε καὶ δεξιὰς ἐνίοις παρὰ βασιλέως ἔφερον μὴ μνη-  
 σικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας  
 μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. τούτων δὲ  
 γιγνομένων ἐνδηλοὶ ἦσαν οἱ περὶ Ἀριαῖον ἦττον προσέ-  
 15 χοντες τοῖς Ἕλλησι τὸν νοῦν· ὥστε καὶ διὰ τοῦτο τοῖς  
 μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκον, ἀλλὰ προσιόν-  
 τες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς·  
 “Τί μένομεν; ἢ οὐκ ἐπιστάμεθα ὅτι βασιλεὺς ἡμᾶς  
 ἀπολέσαι ἂν περὶ παντὸς ποιήσαιτο, ἵνα καὶ τοῖς ἄλλοις  
 20 Ἕλλησι φόβος εἷη ἐπὶ βασιλέα μέγαν στρατεύειν; καὶ  
 νῦν μὲν ἡμᾶς ὑπάγεται μένειν διὰ τὸ διεσπάρθαι αὐτῷ  
 τὸ στράτευμα· ἐπὰν δὲ πάλιν ἀλισθῇ αὐτῷ ἡ στρατιά,  
 οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. ἴσως δέ που ἢ  
 ἀποσκάπτει τι ἢ ἀποτεριχίζει, ὥς ἀπορος ἢ ἡ ὁδός. οὐ  
 25 γάρ ποτε ἐκὼν γε βουλήσεται ἡμᾶς ἐλθόντας εἰς τὴν  
 Ἑλλάδα ἀπαγγεῖλαι ὥς ἡμεῖς τοσοῖδε ὄντες ἐνικῶμεν

τὸν βασιλέα ἐπὶ ταῖς θύραις αὐτοῦ καὶ καταγελάσαντες ἀπήλθομεν.

*Clearchus shows the difficulties in the way of departure before the return of Tissaphernes*

Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· “ Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δ’ ὅτι εἰ νῦν  
 5 ἀπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι καὶ παρὰ τὰς σπονδὰς ποιεῖν. ἔπειτα πρῶτον μὲν ἀγορὰν οὐδεὶς παρέξει ἡμῖν οὐδὲ ὅθεν ἐπισιτιούμεθα· αὖθις δὲ ὁ ἡγη-  
 σόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθὺς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς  
 10 λελείψεται, ἀλλὰ καὶ οἱ πρόσθεν ὄντες πολέμιοι ἡμῖν ἔσονται. ποταμὸς δ’ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἐστι διαβατέος οὐκ οἶδα· τὸν δ’ οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι κωλυόντων πολεμίων. οὐ μὲν δὴ, ἂν μάχεσθαί γε δέη, ἱππεῖς εἰσιν ἡμῖν σύμμαχοι, τῶν δὲ  
 15 πολεμίων ἱππεῖς εἰσιν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ οὐδένα οἶόν τε σωθῆναι. ἐγὼ μὲν οὖν βασιλέα, ᾧ οὕτω πολλά ἐστι τὰ σύμμαχα, εἵπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα ὅ τι δεῖ αὐτὸν ὁμόσαι καὶ δεξιὰν δοῦναι  
 20 καὶ θεοὺς ἐπιορκῆσαι καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησί τε καὶ βαρβάροις.” τοιαῦτα πολλὰ ἔλεγεν.

*Tissaphernes finally arrives and the homeward march begins.  
 Suspicion and bad blood between Greeks and Persians*

Ἐν δὲ τούτῳ ἦκε Τισσαφέρνης ἔχων τὴν ἑαυτοῦ δύναμιν ὥς εἰς οἶκον ἀπιὼν καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τὴν βασιλέως ἐπὶ γάμφ.

ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου καὶ ἀγορὰν  
 παρέχοντος ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος τὸ  
 Κύρου βαρβαρικὸν ἔχων στράτευμα ἅμα Τισσαφέρνει  
 καὶ Ὀρόντα καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. οἱ δὲ  
 5 Ἕλληνες ὑφορῶντες τούτους αὐτοὶ ἐφ' ἐαυτῶν ἐχώρουν  
 ἡγεμόνας ἔχοντες. ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέ-  
 χοντες ἀλλήλων παρασάγγην καὶ πλέον· ἐφυλάττοντο  
 δὲ ἀμφοτέρω ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθὺς τοῦτο  
 ὑποψίαν παρείχεν. ἐνίστε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ  
 10 αὐτοῦ καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες πληγὰς  
 ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἔχθραν παρείχε.

*The Median Wall and the irrigation canals*

Διελθόντες δὲ τρεῖς σταθμοὺς ἀφίκοντο πρὸς τὸ  
 Μηδίας καλούμενον τεῖχος, καὶ παρῆλθον εἴσω αὐτοῦ.  
 ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς ἐν ἀσφάλτῳ κει-  
 15 μέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος  
 δ' ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπέχει δὲ Βαβυ-  
 λῶνος οὐ πολὺ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς  
 δύο παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο,  
 τὴν μὲν ἐπὶ γεφύρας, τὴν δὲ ἐξευγμένην πλοίοις ἑπτὰ·  
 20 αὗται δ' ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο  
 δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται  
 μεγάλαι, ἔπειτα δὲ ἐλάττους· τέλος δὲ καὶ μικροὶ ὀχετοί,  
 ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας.

*At the Tigris a device to hurry the crossing is exposed by a young  
 man's keenness*

Καὶ ἀφικνοῦνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς  
 25 ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος ἥ ὄνομα Σιττάκη,

ἀπέχουσα τοῦ ποταμοῦ σταδίου πεντεκαίδεκα. οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνησαν ἐγγὺς παραδείσου μεγάλου καὶ καλοῦ καὶ δασέος παντοίων δένδρων, οἱ δὲ βάρβαροι διαβεβηκότες τὸν Τίγρητα· οὐ μέντοι κατα-  
5 φανεῖς ἦσαν. μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ τῶν ὄπλων Πρόξενος καὶ Ξενοφῶν· καὶ προσελθὼν ἄνθρωπός τις ἠρώτησε τοὺς προφύλακας ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον· Μένωνα δὲ οὐκ ἐζήτει, καὶ ταῦτα παρ' Ἀριαίου ὧν τοῦ Μένωνος ξένου. ἐπεὶ δὲ  
10 Πρόξενος εἶπεν ὅτι “αὐτός εἰμι ὃν ζητεῖς,” εἶπεν ὁ ἄνθρωπος τάδε· “Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάοζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. καὶ παρὰ τὴν  
15 γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται αὐτὴν λύσαι Τισσαφέρνης τῆς νυκτός, εἰὰν δύνηται, ὥς μὴ διαβῇτε ἀλλ' ἐν μέσῳ ἀποληφθῇτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.” ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον καὶ φράζουσιν ἃ λέγει. ὁ  
20 δὲ Κλέαρχος ἀκούσας ἐταράχθη σφόδρα καὶ ἐφοβεῖτο.

Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν ὥς οὐκ ἀκόλουθα εἶη τό τε ἐπιθήσεσθαι καὶ τὸ λύσειν τὴν γέφυραν. “δῆλον γὰρ ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει ἢ ἡττᾶσθαι. εἰὰν μὲν οὖν νικῶσι, τί δεῖ λύειν αὐτοὺς  
25 τὴν γέφυραν; οὐδὲ γὰρ ἂν πολλαὶ γέφυραι ᾧσιν, ἔχοιμεν ἂν ὅποι φυγόντες ἡμεῖς σωθῶμεν. εἰὰν δὲ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας οὐχ ἔξουσιν ἐκεῖνοι ὅποι φύγωσιν· οὐδὲ μὴν βοηθῆσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνήσεται λελυμένης τῆς γεφύρας.”

Ἀκούσας δὲ ὁ Κλέαρχος ταῦτα ἤρετο τὸν ἄγγελον πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τίγρητος καὶ τῆς διώρυχος. ὁ δὲ εἶπεν ὅτι πολλή καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. τότε δὴ καὶ ἐγνώσθη ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψειαν, ὁκνοῦντες μὴ οἱ Ἕλληνες διελόντες τὴν γέφυραν μέναιεν ἐν τῇ νήσῳ ἐρύματα ἔχοντες ἔνθεν μὲν τὸν Τίγρητα, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας πολλῆς καὶ ἀγαθῆς οὔσης καὶ τῶν ἐργασομένων ἐνό-  
 5 οντων· εἶτα δὲ καὶ ἀποστροφή γένοιτο εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν.

*Precautions. Passage of the Tigris*

Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὁμῶς φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὔδαμόθεν οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν  
 15 πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν ἐζευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ ὥς οἶόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γάρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων ὥς διαβαινόντων μέλλοιεν ἐπιθήσεσθαι. ἀλλὰ  
 20 ταῦτα μὲν ψευδῇ ἦν· διαβαινόντων μέντοι ὁ Γλοῦς ἐπεφάνη μετ' ἄλλων σκοπῶν εἰ διαβαίνοιεν τὸν ποταμόν· ἐπειδὴ δὲ εἶδεν, ὥχετο ἀπελαύνων.

*The device of Clearchus to impress the King's brother with the size of the Greek army*

Ἀπὸ δὲ τοῦ Τίγρητος ἐπορεύθησαν σταθμοὺς τέταρας παρασάγγας εἴκοσιν ἐπὶ τὸν Φύσκον ποταμόν, 25 τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. καὶ ἐνταῦθα

ὥκεῖτο πόλις μεγάλη ὄνομα Ὀπιδίς· πρὸς ἣν ἀπήντησε  
 τοῖς Ἑλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς  
 ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων  
 ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στρα-  
 5 τευμα παρερχομένους τοὺς Ἑλληνας ἐθεώρει. ὁ δὲ  
 Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ  
 ἄλλοτε ἐφιστάμενος· ὅσον δὲ χρόνον τὸ ἡγούμενον  
 τοῦ στρατεύματος ἐπιστήσειε, τοσοῦτον ἦν ἀνάγκη  
 χρόνον δι' ὅλου τοῦ στρατεύματος γίνεσθαι τὴν ἐπί-  
 10 στασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἑλλησι  
 δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσῃν ἐκπεπλήχθαι  
 θεωροῦντα.

*The Greeks arrive at Caenae*

Ἐντεῦθεν δ' ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς  
 ἐρήμους ἕξ παρασάγγας τριάκοντα εἰς τὰς Παρυσάτιδος  
 15 κώμας τῆς Κύρου καὶ βασιλέως  
 μητρός. ταύτας Τισσαφέρνης,  
 Κύρῳ ἐπεγγελῶν, διαρπάσαι  
 τοῖς Ἑλλησιν ἐπέτρεψε πλὴν  
 ἀνδραπόδων. ἐνὴν δὲ σῖτος  
 20 πολὺς καὶ πρόβατα καὶ ἄλλα  
 χρήματα. ἐντεῦθεν δ' ἐπορεύ-  
 θησαν σταθμοὺς ἐρήμους τέττα-



FIG. 42. — A raft on skins. Bas-relief from Kuyunjik (Nineveh).

ρας παρασάγγας εἴκοσι τὸν Τίγρητα ποταμὸν ἐν ἀρι-  
 στερᾷ ἔχοντες. ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ  
 25 ποταμοῦ πόλις ὥκεῖτο μεγάλη καὶ εὐδαίμων ὄνομα Και-  
 ναί, ἐξ ἧς οἱ βάρβαροι διῆγον ἐπὶ σχεδίαις διφθερίναις  
 ἄρτους, τυρούς, οἶνον.

*They arrive at the Zapatas. Suspicions increase*

5. Μετὰ ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζαπάταν ποταμόν, τὸ εὖρος τεττάρων πλέθρων. καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δὲ οὐδεμία ἐφαίνετο ἐπιβουλή. ἔδοξεν οὖν τῷ Κλε-  
 5 ἀρχῷ συγγενέσθαι τῷ Τισσαφέρνει καί, εἴ πως δύναιτο, παῦσαι τὰς ὑποψίας πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἔπεμψέν τινα ἐροῦντα ὅτι συγγενέσθαι αὐτῷ χρήζει. ὁ δὲ ἐτοίμως ἐκέλευεν ἥκειν.

*Clearchus confers with Tissaphernes on the matter*

Ἐπειδὴ δὲ συνῆλθον, λέγει ὁ Κλέαρχος τάδε· “Ἐγώ,  
 10 ὦ Τισσαφέρνη, οἶδα μὲν ἡμῖν ὅρκους γεγενημένους καὶ δεξιὰς δεδομένας μὴ ἀδικήσιν ἀλλήλους· φυλαττόμενον δὲ σέ τε ὁρῶ ὡς πολεμίους ἡμᾶς, καὶ ἡμεῖς ὁρῶντες ταῦτα ἀντιφυλαττόμεθα. ἐπεὶ δὲ σκοπῶν οὐ δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν ἐγώ  
 15 τε σαφῶς οἶδα ὅτι ἡμεῖς γε οὐδὲ ἐπινοοῦμεν τοιοῦτον οὐδέν, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν.

*He mentions the danger of such suspicions and their groundlessness.*

*Perjurers are liable to divine wrath*

“Καὶ γὰρ οἶδα ἀνθρώπους ἤδη, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι  
 20 βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνήκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτ’ αὖ βουλομένους τοιοῦτον οὐδέν. τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα παύεσθαι, ἦκω καὶ διδάσκειν σε βούλομαι ὡς

σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. πρῶτον μὲν γὰρ καὶ μέγιστον οἱ θεῶν ἡμᾶς ὄρκοι κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύνοιδεν αὐτῷ παρημεληκώς, τοῦτον ἐγὼ οὐποτ' ἂν εὐδαιμονίσαιμι. τὸν γὰρ  
 5 θεῶν πόλεμον οὐκ οἶδα οὐτ' ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι, οὐτ' εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὐθ' ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. πάντα γὰρ πάντα τοῖς θεοῖς ὑποχα καὶ πάντων ἴσον οἱ θεοὶ κρατοῦσι.

*Self-interest will keep the Greeks faithful to the truce*

10 “Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γιγνώσκω, παρ' οὗς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δ' ἀνθρωπίνων σὲ ἐγὼ ἐν τῷ παρόντι νομίζω μέγιστον εἶναι ἡμῖν ἀγαθόν. σὺν μὲν γὰρ σοὶ πᾶσα μὲν ὁδὸς εὐπορος, πᾶς δὲ ποταμὸς διαβατός, τῶν  
 15 τε ἐπιτηδείων οὐκ ἀπορία· ἄνευ δὲ σοῦ πᾶσα μὲν διὰ σκότους ἢ ὁδός· οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα· πᾶς δὲ ποταμὸς δύσπορος, πᾶς δὲ ὄχλος φοβερός, φοβερώτατον δ' ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν  
 20 εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; ὅσων δὲ δὴ καὶ οἶων ἂν ἐλπίδων ἐμαυτὸν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. ἐγὼ γὰρ Κῦρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἱκανώτατον εἶναι εἴ ποιεῖν ὃν  
 25 βούλοιτο· σὲ δὲ νῦν ὁρῶ τήν τε Κύρου δύναμιν καὶ χώραν ἔχοντα καὶ τὴν σαυτοῦ σῶζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία ἐχρήτο, σοὶ ταύτην



σύμμαχον οὔσαν. τούτων δὲ τοιούτων ὄντων τίς οὕτω  
μαίνεται ὅστις οὐ βούλεται σοὶ φίλος εἶναι ;

*The Greeks may be of great service to the Persians*

“ Ἄλλὰ μὲν ἐρῶ γὰρ καὶ ταῦτα ἐξ ὧν ἔχω ἐλπίδας  
καὶ σὲ βουλήσεσθαι φίλον ἡμῖν εἶναι. οἶδα μὲν γὰρ  
5 ὑμῖν Μυσοὺς λυπηροὺς ὄντας, οὓς νομίζω ἂν σὺν τῇ  
παρούσῃ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν · οἶδα δὲ  
καὶ Πισίδας · ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα  
εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ  
εὐδαιμονίᾳ. Αἰγυπτίους δέ, οἷς μάλιστα ὑμᾶς γινώσκω  
10 τεθυμωμένους, οὐχ ὁρῶ ποίᾳ δυνάμει συμμάχῳ χρησά-  
μενοι μᾶλλον ἂν κολάσαισθε τῆς νῦν σὺν ἐμοὶ οὔσης.  
ἀλλὰ μὲν ἐν γε τοῖς πέριξ οἰκοῦσι σύ, εἰ μὲν βούλοιο  
φίλος, ὥς μέγιστος ἂν εἴης, εἰ δέ τίς σε λυποίῃ, ὥς  
δεσπότῃς ἂν ἀναστρέφοιο ἔχων ἡμᾶς ὑπηρέτας, οἳ σοι  
15 οὐκ ἂν μισθοῦ ἔνεκα ὑπηρετοῖμεν ἀλλὰ καὶ τῆς χάριτος  
ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. ἐμοὶ  
μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν  
εἶναι τὸ σὲ ἡμῖν ἀπιστεῖν ὥστε καὶ ἡδιστ’ ἂν ἀκού-  
σαιμι τὸ ὄνομα τίς οὕτως ἐστὶ δεινὸς λέγειν ὥστε σε  
20 πείσαι λέγων ὥς ἡμεῖς σοι ἐπιβουλεύομεν.” Κλέαρχος  
μὲν οὖν τοσαῦτα εἶπε · Τισσαφέρνης δὲ ὧδε ἀπη-  
μείφθη ·

*Tissaphernes's reply: Your suspicions of us are equally groundless*

“ Ἄλλ’ ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονί-  
μους λόγους · ταῦτα γὰρ γινώσκων εἴ τι ἐμοὶ κακὸν  
25 βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σαυτῷ κακόνους εἶναι.

ὥς δ' ἂν μάθῃς ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὔτ' ἐμοὶ ἀπιστοίητε, ἀντάκουσον.

*Our ability to destroy you is beyond question*

“Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν ἢ πεζῶν ἢ ὀπλίσεως  
5 ἐν ᾗ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἶημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος ; ἀλλὰ χωρίων ἐπιτηδείων ὑμῶν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν ; οὐ τοσαῦτα μὲν πεδία ἃ ὑμεῖς φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὁράτε ὑμῖν ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι  
10 προκαταλαβοῦσιν ἅπορα ὑμῖν παρέχειν, τοσοῦτοι δ' εἰσὶ ποταμοὶ ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι ὅπόσοις ἂν ὑμῶν βουλόμεθα μάχεσθαι ; εἰσὶ δ' αὐτῶν οὓς οὐδ' ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. εἰ δ' ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γέ τοι πῦρ  
15 κρεῖττον τοῦ καρποῦ ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς οὐδ' εἰ πάνυ ἀγαθοὶ εἶητε μάχεσθαι ἂν δύναισθε.

*We have no need to resort to perjury*

“Πῶς ἂν οὖν ἔχοντες τοσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδένα ἡμῖν ἐπικίνδυνον, ἔπειτα  
20 ἐκ τούτων πάντων τούτον ἂν τὸν τρόπον ἐξελοίμεθα ὃς μόνος μὲν πρὸς θεῶν ἀσεβής, μόνος δὲ πρὸς ἀνθρώπων αἰσχρός ; παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμηχάνων καὶ ἐν ἀνάγκῃ ἐχομένων, καὶ τούτων πονηρῶν, οἵτινες ἐθέλουσι δι' ἐπιορκίας τε πρὸς θεοὺς καὶ ἀπιστίας πρὸς  
25 ἀνθρώπους πράττειν τι. οὐχ οὕτως ἡμεῖς, ὦ Κλέαρχε, οὔτε ἀλόγιστοι οὔτε ἡλίθιοί ἐσμεν.

*A compromising insinuation*

“Ἀλλὰ τί δή, ὑμᾶς ἐξοῦ ἀπολέσαι, οὐκ ἐπὶ τοῦτο ἤλθομεν ; εὖ ἴσθι ὅτι ὁ ἐμὸς ἔρως τούτου αἴτιος τὸ τοῖς Ἑλλησιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίας πιστεύων, τούτῳ ἐμὲ καταβῆναι δι’ εὐεργεσίαν ἰσχυρόν. ὅσα δ’ ἐμοὶ χρήσιμοι ὑμεῖς ἐστε, τὰ μὲν καὶ σὺ εἶπας, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ’ ἐπὶ τῇ καρδίᾳ ἴσως ἂν ὑμῶν παρόντων καὶ ἕτερος εὐπετῶς ἔχοι.”

FIG. 43. — The upright tiara. From a Pompeian mosaic, now at Naples, representing Darius at the battle of Issus. Note the low headdresses of the other men.

*Clearchus suggests that the authors of the suspicions be revealed*

10 Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· “Οὐκοῦν,” ἔφη, “οἷτινες τοιούτων ἡμῖν εἰς φιλίαν

ὑπαρχόντων πειρῶνται διαβάλλοντες ποιῆσαι πολεμίους  
 ἡμᾶς ἄξιοί εἰσι τὰ ἔσχατα παθεῖν ;” “Καὶ ἐγὼ μὲν γε,”  
 ἔφη ὁ Τισσαφέρνης, “εἰ βούλεσθέ μοι οἱ τε στρατηγοὶ  
 καὶ οἱ λοχαγοὶ ἐλθεῖν, ἐν τῷ ἐμφανεῖ λέξω τοὺς πρὸς  
 5 ἐμὲ λέγοντας ὡς σὺ ἐμοὶ ἐπιβουλεύεις καὶ τῇ σὺν ἐμοὶ  
 στρατιᾷ.” “Ἐγὼ δέ,” ἔφη ὁ Κλέαρχος, “ἄξω πάντας,  
 καὶ σοὶ αὖ δηλώσω ὅθεν ἐγὼ περὶ σοῦ ἀκούω.” ἐκ  
 τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμε-  
 νος τότε μὲν μένειν τε αὐτὸν ἐκέλευε καὶ σύνδειπνον  
 10 ἐποιήσατο.

*In spite of opposition Clearchus and other officers go to the head-  
 quarters of Tissaphernes*

Τῇ δὲ ὑστεραία ὁ Κλέαρχος ἐλθὼν ἐπὶ τὸ στρατό-  
 πεδον δῆλός τ' ἦν πάνυ φιλικῶς οἰόμενος διακεῖσθαι  
 τῷ Τισσαφέρνει καὶ ἃ ἔλεγεν ἐκεῖνος ἀπήγγελλεν, ἔφη  
 τε χρῆναι ἰέναι παρὰ Τισσαφέρνην οὓς ἐκέλευσεν, καὶ  
 15 οἱ ἂν ἐλεγχθῶσι διαβάλλοντες τῶν Ἑλλήνων, ὡς προ-  
 δότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλησιν ὄντας τιμωρη-  
 θῆναι. ὑπώπτευε δὲ εἶναι τὸν διαβάλλοντα Μένωνα,  
 εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετ'  
 Ἀριαίου καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα,  
 20 ὅπως τὸ στράτευμα ἅπαν πρὸς αὐτὸν λαβὼν φίλος ᾗ  
 Τισσαφέρνει. ἐβούλετο δὲ καὶ Κλέαρχος ἅπαν τὸ  
 στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην καὶ τοὺς παρα-  
 λυποῦντας ἐκποδῶν εἶναι. τῶν δὲ στρατιωτῶν ἀντέλε-  
 γόν τινες αὐτῷ μὴ ἰέναι πάντας τοὺς λοχαγοὺς καὶ  
 25 στρατηγοὺς μηδὲ πιστεύειν Τισσαφέρνει. ὁ δὲ Κλέαρ-  
 χος ἰσχυρῶς κατέτεινεν, ἔστε διεπράξατο πέντε μὲν

στρατηγούς ἰέναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ ὥς εἰς ἀγορὰν καὶ τῶν ἄλλων στρατιωτῶν ὥς διακόσιοι.

*The generals are made prisoners and the rest slain*

Ἐπεὶ δὲ ἦσαν ἐπὶ θύραις ταῖς Τισσαφέρνους, οἱ μὲν  
 5 στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλός, Ἀγίας Ἀρκάς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοός· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον. οὐ πολλῶ δὲ ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τ' ἔνδον  
 10 συναλαμβάνοντο καὶ οἱ ἔξω κατεκόπησαν. μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἰππέων διὰ τοῦ πεδίου ἐλαύνοντες ᾧτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ πάντας ἔκτεινον.

*The news is brought to the Greek camp*

Οἱ δὲ Ἕλληνες τήν τε ἰππασίαν ἐθαύμαζον ἐκ τοῦ στρατοπέδου ὁρῶντες καὶ ὃ τι ἐποίουν ἡμφεγνόουν,  
 15 πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων τετρωμένος εἰς τὴν γαστέρα καὶ τὰ ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι καὶ νομίζοντες αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον.

*A deputation of Persians calls upon the Greeks to surrender*

20 Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάος καὶ Μιθραδάτης, οἳ ἦσαν Κύρῳ πιστότατοι· ὃ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὁρᾶν καὶ γινώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακο-

σίους. οὗτοι ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον εἴ  
 τις εἴη τῶν Ἑλλήνων στρατηγὸς ἢ λοχαγός, ἵνα ἀπαγ-  
 γείλωσι τὰ παρὰ βασιλέως. μετὰ ταῦτα ἐξῆλθον  
 φυλαττόμενοι τῶν Ἑλλήνων στρατηγοὶ μὲν Κλεάνωρ  
 5 Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ  
 Ξενοφῶν Ἀθηναῖος, ὅπως μάθοι τὰ περὶ Προξένου.  
 Χειρίσοφος δὲ ἐτύγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις  
 ἐπισιτιζομένοις. ἐπειδὴ δὲ ἕστησαν εἰς ἐπήκοον, εἶπεν  
 Ἀριαῖος τάδε· “Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες,  
 10 ἐπεὶ ἐπιρκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει  
 τὴν δίκην καὶ τέθνηκε, Πρόξενος δὲ καὶ Μένων, ὅτι  
 κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν.  
 ὑμᾶς δὲ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· αὐτοῦ γὰρ εἶναί  
 φησιν, ἐπεὶ Κύρου ἦσαν τοῦ ἐκείνου δούλου.”

*Bitterly reproached by the Greeks, they withdraw*

15 Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, ἔλεγε δὲ Κλεά-  
 νωρ ὁ Ὀρχομένιος· “ὦ κάκιστε ἀνθρώπων Ἀριαῖε καὶ  
 οἱ ἄλλοι ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε  
 θεοὺς οὔτ' ἀνθρώπους, οἵτινες ὁμόσαντες ἡμῖν τοὺς αὐτοὺς  
 φίλους καὶ ἐχθροὺς νομεῖν, προδόντες ἡμᾶς σὺν Τισσα-  
 20 φέρνῃ τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ τοὺς τε ἄνδρας  
 αὐτοὺς οἷς ὤμνυτε ἀπολωλέκατε καὶ τοὺς ἄλλους ἡμᾶς  
 προδεδωκότες σὺν τοῖς πολεμίοις ἐφ' ἡμᾶς ἔρχεσθε;”  
 ὁ δὲ Ἀριαῖος εἶπε· “Κλέαρχος γὰρ πρόσθεν ἐπιβου-  
 λεύων φανερὸς ἐγένετο Τισσαφέρνῃ τε καὶ Ὀρόντῃ, καὶ  
 25 πᾶσιν ἡμῖν τοῖς σὺν τούτοις.” ἐπὶ τούτοις Ξενοφῶν  
 τάδε εἶπε· “Κλέαρχος μὲν τοίνυν εἰ παρὰ τοὺς ὅρκους  
 ἔλυε τὰς σπονδὰς, τὴν δίκην ἔχει· δίκαιον γὰρ ἀπόλ-

λυσθαι τοὺς ἐπιорκοῦντας· Πρόξενος δὲ καὶ Μένων ἐπείπερ εἰσὶν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ ὅτι φίλοι γε ὄντες ἀμφοτέροις πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλ-  
 5 τιστα συμβουλευσαι.” πρὸς ταῦτα οἱ βάρβαροι πολὺν χρόνον διαλεχθέντες ἀλλήλοις ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

*The warlike character of Clearchus*

6. Οἱ μὲν δὴ στρατηγοὶ οὕτω ληφθέντες ἀνήχθησαν ὡς βασιλέα καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν,  
 10 εἷς μὲν αὐτῶν Κλέαρχος ὁμολογουμένως ἐκ πάντων τῶν ἐμπείρως αὐτοῦ ἐχόντων δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμενεν, ἐπειδὴ δὲ εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ  
 15 πόλιν ὡς οἱ Θρᾷκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν ἐφόρων, ἐξέπλει ὡς πολεμήσων τοῖς ὑπὲρ Χερρονήσου καὶ Περίνθου Θραξίν. ἐπεὶ δὲ μεταγνόντες πως οἱ ἔφοροι ἤδη ἔξω ὄντος ἀπο-  
 στρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι  
 20 πείθεται, ἀλλ’ ὥχεται πλέων εἰς Ἑλλάσποντον. ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν Σπάρτῃ τελῶν ὡς ἀπειθῶν. ἤδη δὲ φυγὰς ὦν ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἔπεισε Κῦρον ἄλλη γέγραπται, δίδωσι δὲ αὐτῷ Κῦρος μυρίους δαρεικούς· ὁ δὲ λαβὼν οὐκ ἐπὶ ῥαθυ-  
 25 μίαν ἐτράπετο, ἀλλ’ ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα ἐπολέμει τοῖς Θραξί, καὶ μάχῃ τε ἐνίκησε καὶ ἀπὸ τούτου δὴ ἔφερε καὶ ἦγε τούτους καὶ πολεμῶν

διεγένετο μέχρι Κῦρος ἐδεήθη τοῦ στρατεύματος · τότε δὲ ἀπῆλθεν ὥς σὺν ἐκείνῳ αὐτὸν πολεμήσων.

Ταῦτα οὖν φιλοπολέμου μοι δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης 5 αἰρεῖται πολεμεῖν, ἐξὸν δὲ ῥαθυμεῖν βούλεται πονεῖν ὥστε πολεμεῖν, ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως αἰρεῖται πολεμῶν μείονα ταῦτα ποιεῖν · ἐκείνος δὲ ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονὴν ἤθελε δαπανᾶν εἰς πόλεμον. οὕτω μὲν φιλοπόλεμος ἦν · πολεμικὸς δὲ αὐτὸν ταύτῃ ἐδόκει 10 εἶναι, ὅτι φιλοκίνδυνός τε ἦν καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους καὶ ἐν τοῖς δεινοῖς φρόνιμος, ὥς οἱ παρόντες πανταχοῦ πάντες ὁμολογούν.

*His ability as a general. His harshness and its results*

Καὶ ἀρχικὸς δ' ἐλέγετο εἶναι ὥς δυνατὸν ἐκ τοῦ τοιούτου τρόπου οἷον καὶ ἐκείνος εἶχεν. ἱκανὸς μὲν γὰρ ὥς 15 τις καὶ ἄλλος φροντίζειν ἦν ὅπως ἔχοι ἢ στρατιὰ αὐτῷ τὰ ἐπιτήδεια καὶ παρασκευάζειν ταῦτα, ἱκανὸς δὲ καὶ ἐμποιῆσαι τοῖς παροῦσιν ὥς πειστέον εἶη Κλεάρχῳ. τοῦτο δ' ἐποίει ἐκ τοῦ χαλεπὸς εἶναι · καὶ γὰρ ὁρᾶν στυγνὸς ἦν καὶ τῇ φωνῇ τραχύς, ἐκόλαζε τε ἰσχυρῶς, 20 καὶ ὀργῇ ἐνίοτε, ὥς καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. καὶ γνώμῃ δ' ἐκόλαζεν · ἀκολάστου γὰρ στρατεύματος οὐδὲν ἡγείτο ὄφελος εἶναι, ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν ὥς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν ἢ φίλων 25 ἀφέξεσθαι ἢ ἀπροφασίστως ἰέναι πρὸς τοὺς πολεμίους. ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα καὶ οὐκ ἄλλον ἡροῦντο οἱ στρατιῶται · καὶ γὰρ τὸ στυ-



γνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς ἄλλοις προσώποις ἔφασαν φαίνεσθαι καὶ τὸ χαλεπὸν ἐρρωμένον πρὸς τοὺς πολεμίους ἐδόκει εἶναι, ὥστε σωτήριον, οὐκέτι χαλεπὸν ἐφαίνετο· ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο καὶ ἐξείη πρὸς  
 5 ἄλλον ἀρξομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλ' αἰὲ χαλεπὸς ἦν καὶ ὤμος· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται ὥσπερ παῖδες

III

15

FIG. 44.—In a Greek school. A teacher is instructing a boy from a roll (the Greek book) which he holds in his hands. The old man sitting behind the boy is his pedagogue, a trusty slave, who escorts him daily to school and home again. Vase-painting by Duris.

πρὸς διδάσκαλον. καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οἴτινες δὲ ἡ ὑπὸ πόλεως τεταγμένοι ἡ ὑπὸ τοῦ δειῖσθαι ἡ ἄλλη τινὶ ἀνάγκῃ κατεχόμενοι παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. ἐπεὶ δὲ ἀρξαιντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους,  
 20 ἤδη μεγάλα ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τό τε γὰρ πρὸς τοὺς πολεμίους θαρραλέως ἔχειν παρῆν καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι εὐτάκτους ἐποίει. τοιοῦτος μὲν δὴ ἄρχων ἦν· ἀρχεσθαι δὲ ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο.  
 25 ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πεντήκοντα ἔτη.

*Proxenus was ambitious, just, and easy-going*

Πρόξενος δὲ ὁ Βοιωτίας εὐθύς μὲν μειράκιον ὦν ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἱκανός· καὶ

διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Γοργία ἀργύριον τῷ  
 Λεοντίνῳ. ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἱκανὸς νομίσας  
 ἤδη εἶναι καὶ ἄρχειν καὶ φίλος ὢν τοῖς πρώτοις μὴ  
 ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ  
 5 πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα  
 καὶ δύναμιν μεγάλην καὶ χρήματα πολλά· τοσοῦτων δ'  
 ἐπιθυμῶν σφόδρα ἔνδηλον αὐτῷ καὶ τοῦτο εἶχεν, ὅτι τού-  
 των οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν  
 τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ  
 10 δὲ τούτων μή. ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνα-  
 τὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ  
 οὔτε φόβον ἱκανὸς ἐμποιῆσαι, ἀλλὰ καὶ ἡσχύνητο μᾶλ-  
 λον τοὺς στρατιώτας ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ  
 φοβούμενος μᾶλλον ἦν φανερὸς τὸ ἀπεχθάνεσθαι τοῖς  
 15 στρατιώταις ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. ᾤετο  
 δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν τὸν μὲν  
 καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν.  
 τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ τε καὶ ἀγαθοὶ τῶν συνόν-  
 των εὖνοι ἦσαν, οἱ δὲ ἄδικοι ἐπεβούλευον ὥς εὐμεταχει-  
 20 ρίστῳ ὄντι. ὅτε δὲ ἀπέθνησκεν, ἦν ἐτῶν ὡς τριάκοντα.

*Menon was sly, unscrupulous, and covetous*

Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλου-  
 τεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείῳ λαμβάνοι,  
 ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείῳ κερδαίνοι· φίλος τε  
 ἐβούλετο εἶναι τοῖς μέγιστα δυναμένοις, ἵνα ἀδικῶν μὴ  
 25 διδοίῃ δίκην. ἐπὶ δὲ τὸ κατεργάζεσθαι ὢν ἐπιθυμοίῃ  
 συντομωτάτην ᾤετο ὁδὸν εἶναι διὰ τοῦ ἐπιорκεῖν τε καὶ  
 ψεύδεσθαι καὶ ἐξαπατᾶν, τὸ δ' ἀπλοῦν καὶ ἀληθὲς τὸ αὐτὸ

τῷ ἡλιθίῳ εἶναι. στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίη φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. καὶ πολεμίου μὲν οὐδενὸς κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. καὶ 5 τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· χαλεπὸν γὰρ ᾤετο εἶναι τὰ τῶν φυλαττομένων λαμβάνειν· τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναί ῥᾶστον ὃν ἀφύλακτα λαμβάνειν. καὶ ὅσους μὲν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους ὡς εὖ ὥπλισμένους ἐφοβεῖτο, τοῖς δὲ ὁσίοις καὶ 10 ἀλήθειαν ἀσκοῦσιν ὡς ἀνάνδροις ἐπειράτο χρῆσθαι. ὥσπερ δέ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ καὶ ἀληθείᾳ καὶ δικαιοσύνῃ, οὕτω Μένων ἠγάλλετο τῷ ἐξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψεύδη, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν ἀεὶ ἐνόμιζεν εἶναι. 15 καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους τοῦτο ᾤετο δεῖν κτήσασθαι.

*His policy in the government of his army*

Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμηχανᾶτο. τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου ἐπιδεικνύμενος ὅτι πλεῖστα δύναιτο 20 καὶ ἐθέλοι ἂν ἀδικεῖν. εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταται, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι, ἃ δὲ πάντες ἴσασι τάδ' ἐστί. παρὰ Ἀριστίππου μὲν ἔτι ὡραῖος ὢν στρατηγεῖν διεπράξατο τῶν ξένων, 25 Ἀριαίῳ δὲ βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἤδετο, οἰκειότατος ἐγένετο, αὐτὸς δὲ παιδικὰ εἶχε θαρύπαν ἀγένειος ὢν γενειῶντα.

*His unhappy fate*

Ἀποθνησκόντων δὲ τῶν συστρατῆγων ὅτε ἐστράτευ-  
 σαν ἐπὶ βασιλέα σὺν Κύρῳ, ταῦτ' ἀπεποιήκως οὐκ  
 ἀπέθανε, μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν  
 τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρ-  
 5 χος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς,  
 ὅσπερ τάχιστος θάνατος δοκεῖ εἶναι, ἀλλὰ ζῶν αἰκισθεὶς  
 ἐνιαυτὸν ὡς πονηρὸς λέγεται τῆς τελευτῆς τυχεῖν.

*Agias and Socrates*

Ἀγίας δὲ ὁ Ἀρκὰς καὶ Σωκράτης ὁ Ἀχαιὸς καὶ  
 τούτῳ ἀπεθανέτην. τούτων δὲ οὐθ' ὥς ἐν πολέμῳ κακῶν  
 10 οὐδεὶς κατεγέλα οὔτ' εἰς φιλίαν αὐτοὺς ἐμέμφετο. ἦστην  
 δὲ ἄμφω ἀμφὶ τὰ πέντε καὶ τριάκοντα ἔτη ἀπὸ γενεᾶς.

## BOOK III

*Distressing plight of the Greeks*

1. <sup>1</sup> Ἐπεὶ δὲ οἱ στρατηγοὶ συνειλημμένοι ἦσαν καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐννοούμενοι ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δὲ αὐτοῖς πάντα πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος οὐ μείον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διεῖργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προυδεδώκεσαν δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι, μόνοι δὲ καταλελειμμένοι ἦσαν οὐδὲ ἱππέα οὐδένα σύμμαχον ἔχοντες, ὥστε εὐδηλον ἦν ὅτι νικῶντες μὲν οὐδένα ἂν κατακάνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθείη· ταῦτ' ἐννοούμενοι καὶ ἀθύμως ἔχοντες ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἐγεύσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ ὅπου ἐτύγχανον ἕκαστος, οὐ δυνάμενοι καθεύδειν ὑπὸ λύπης καὶ πόθου πατρίδων, γονέων, γυναικῶν, παίδων, οὓς οὐποτ' ἐνόμιζον ἔτι ὄψεσθαι. οὕτω μὲν δὴ διακείμενοι πάντες ἀνεπαύοντο.

*Xenophon to the front. How he came to be in the army*

Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς οὔτε στρατηγὸς οὔτε λοχαγὸς οὔτε στρατιώτης ὢν συνηκο-

<sup>1</sup> [Ὅσα μὲν δὴ ἐν τῇ Κύρου ἀναβάσει οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα ἐπεὶ Κύρος ἐτελεύτησεν ἐγένετο ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρει ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.]

λούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἴκοθεν ξένος  
 ὦν ἀρχαῖος· ὑπισχνεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον αὐτὸν  
 Κύρῳ ποιήσκειν, ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς  
 πατρίδος. ὁ μέντοι Ξενοφῶν ἀναγνοὺς τὴν ἐπιστολὴν  
 5 ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας.  
 καὶ ὁ Σωκράτης ὑποπτεύ-  
 σας μή τι πρὸς τῆς πό-  
 λεως ὑπαίτιον εἴη Κύρῳ  
 φίλον γενέσθαι, ὅτι ἐδόκει  
 10 ὁ Κῦρος προθύμως τοῖς  
 Λακεδαιμονίοις ἐπὶ τὰς  
 Ἀθήνας συμπολεμήσαι,  
 συμβουλεύει τῷ Ξενο-  
 φῶντι ἐλθόντα εἰς Δελ-  
 15 φοὺς ἀνακοινῶσαι τῷ θεῷ  
 περὶ τῆς πορείας. ἐλθὼν  
 δ' ὁ Ξενοφῶν ἐπήρετο  
 τὸν Ἀπόλλω τίνι ἂν θεῶν  
 θύων καὶ εὐχόμενος κάλ-  
 20 λιστα καὶ ἄριστα ἔλθοι  
 τὴν ὁδὸν ἣν ἐπινοεῖ καὶ  
 καλῶς πράξας σωθείη. καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων  
 θεοῖς οἷς ἔδει θύειν. ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν  
 μαντείαν τῷ Σωκράτει. ὁ δ' ἀκούσας ἡτιᾶτο αὐτὸν  
 25 ὅτι οὐ τοῦτο πρῶτον ἡρώτα, πότερον λῶον εἴη αὐτῷ  
 πορεύεσθαι ἢ μένειν, ἀλλ' αὐτὸς κρίνας ἰτέον εἶναι  
 τοῦτ' ἐπυνθάνετο, ὅπως ἂν κάλλιστα πορευθείη. “Ἐπεὶ  
 μέντοι οὕτως ἤρου, ταῦτ’,” ἔφη, “χρὴ ποιεῖν ὅσα ὁ θεὸς  
 ἐκέλευσεν.” ὁ μὲν δὴ Ξενοφῶν οὕτω θυσάμενος οἷς

FIG. 45.—Socrates. Bust in the Villa  
Albani, Rome.

ἀνείλεν ὁ θεὸς ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι  
 Πρόξενον καὶ Κῦρον μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν,  
 καὶ συνεστάθη Κύρῳ. προθυμουμένου δὲ τοῦ Προξένου  
 καὶ ὁ Κῦρος συμπrouθυμεῖτο μείναι αὐτόν, εἶπε δὲ ὅτι  
 5 ἐπειδὰν τάχιστα ἡ στρατεία λήξῃ, εὐθὺς ἀποπέμψει  
 αὐτόν. ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας. ἐστρα-  
 τεύετο μὲν δὴ οὕτως ἐξαπατηθεῖς — οὐχ ὑπὸ Προξένου·  
 οὐ γὰρ ἤδει τὴν ἐπὶ βασιλέα ὁρμὴν οὐδὲ ἄλλος οὐδεὶς  
 τῶν Ἑλλήνων πλὴν Κλεάρχου. ἐπεὶ μέντοι εἰς Κιλικίαν  
 10 ἦλθον, σαφὲς πᾶσιν ἤδη ἐδόκει εἶναι ὅτι ὁ στόλος εἶη  
 ἐπὶ βασιλέα· φοβούμενοι δὲ τὴν ὁδὸν καὶ ἄκοντες  
 ὁμῶς οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου  
 συνηκολούθησαν· ὧν εἷς καὶ Ξενοφῶν ἦν.

*Xenophon is incited by a dream to take action*

Ἐπεὶ δὲ ἀπορία ἦν, ἐλυπεῖτο μὲν σὺν τοῖς ἄλλοις  
 15 καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δ' ὕπνου λαχὼν  
 εἶδεν ὄναρ. ἔδοξεν αὐτῷ βροντῆς γενομένης σκηπτὸς  
 πεσεῖν εἰς τὴν πατρώαν οἰκίαν, καὶ ἐκ τούτου λάμπε-  
 σθαι πᾶσα. περίφοβος δ' εὐθὺς ἀνηγέρθη, καὶ τὸ ὄναρ  
 τῇ μὲν ἔκρινεν ἀγαθόν, ὅτι ἐν πόνοις ὧν καὶ κινδύνοις  
 20 φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε· τῇ δὲ καὶ ἐφοβεῖτο, ὅτι  
 ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ  
 δὲ ἐδόκει λάμπεσθαι τὸ πῦρ, μὴ οὐ δύναίτο ἐκ τῆς χώρας  
 ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἴργοιτο πάντοθεν ὑπὸ τινων  
 ἀποριῶν. ὁποῖόν τι μὲν δὴ ἐστὶ τὸ τοιοῦτον ὄναρ ἰδεῖν  
 25 ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. γί-  
 γνεται γὰρ τάδε. εὐθὺς ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν  
 ἔννοια αὐτῷ ἐμπίπτει· “Τί κατάκειμαι; ἡ δὲ νύξ προ-

βαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἥξειν.  
 εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν μὴ οὐχὶ  
 πάντα μὲν τὰ χαλεπώτατα  
 ἐπιδόοντας, πάντα δὲ τὰ  
 5 δεινότατα παθόντας, ὕβρι-  
 ζομένους ἀποθανεῖν; ὅπως  
 δ' ἀμυνούμεθα οὐδεὶς πα-  
 ρασκευάζεται οὐδὲ ἐπιμε-  
 λείται, ἀλλὰ κατακείμεθα  
 10 ὥσπερ ἐξὸν ἡσυχίαν ἄγειν.  
 ἐγὼ οὖν τὸν ἐκ ποίας πό-  
 λεως στρατηγὸν προσδοκῶ  
 ταῦτα πράξειν; ποίαν δ'  
 ἡλικίαν ἐμαντῶ ἐλθεῖν ἀναμείνω; οὐ γὰρ ἔγωγ' ἔτι  
 15 πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαντὸν τοῖς  
 πολεμίοις."

FIG. 46. — Zeus, king of gods and men.  
 Vase-painting.

*Assembling the captains of Proxenus, Xenophon emphasizes the dangerous situation, contrasts the perfidy of the Persians with the piety of the Greeks, and urges instant action. He is willing to take the leadership*

Ἐκ τούτου ἀνίσταται καὶ συγκαλεῖ τοὺς Προξένου  
 πρῶτον λοχαγούς. ἐπεὶ δὲ συνήλθον, ἔλεξεν· "Ἐγώ,  
 ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι (ὥσπερ οἶμαι  
 20 οὐδ' ὑμεῖς) οὔτε κατακείσθαι ἔτι, ὁρῶν ἐν οἷσις ἐσμέν.  
 οἱ μὲν γὰρ πολέμοι δῆλον ὅτι οὐ πρότερον πρὸς ἡμᾶς  
 τὸν πόλεμον ἐξέφηναν πρὶν ἐνόμισαν καλῶς τὰ ἐαυτῶν  
 παρασκευάσασθαι, ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται  
 ὅπως ὡς κάλλιστα ἀγωνιούμεθα. καὶ μὴν εἰ ὕφηςόμεθα  
 25 καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἰόμεθα πείσεσθαι; ὅς



καὶ τοῦ ὁμομητρίου ἀδελφοῦ καὶ τεθνηκότος ἤδη ἀποτε-  
 μὼν τὴν κεφαλὴν καὶ τὴν χεῖρα ἀνεσταύρωσεν· ἡμᾶς  
 δέ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δὲ  
 ἐπ' αὐτὸν ὡς δούλον ἀντὶ βασιλέως ποιήσοντες καὶ  
 5 ἀποκτενοῦντες εἰ δυναίμεθα, τί ἂν οἰόμεθα παθεῖν; ἄρ'  
 οὐκ ἂν ἐπὶ πᾶν ἔλθοι ὡς ἡμᾶς τὰ ἔσχατα αἰκισάμενος  
 πᾶσιν ἀνθρώποις φόβον παράσχοι τοῦ στρατεῦσαί  
 ποτε ἐπ' αὐτόν; ἀλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα  
 πάντα ποιητέον.

10 “Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε  
 ἐπανόμην ἡμᾶς μὲν οἰκτίρων, βασιλέα δὲ καὶ τοὺς σὺν  
 αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν ὅσῃ μὲν χώραν  
 καὶ οἶαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ  
 θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δέ, ἐσθῆτα δέ· τὰ δ'  
 15 αὖ τῶν στρατιωτῶν ὅποτε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγα-  
 θῶν τούτων οὐδενὸς ἡμῖν μετεΐη, εἰ μὴ πριαίμεθα, —  
 ὅτου δ' ὠνησόμεθα ἥδιν ἐτι ὀλίγους ἔχοντας, ἄλλως δέ  
 πως πορίζεσθαι τὰ ἐπιτήδεια ἢ ὠνουμένους ὄρκους ἤδη  
 κατέχοντας ἡμᾶς, — ταῦτ' οὖν λογιζόμενος ἐνίοτε τὰς  
 20 σπονδὰς μᾶλλον ἐφοβούμην ἢ νῦν τὸν πόλεμον. ἐπεὶ  
 μέντοι ἐκείνοι ἔλυσαν τὰς σπονδάς, λελύσθαι μοι δοκεῖ  
 καὶ ἡ ἐκείνων ὕβρις καὶ ἡ ἡμετέρα ἀπορία. ἐν μέσῳ  
 γὰρ ἤδη κεῖται ταῦτα τὰ ἀγαθὰ ἄθλα ὁπότεροι ἂν ἡμῶν  
 ἄνδρες ἀμείνονες ᾧσιν, ἀγωνοθέται δ' οἱ θεοὶ εἰσιν, οἱ  
 25 σὺν ἡμῖν, ὡς τὸ εἶκός, ἔσονται. οὗτοι μὲν γὰρ αὐτοὺς  
 ἐπιωρκήκασιν· ἡμεῖς δὲ πολλὰ ὀρῶντες ἀγαθὰ στερρῶς  
 αὐτῶν ἀπειχόμεθα διὰ τοὺς τῶν θεῶν ὄρκους· ὥστε ἐξεῖ-  
 ναί μοι δοκεῖ ἰέναι ἱπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι  
 μείζονι ἢ τούτοις. ἔτι δ' ἔχομεν σώματα ἱκανώτερα

τούτων καὶ ψύχη καὶ θάλπη καὶ πόνους φέρειν · ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας · οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θνητοὶ μᾶλλον ἡμῶν, ἣν οἱ θεοὶ ὥσπερ τὸ πρόσθεν νίκην ἡμῖν διδῶσιν.

5 “ Ἄλλ’, ἴσως γὰρ καὶ ἄλλοι ταῦτ’ ἐνθυμοῦνται, πρὸς τῶν θεῶν μὴ ἀναμένωμεν ἄλλους ἐφ’ ἡμᾶς ἐλθεῖν παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ’ ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετήν · φάνητε τῶν λοχαγῶν ἄριστοι καὶ τῶν στρατηγῶν ἀξιοστρατη-  
10 γότεροι. καὶ γὰρ δέ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι, εἰ δ’ ὑμεῖς τάττετ’ ἐμὲ ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ’ ἐμαντοῦ τὰ κακά.”

*A carper is answered, and proving not to be a Greek is ejected from the meeting*

‘Ο μὲν ταῦτ’ ἔλεξεν, οἱ δὲ ἀρχηγοὶ ἀκούσαντες ἡγεῖ-  
15 σθαι ἐκέλευον πάντες, πλὴν Ἀπολλωνίδης τις ἦν βοιωτιάζων τῇ φωνῇ · οὗτος δ’ εἶπεν ὅτι φλυαροίη ὅστις λέγει ἄλλως πως σωτηρίας ἂν τυχεῖν ἢ βασιλέα πείσας, εἰ δύναίτο, καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. ὁ μέντοι Ξενοφῶν μεταξὺ ὑπολαβὼν ἔλεξεν ὧδε · “ ὦ θαυμασιώ-  
20 τατε ἄνθρωπε, σύγε οὐδὲ ὁρῶν γινώσκεις οὐδὲ ἀκούων μέμνησαι. ἐν ταῦτῳ γε μέντοι ἦσθα τούτοις ὅτε βασιλεύς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ πέμπων ἐκέλευε παραδιδόναι τὰ ὄπλα. ἐπεὶ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ’ ἐξοπλισάμενοι ἐλθόντες παρεσκη-  
25 νήσαμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων καὶ σπονδὰς αἰτῶν καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπον-

- δῶν ἔτυχεν ; ἐπεὶ δ' αὖ οἱ στρατηγοὶ καὶ λοχαγοί ὥσπερ  
 δὴ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὄπλων ἦλθον  
 πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι,  
 5 κεντούμενοι, ὑβριζόμενοι οὐδὲ ἀποθανεῖν  
 οἱ τλήμονες δύνανται, καὶ μάλ', οἶμαι,  
 ἐρῶντες τούτου ; ἅ σὺ πάντα εἰδὼς τοὺς  
 μὲν ἀμύνασθαι κελεύοντας φλυαρεῖν φῆς,  
 10 πείθειν δὲ πάλιν κελεύεις ἰόντας ; ἐμοί, ὦ  
 ἄνδρες, δοκεῖ τὸν ἄνθρωπον τούτον μήτε  
 προσίεσθαι εἰς ταῦτό ἡμῖν αὐτοῖς ἀφελο-  
 μένους τε τὴν λοχαγίαν σκευὴ ἀναθέντας  
 ὥς τοιούτῳ χρῆσθαι. οὗτος γὰρ καὶ  
 τὴν πατρίδα καταισχύνει καὶ πᾶσαν τὴν  
 Ἑλλάδα, ὅτι Ἕλλην ὢν τοιοῦτός ἐστιν.”  
 15 ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος  
 εἶπεν· “ Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας  
 προσήκει οὐδὲν οὔτε τῆς Ἑλλάδος παντά-  
 πασιν, ἐπεὶ ἐγὼ αὐτὸν εἶδον ὥσπερ Λυδὸν ἀμφοτέρω  
 20 ὠτα τετρυπημένον.” καὶ εἶχεν οὕτως. τούτον μὲν οὖν  
 ἀπήλασαν.

15 FIG. 47.— Greek  
 earring. Found  
 in the Crimea.

*All the officers are called together*

- Οἱ δὲ ἄλλοι παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρα-  
 τηγὸς σῶος εἶη, τὸν στρατηγὸν παρεκάλουν, ὅπόθεν δὲ  
 οἴχοιτο, τὸν ὑποστράτηγον, ὅπου δ' αὖ λοχαγὸς σῶος  
 εἶη, τὸν λοχαγόν. ἐπεὶ δὲ πάντες συνῆλθον, εἰς τὸ  
 25 πρόσθεν τῶν ὄπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελ-  
 θόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. ὅτε  
 δὲ ταῦτα ἦν, σχεδὸν μέσαι ἦσαν νύκτες. ἐνταῦθα Ἱερῶ-

νυμος Ἡλείος πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν ἤρχετο λέγειν ὧδε· “Ἡμῶν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοί, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσαίμεθα εἴ τι δυναί-  
 5 μεθα ἀγαθόν. λέξον δ’,” ἔφη, “καὶ σύ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς.”

*Xenophon advises them to set an example of courage and fore-  
 thought, to choose new officers, and to inspire in the men a read-  
 iness for battle*

Ἐκ τούτου λέγει τάδε Ξενοφῶν· “Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρνης οὓς μὲν ἐδυνήθησαν συνειλήφασιν ἡμῶν, τοῖς δ’ ἄλλοις  
 10 δῆλον ὅτι ἐπιβουλεύουσιν, ὥς, ἣν δύνωνται, ἀπολέσωσιν. ἡμῶν δέ γε οἶμαι, πάντα ποιητέα ὥς μήποτε ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μᾶλλον ἐκείνοι ἐφ’ ἡμῶν. εὖ τοίνυν ἐπίστασθε ὅτι ὑμεῖς τοσοῦτοι ὄντες ὅσοι νῦν  
 15 συνεληλύθατε μέγιστον ἔχετε καιρόν. οἱ γὰρ στρατιῶ-  
 15 ται οὗτοι πάντες πρὸς ὑμᾶς βλέπουσι, καὶ μὲν ὑμᾶς ὁρῶσιν ἀθύμους, πάντες κακοὶ ἔσονται, ἣν δὲ ὑμεῖς αὐτοί τε παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε ὅτι ἔψονται ὑμῶν καὶ πειράσονται μιμεῖσθαι. ἴσως δέ τοι καὶ δίκαιόν  
 20 ἔστιν ὑμᾶς διαφέρειν τι τούτων. ὑμεῖς γάρ ἐστε στρα-  
 20 τηγοί, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ᾗν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν ἐπεὶ πόλεμος ἔστιν, ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι καὶ προβουλεύειν τούτων  
 25 καὶ προπονεῖν, ἣν που δέη.

“ Καὶ νῦν πρῶτον μὲν οἶομαι ἂν ὑμᾶς μέγα ὠφελῆσαι τὸ στράτευμα, εἰ ἐπιμεληθείητε ὅπως ἀντὶ τῶν ἀπολωλότων ὡς τάχιστα στρατηγοὶ καὶ λοχαγοὶ ἀντικατασταθῶσιν. ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλὸν οὔτε 5 ἀγαθὸν γένοιτο, ὡς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ, ἐν δὲ δὴ τοῖς πολεμικοῖς παντάπασιν. ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.

“ Ἐπειδὰν δὲ καταστήσῃσθε τοὺς ἀρχοντας ὅσους δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγητε καὶ παραθαρ-  
 10 ρύνητε, οἶμαι ἂν ὑμᾶς πάννυ ἐν καιρῷ ποιῆσαι. νῦν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὅπλα, ἀθύμως δὲ πρὸς τὰς φυλακάς· ὥστε οὕτω γ’ ἐχόντων οὐκ οἶδα ὅτι ἂν τις χρήσαιτο αὐτοῖς, εἴτε νυκτὸς δέοι εἴτε καὶ ἡμέρας. ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώ-  
 15 μας, ὡς μὴ τοῦτο μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ τί ποιήσουσι, πολὺ εὐθυμότεροι ἔσονται. ἐπίστασθε γὰρ δὴ ὅτι οὔτε πλῆθός ἐστιν οὔτε ἰσχὺς ἡ ἐν τῷ πολέμῳ τὰς νίκας ποιοῦσα, ἀλλ’ ὅπότεροι ἂν σὺν τοῖς θεοῖς ταῖς ψυχαῖς ἐρρωμενέστεροι ἴωσιν ἐπὶ τοὺς πολε-  
 20 μίους, τούτους ὡς ἐπὶ τὸ πολὺ οἱ ἀντίοι οὐ δέχονται. ἐντεθύμημαι δ’ ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι ὅπόσοι μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμικοῖς, οὗτοι μὲν κακῶς τε καὶ αἰσchrῶς ὡς ἐπὶ τὸ πολὺ ἀποθνήσκουσιν, ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι  
 25 πᾶσι κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὁρῶ μᾶλλον πως εἰς τὸ γῆρας ἀφικνουμένους καὶ ἔως ἂν ζῶσιν εὐδαιμονέστερον διάγοντας. ἂ καὶ ὑμᾶς δεῖ νῦν καταμαθόντας (ἐν τοιούτῳ γὰρ καιρῷ ἐσμεν) αὐτούς τε ἄνδρας

ἀγαθοὺς εἶναι καὶ τοὺς ἄλλους παρακαλεῖν.” ὁ μὲν ταῦτα εἰπὼν ἐπαύσατο.

*Chirisophus seconds these proposals. Five new generals are elected, among them Xenophon*

Μετὰ δὲ τοῦτον εἶπε Χειρίσοφος · “ Ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγίγνωσκον ὅσον  
5 ἤκουον Ἀθηναῖον εἶναι, νῦν δὲ καὶ ἐπαινῶ σε ἐφ’ οἷς λέγεις τε καὶ πράττεις καὶ βουλοίμην ἂν ὅτι πλείστους εἶναι τοιούτους · κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν. καὶ νῦν,” ἔφη, “ μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ’ ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ ἐλόμενοι ἤκετε  
10 εἰς τὸ μέσον τοῦ στρατοπέδου καὶ τοὺς αἰρεθέντας ἄγετε · ἔπειτ’ ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους στρατιώτας. παρέστω δ’ ἡμῖν,” ἔφη, “ καὶ Τολμίδης ὁ κῆρυξ.” καὶ ἅμα ταῦτ’ εἰπὼν ἀνέστη, ὥς μὴ μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα.

15 Ἐκ τούτου ἡρέθησαν ἄρχοντες ἀντὶ μὲν Κλεάρχου Τιμασίων Δαρδανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιός, ἀντὶ δὲ Ἀγίου Κλεάνωρ Ἀρκάς, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιός, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

*The soldiers assemble, and are exhorted to fight bravely*

20 2. Ἐπεὶ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέφαινε καὶ εἰς τὸ μέσον ἦκον οἱ ἄρχοντες, καὶ ἔδοξεν αὐτοῖς προφυλακὰς καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνῆλθον, ἀνέστη πρῶτος μὲν Χειρίσοφος ὁ Λακεδαιμόνιος καὶ ἔλεξεν ὧδε ·  
25 “ Ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε

ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν, πρὸς δ' ἔτι καὶ οἱ ἀμφὶ Ἀριαῖον οἱ πρόσθεν σύμμαχοι ὄντες προδεδώκασιν ἡμᾶς· ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἄνδρας ἀγαθοὺς τελέθειν καὶ μὴ  
 5 ὑφίεσθαι, ἀλλὰ πειρᾶσθαι ὅπως, ἣν μὲν δυνώμεθα, καλῶς νικῶντες σφζώμεθα· εἰ δὲ μή, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριοι δὲ μηδέποτε γενώμεθα ζῶντες τοῖς πολεμίοις. οἶομαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.”

10 Ἐπὶ τούτῳ Κλεάνωρ ὁ Ὀρχομένιος ἀνέστη καὶ ἔλεξεν ὧδε· “Ἀλλ’ ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιорκίαν καὶ ἀσέβειαν, ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις λέγων ὡς γείτων τε εἷη τῆς Ἑλλάδος καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ  
 15 ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἐξαπατήσας συνέλαβε τοὺς στρατηγούς, καὶ οὐδὲ Δία ξένιον ἡδέεσθη, ἀλλὰ Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. Ἀριαῖος δέ, ὃν ἡμεῖς ἠθέλομεν  
 20 βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος οὔτε τοὺς θεοὺς δείσας οὔτε Κῦρον τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζώντος νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστὰς ἡμᾶς τοὺς Κύρου φίλους  
 25 κακῶς ποιεῖν πειρᾶται. ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτείσαιντο· ἡμᾶς δὲ δεῖ ταῦτα ὁρῶντας μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους ὡς ἂν δυνώμεθα κράτιστα τοῦτο ὃ τι ἂν δοκῇ τοῖς θεοῖς πάσχειν.”

*Xenophon, in dress uniform, declares that their only hope is in fighting*

Ἐκ τούτου Ξενοφῶν ἀνίσταται ἐσταλμένος ἐπὶ πόλεμον ὥς ἐδύνατο κάλλιστα, νομίζων, εἴτε νίκην διδοῖεν οἱ θεοί, τὸν κάλλιστον κόσμον τῷ νικᾶν πρέπειν, εἴτε τελευτᾶν δέοι, ὀρθῶς ἔχειν τῶν καλλίστων ἑαυτὸν ἀξιῶσαντα  
 5 ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ λόγου δὲ ἤρχετο ὧδε· “Τὴν μὲν τῶν βαρβάρων ἐπιτορκίαν τε καὶ ἀπιστίαν λέγει μὲν Κλεάνωρ, ἐπίστασθε δὲ καὶ ὑμεῖς, οἶμαι. εἰ μὲν οὖν βουλόμεθα πάλιν αὐτοῖς διὰ φιλίας ἰέναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας καὶ τοὺς  
 10 στρατηγούς, οἳ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μὲντοι διανοούμεθα σὺν τοῖς ὅπλοις ὧν τε πεποιήκασι δίκην ἐπιθεῖναι αὐτοῖς καὶ τὸ λοιπὸν· διὰ παντὸς πολέμου αὐτοῖς ἰέναι, σὺν τοῖς θεοῖς πολλὰ ἡμῖν καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας.”

*A sneeze a sign of good luck*

15 Τοῦτο δὲ λέγοντος αὐτοῦ πτάρνυταί τις· ἀκούσαντες δ' οἱ στρατιῶται πάντες μιᾷ ὀρμῇ προσεκύνησαν τὸν θεόν, καὶ ὁ Ξενοφῶν εἶπε· “Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ σωτήρος ἐφάνη, εὐξασθαι τῷ θεῷ τούτῳ θύσειν σωτή-  
 20 ρια ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα, συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. καὶ ὅτῳ δοκεῖ ταῦτ',” ἔφη, “ἀνατεινάτω τὴν χεῖρα.” καὶ ἀνέτειναν ἅπαντες. ἐκ τούτου ἠΰξαντο καὶ ἐπαιάϊσαν. ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν,  
 25 ἤρχετο πάλιν ὧδε·



*Their piety and the victories over Persian armies, both of their ancestors and of themselves, should give them confidence*

“Ἐτύγχανον λέγων ὅτι πολλαὶ καὶ καλαὶ ἐλπίδες ἡμῖν εἶεν σωτηρίας. πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπεδοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασί τε καὶ τὰς σπονδὰς παρὰ τοὺς ὄρκους λελύκασιν. 5 οὕτω δ' ἐχόντων εἰκὸς τοῖς μὲν πολεμίοις ἐναντίους εἶναι τοὺς θεούς, ἡμῖν δὲ συμμάχους, οἵπερ ἱκανοί εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν καὶ τοὺς μικροὺς, κἂν ἐν δεινοῖς ὦσι, σῶζειν εὐπετῶς, ὅταν βούλωνται.

“Ἐπειτα δέ — ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προ-  
 10 γόνων τῶν ἡμετέρων κινδύνους, ἵνα εἰδῆτε ὡς ἀγαθοῖς τε ὑμῖν προσήκει εἶναι σῶζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί. ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεῖ στόλῳ ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστήναι αὐτοὶ Ἀθηναῖοι τολμήσαντες ἐνίκη-  
 15 σαν αὐτούς. καὶ εὐξάμενοι τῇ Ἀρτέμιδι, ὅπόσους κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαῖρας καταθύσειν τῇ θεῷ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν, καὶ ἔτι νῦν ἀποθύουσιν. ἔπειτα ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον  
 20 στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους καὶ κατὰ γῆν καὶ κατὰ θάλατταν. ὧν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε · οὐδένα γὰρ ἄνθρω-  
 25 πον δεσπότην ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. τοιούτων μὲν ἐστε προγόνων.

“Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὥς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ’ οὐ πολλαὶ ἡμέραι ἀφ’ οὗ ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις πολλαπλασίους ὑμῶν αὐτῶν ἐνικᾶτε σὺν τοῖς θεοῖς. καὶ τότε μὲν δὴ περὶ τῆς  
 5 Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ’ ὁπότε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστὶ πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι. ἀλλὰ μὴν καὶ θαρραλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τὸ δὲ πλη-  
 10 θος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ πατρώῳ φρονήματι ἰέναι εἰς αὐτούς· νῦν δὲ ὁπότε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι οὐ θέλουσι καὶ πολλαπλάσιοι ὄντες δέχεσθαι ὑμᾶς, τί ἔτι ὑμῖν προσήκει τούτους φοβεῖσθαι;

*It is no real disadvantage that Cyrus's native troops have deserted them, that they lack cavalry, and will be deprived of Tissaphernes's guidance and the king's market, or that they have come across impassable rivers*

“Μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν, ὅτι οἱ Κύριοι  
 15 πρόσθεν σὺν ἡμῖν ταττόμενοι νῦν ἀφεστήκασιν. ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ’ ἡμῶν ἡττημένων· ἔφυγον γοῦν ἐκείνους καταλιπόντες ἡμᾶς. τοὺς δ’ ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους ἢ ἐν τῇ ἡμετέρα τάξει ὄρᾶν.

20 “Εἰ δέ τις ὑμῶν ἀθυμεῖ ὅτι ἡμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεσιν, ἐνθυμήθητε ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο ἢ μύριοί εἰσιν ἄνθρωποι· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν, οἱ δὲ ἄνδρες εἰσὶν οἱ ποιοῦντες  
 25 ὅτι ἂν ἐν ταῖς μάχαις γίγνηται. οὐκοῦν τῶν ἵππέων πολὺ

ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματός ἐσμεν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμανται φοβούμενοι οὐχ ἡμᾶς μόνον ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν ἢν τις προσίῃ, πολὺ δὲ μᾶλλον 5 ὅτου ἂν βουλώμεθα τευξόμεθα. ἐνὶ δὲ μόνῳ προέχουσιν οἱ ἱππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν ἢ ἡμῖν.

“Εἰ δὲ δὴ τὰς μὲν μάχας θαρρεῖτε, ὅτι δὲ οὐκέτι ὑμῖν Τισσαφέρνῃς ἡγήσεται οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε πότερον κρεῖττον Τισσαφέρ- 10 νην ἡγεμόνα ἔχειν, ὃς ἐπιβουλεύων ἡμῖν φανερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγεῖσθαι κελεύωμεν, οἳ εἴσονται ὅτι, ἢν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ σώματα ἀμαρτήσονται. τὰ δὲ ἐπι- τήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς ἣς 15 οὗτοι παρείχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἢν περ κρατῶμεν, μέτρῳ χρωμένους ὅπόσῳ ἂν ἕκαστος βούληται;

“Εἰ δὲ ταῦτα μὲν γινώσκετε ὅτι κρεῖττονα, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι καὶ μεγάλως ἡγεῖσθε 20 ἐξαπατηθῆναι διαβάντες, σκέψασθε εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. πάντες γὰρ ποταμοί, ἢν καὶ πρόσω τῶν πηγῶν ἄποροι ᾧσι, προσιοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται οὐδὲ τὸ γόνυ βρέχοντες.

*If they should appear inclined to settle in the king's country, he would do everything to help them go home*

25 “Εἰ δὲ μήθ' οἱ ποταμοὶ διήσουσιν ἡγεμών τε μηδεὶς ἡμῖν φανείται, οὐδ' ᾧς ἡμῖν γε ἀθυμητέον. ἐπιστάμεθα.

γὰρ Μυσούς, οὓς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι,  
 ὅτι βασιλέως ἄκοντος ἐν τῇ βασιλέως χώρα πολλάς τε  
 καὶ εὐδαίμονας καὶ μεγάλας πόλεις οἰκοῦσιν, ἐπιστά-  
 μεθα δὲ Πισίδας ὡσαύτως, Λυκάονας δὲ καὶ αὐτοὶ εἶδο-  
 5 μεν ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνὰ καταλαβόντες τὴν  
 τούτων χώραν καρποῦνται· καὶ ἡμᾶς δ' ἂν ἔφην ἔγωγε  
 χρήναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ  
 κατασκευάζεσθαι ὡς αὐτοῦ που οἰκήσοντας. οἶδα γὰρ  
 ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν  
 10 δοίη, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν, καὶ  
 ὁδοποιήσεί γ' ἂν αὐτοῖς καὶ εἰ σὺν τεθρίπποις βού-  
 λωιντο ἀπιέναι. καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος  
 ταῦτ' ἐποίει, εἰ ἑώρα ἡμᾶς μένειν κατασκευαζομένους.  
 ἀλλὰ γὰρ δέδοικα μή, ἂν ἅπαξ μάθωμεν ἀργοὶ ζῆν καὶ  
 15 ἐν ἀφθόνοις βιοτεύειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς  
 καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ ὥσπερ  
 οἱ λωτοφάγοι ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. δοκεῖ οὖν  
 μοι εἰκὸς καὶ δίκαιον εἶναι πρῶτον εἰς τὴν Ἑλλάδα καὶ  
 πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι καὶ ἐπιδείξαι  
 20 τοῖς Ἑλλησιν ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν  
 σκληρῶς ἐκεῖ πολιτεύοντας ἐνθάδε κομισαμένους πλου-  
 σίους ὁρᾶν.

*Measures recommended: burn wagons and tents, throw away  
 superfluous baggage, maintain stricter discipline*

“Ἀλλὰ γάρ, ὦ ἄνδρες, πάντα ταῦτα τὰγαθὰ δῆλον  
 ὅτι τῶν κρατούντων ἐστί· τοῦτο δὴ δεῖ λέγειν, ὅπως ἂν  
 25 πορευοίμεθά τε ὡς ἀσφαλέστατα καί, εἰ μάχεσθαι δέοι,  
 ὡς κράτιστα μαχοίμεθα. πρῶτον μὲν τοίνυν,” ἔφη,

“δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας ἃς ἔχομεν, ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα ὅπη ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα καὶ τὰς σκηναὺς συγκατακαῦσαι· αὗται γὰρ αὖ ὄχλον μὲν παρέχουσιν ἄγειν, συνω-  
 5 φελούσι δ’ οὐδὲν οὔτε εἰς τὸ μάχεσθαι οὔτ’ εἰς τὸ τὰ ἐπιτήδεια ἔχειν. ἔτι δὲ καὶ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν πλὴν ὅσα πολέμου ἕνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν, ἵνα ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ᾧσιν, ὡς ἐλάχιστοι δὲ σκευοφορῶσι. κρα-  
 10 τουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἦν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν.

“Λοιπὸν μοι εἰπεῖν ὅπερ καὶ μέγιστον νομίζω εἶναι· ὁράτε γὰρ καὶ τοὺς πολεμίους ὅτι οὐ πρόσθεν ἐξενεγκεῖν  
 15 ἐτόλμησαν πρὸς ἡμᾶς πόλεμον πρὶν τοὺς στρατηγοὺς ἡμῶν συνέλαβον, νομίζοντες ὄντων μὲν τῶν ἀρχόντων καὶ ἡμῶν πειθομένων ἱκανοὺς εἶναι ἡμᾶς περιγενέσθαι τῷ πολέμῳ, λαβόντες δὲ τοὺς ἄρχοντας ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. δεῖ οὖν πολὺ μὲν  
 20 τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολὺ δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν ἢ πρόσθεν· ἦν δέ τις ἀπειθῇ, ψηφίσασθαι τὸν αἰὲς ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν· οὕτως οἱ πολέμιοι πλείστον  
 25 ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ’ ἐνὸς Κλεάρχους τοὺς οὐδενὶ ἐπιτρέψοντας κακῶ εἶναι. ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. ὅτῳ οὖν ταῦτα δοκεῖ καλῶς ἔχειν, ἐπικυρωσάτω ὡς τάχιστα, ἵνα ἔργῳ περαί-

νηται. εἰ δέ τι ἄλλο βέλτιον ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα.”

*The proposals are adopted and an order of march is settled upon, Chirisophus to command the van, Xenophon and Timasion the rear*

Μετὰ ταῦτα Χειρίσοφος εἶπεν· “Ἄλλ’ εἰ μὲν τινος  
5 ἄλλου δεῖ πρὸς τούτοις οἷς λέγει Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἶρηκε δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα.” ἀνέτειναν πάντες.

Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· “ὦ ἄνδρες, ἀκού-  
10 σατε ὧν προσδοκεῖ μοι. δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ ὅπου ἐξομεν τὰ ἐπιτήδεια· ἀκούω δὲ κώμας εἶναι καλὰς οὐ πλέον εἴκοσι σταδίων ἀπεχούσας· οὐκ ἂν οὖν θαυμάζοιμεν εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσίν τε καὶ δάκνουσιν, ἣν δύνωνται,  
15 τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ αὐτοὶ ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ εἴῃ. εἰ οὖν νῦν ἀποδειχθεῖη τίνας χρὴ ἡγεῖσθαι τοῦ πλαισίου καὶ  
20 τὰ πρόσθεν κοσμεῖν καὶ τίνας ἐπὶ τῶν πλευρῶν ἑκατέρων εἶναι, τίνας δ’ ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δέοι, ἀλλὰ χρώμεθα ἂν εὐθὺς τοῖς τεταγμένοις. εἰ μὲν οὖν ἄλλο τις βέλτιον ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μή, Χειρίσοφος μὲν  
25 ἡγοῖτο, ἐπειδὴ καὶ Λακεδαιμόνιός ἐστι· τῶν δὲ πλευρῶν ἑκατέρων δύο τὸ πρεσβυτάτῳ στρατηγῷ ἐπιμελοί-

σθην· ὁπισθοφυλακοῖμεν δ' ἡμεῖς οἱ νεώτατοι, ἐγὼ καὶ Τιμασίων, τὸ νῦν εἶναι. τὸ δὲ λοιπὸν πειρώμενοι ταύτης τῆς τάξεως βουλευσόμεθα ὃ τι ἂν αἰεὶ κράτιστον δοκῇ εἶναι. εἰ δέ τις ἄλλο ὁρᾷ βέλτιον, λεξάτω." ἐπεὶ δ' οὔδεις ἀντέλεγεν, εἶπεν· "Ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα." ἔδοξε ταῦτα.

"Νῦν τοίνυν," ἔφη, "ἀπιόντας ποιεῖν δεῖ τὰ δεδογμένα. καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· οὐ γὰρ ἔστιν ἄλλως τοῦτου τυχεῖν· ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικόντων τὸ καίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστί· καὶ εἴ τις δὲ χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικόντων ἐστὶ καὶ τὰ ἐαυτῶν σώζειν καὶ τὰ τῶν ἡττωμένων λαμβάνειν."

*Overtures from Mithridates proving treacherous, the Greeks vote to receive no more heralds*

15 3. Τούτων λεχθέντων ἀνέστησαν καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς, τῶν δὲ περιττῶν ὅτου μὲν δέοιτό τις μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἐρρίπτουν. ταῦτα ποιήσαντες ἡριστοποιοῦντο.

Ἀριστοποιοιμένων δὲ αὐτῶν ἔρχεται Μιθραδάτης  
20 σὺν ἱππεῦσιν ὥς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγοὺς εἰς ἐπήκοον λέγει ὧδε· "Ἐγώ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὥς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε δ' εἰμὶ σὺν πολλῷ φόβῳ διάγων. εἰ οὖν ὁρώην ὑμᾶς σωτήριόν τι βουλευομένους,  
25 ἔλθοιμι ἂν πρὸς ὑμᾶς καὶ τοὺς θεράποντας πάντας ἔχων. λέξατε οὖν πρὸς με τί ἐν νῷ ἔχετε ὥς φίλον τε καὶ

εὖνουν καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιέ-  
σθαι.” βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρί-  
νασθαι τάδε· καὶ ἔλεγε Χειρίσοφος· “Ἡμῖν δοκεῖ, εἰ  
μὲν τις ἐὰν ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν  
5 χώραν ὡς ἂν δυνώμεθα ἀσινέστατα· ἣν δέ τις ἡμᾶς τῆς  
ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ ὡς ἂν δυνώμεθα  
κράτιστα.” ἐκ τούτου ἐπειράτο Μιθραδάτης διδάσκειν  
ὡς ἄπορον εἶη βασιλέως ἄκοντος σωθῆναι. ἔνθα δὲ  
ἐγινώσκετο ὅτι ὑπόπεμπτος εἶη· καὶ γὰρ τῶν Τισσα-  
10 φέρνους τις οἰκείων παρηκολουθήκει πίστεως ἔνεκα.  
καὶ ἐκ τούτου ἔδόκει τοῖς στρατηγοῖς βέλτιον εἶναι  
δόγμα ποιήσασθαι τὸν πόλεμον ἀκήρυκτον εἶναι ἔστ’  
ἐν τῇ πολεμίᾳ εἶεν· διέφθειρον γὰρ προσιόντες τοὺς  
στρατιώτας, καὶ ἓνα γε λοχαγὸν διέφθειραν, Νίκαρχον  
15 Ἀρκάδα, καὶ ὥχeto ἀπιὼν νυκτὸς σὺν ἀνθρώποις ὡς  
εἴκοσι.

*The Greeks cross the Zapatas river. Attacked by Mithridates,  
they suffer severely from his Parthian tactics*

Μετὰ ταῦτα ἀριστήσαντες καὶ διαβάντες τὸν Ζαπάταν  
ποταμὸν ἐπορεύοντο τεταγμένοι τὰ ὑπόζυγια καὶ τὸν  
ὄχλον ἐν μέσῳ ἔχοντες. οὐ πολὺ δὲ προεληλυθόντων  
20 αὐτῶν ἐπιφαίνεται πάλιν ὁ Μιθραδάτης, ἱππέας ἔχων  
ὡς διακοσίους καὶ τοξότας καὶ σφενδονήτας εἰς τετρα-  
κοσίους μάλα ἐλαφροὺς καὶ εὐζώνους. καὶ προσήει-  
μὲν ὡς φίλος ὢν πρὸς τοὺς Ἕλληνας· ἐπεὶ δ’ ἐγγὺς  
ἐγένοντο, ἐξαπίνης οἱ μὲν αὐτῶν ἐτόξευον καὶ ἱππεῖς  
25 καὶ πεζοί, οἱ δ’ ἐσφενδόνων, καὶ ἐτίτρωσκον. οἱ δὲ  
ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντε-



ποίουν δ' οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν  
Περσῶν ἐτόξευον καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων

FIG. 48. — View of the Zab (Zapatas). Photograph.

κατεκέκλειντο, οἳ δὲ ἀκοντιστὰὶ βραχύτερα ἤκόντιζον ἢ  
ὥς ἐξικνεῖσθαι τῶν σφενδονητῶν.

5 Ἐκ τούτου Ξενοφῶντι ἐδόκει διωκτέον εἶναι· καὶ  
ἐδίωκον τῶν ὀπλιτῶν καὶ τῶν πελταστῶν οἳ ἔτυχον σὺν  
αὐτῷ ὀπισθοφυλακοῦντες. διώκοντες δὲ οὐδένα κατε-  
λάμβανον τῶν πολεμίων· οὔτε γὰρ ἵππεῖς ἦσαν τοῖς  
Ἕλλησιν οὔτε οἳ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας  
10 ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ—πολὺ γὰρ  
οὐχ οἷόν τε ἦν ἀπὸ τοῦ ἄλλου στρατεύματος διώκειν.  
οἳ δὲ βάρβαροι ἵππεῖς καὶ φεύγοντες ἅμα ἐτίτρωσκον  
εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων, ὅποσον δὲ  
διώξειαν οἳ Ἕλληνες, τοσοῦτον πάλιν ἐπαναχωρεῖν

μαχομένους ἔδει. ὥστε τῆς ἡμέρας ὅλης διῆλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας.

FIG. 49.— Mounted bowman fighting with a pursuing enemy. Vase-painting.

*Xenophon, upon being blamed for the disaster, draws a lesson from it for the future. Slings and cavalry are equipped*

Ἐνθα δὴ πάλιν ἀθυμία ἦν. καὶ Χειρίσοφος καὶ οἱ  
 5 πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ῥητιῶντο ὅτι  
 ἐδίωκεν ἀπὸ τῆς φάλαγγος καὶ αὐτός τε ἐκινδύνευε καὶ  
 τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν. ἀκού-  
 σας δὲ Ξενοφῶν ἔλεγεν ὅτι ὀρθῶς αἰτιῶντο καὶ αὐτὸ τὸ  
 ἔργον αὐτοῖς μαρτυροίη. “Ἄλλ’ ἐγώ,” ἔφη, “ἤναγκά-  
 10 σθην διώκειν, ἐπειδὴ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς  
 μὲν πάσχοντας, ἀντιποιεῖν δὲ οὐ δυναμένους. ἐπειδὴ  
 δὲ ἐδιώκομεν, ἀληθῆ,” ἔφη, “ὑμεῖς λέγετε· κακῶς μὲν  
 γὰρ ποιεῖν οὐδὲν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους,  
 ἀνεχωροῦμεν δὲ παγχαλέπως. τοῖς οὖν θεοῖς χάρις ὅτι  
 15 οὐ σὺν πολλῇ ῥώμῃ ἀλλὰ σὺν ὀλίγοις ἦλθον, ὥστε

βλάψαι μὲν μὴ μεγάλα, δηλῶσαι δὲ ὧν δεόμεθα. νῦν γὰρ οἱ πολέμιοι τοξεύουσι καὶ σφενδονῶσιν ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν 5 οὐχ οἷόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ἐν ὀλίγῳ δὲ οὐδ' εἰ ταχὺς εἴη πεζὸς πεζὸν ἂν διώκων καταλαμβάνοι ἐκ τόξου ῥύματος.

“Ἡμεῖς οὖν εἰ μέλλοιμεν τούτους εἶργειν ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τὴν 10 ταχίστην δεῖ καὶ ἱππέων. ἀκούω δ' εἶναι ἐν τῷ στρα-

τεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασιν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. ἐκεῖναι γὰρ διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν ἐπὶ βραχὺ ἐξικνοῦνται, οἱ δὲ Ῥόδιοι καὶ ταῖς μολυβδί- 15 σιν ἐπίστανται χρῆσθαι. ἣν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτοις μὲν δώμεν αὐτῶν ἀργύριον, τῷ

FIG. 50. — A slinger, wearing a cap and a tunic tucked up over his girdle (cp. Fig. 59, p. 185). He has no armor, but is protected by a cape, probably of leather, which he holds out on his left arm. Vase-painting.

25 δὲ ἄλλας πλέκειν ἐθέλονται ἄλλα ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλονται ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. ὁρῶ δὲ ἵππους ὄντας ἐν τῷ στρατεύματι, τοὺς

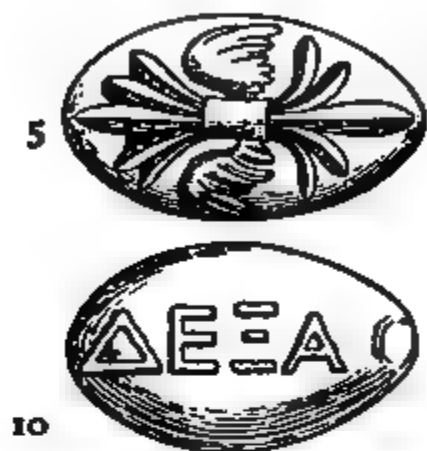
μέν τινας παρ' ἐμοί, τοὺς δὲ τῶν Κλεάρχου καταλελειμμένους, πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. ἂν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἴσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν."

\*Ἐδοξε καὶ ταῦτα. καὶ ταύτης τῆς νυκτὸς σφενδονῇται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ σπολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν, καὶ ἵππαρχος ἐπεστάθη Λύκιος ὁ Πολυστράτου Ἀθηναῖος.

*A second attack of Mithridates is repulsed*

4. Μείναντες δὲ ταύτην τὴν ἡμέραν τῇ ἄλλῃ ἐπορεύοντο πρῶαίτερον ἀναστάντες·  
 20 χαράδραν γὰρ ἔδει αὐτοὺς διαβῆναι ἐφ' ἣ ἐφοβοῦντο μὴ ἐπιθοῖντο αὐτοῖς διαβαίνουσιν οἱ πολέμοι. διαβεβηκόσι δὲ αὐτοῖς πάλιν φαίνεται Μιθραδάτης, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς  
 25 τετρακισχιλίους· τοσούτους γὰρ ᾗτησε Τισσαφέρνην, καὶ ἔλαβεν ὑποσχόμενος, ἂν τούτους λάβῃ, παραδώσειν αὐτῷ τοὺς

FIG. 52. — Warrior wearing a leather cuirass, greaves, cap, and tunic. The tunic is seen below the shoulder pieces and the flaps of the cuirass. Cp. Figs. 6, 11, 29, pp. 40, 55, 88. Relief on an Attic tombstone.



Ἕλληνας, καταφρονήσας, ὅτι ἐν τῇ πρόσθεν προσβολῇ  
 ὀλίγους ἔχων ἔπαθε μὲν οὐδέν, πολλὰ δὲ κακὰ ἐνόμιζε  
 ποιῆσαι. ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς  
 χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθραδά-  
 5 τῆς ἔχων τὴν δύναμιν. παρήγγελτο δὲ τῶν τε πελτα-  
 στῶν οὓς ἔδει διώκειν καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἵππευσιν  
 εἴρητο θαρροῦσι διώκειν ὡς ἐφεσπομένης ἱκανῆς δυνά-  
 μεως. ἐπεὶ δὲ ὁ Μιθραδάτης κατειλήφει, καὶ ἤδη σφεν-  
 δόναι καὶ τοξεύματα ἐξικνούντο, ἐσήμηνε τοῖς Ἕλλησι  
 10 τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε οἷς εἴρητο καὶ οἱ  
 ἵππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ  
 τὴν χαράδραν. ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν  
 τε πεζῶν ἀπέθανον πολλοὶ καὶ τῶν ἵππέων ἐν τῇ χαρά-  
 δρᾳ ζωοὶ ἐλήφθησαν εἰς ὀκτωκαίδεκα. τοὺς δὲ ἀποθα-  
 15 νόντας αὐτοκέλευστοι οἱ Ἕλληνες ῥηκίσαντο, ὥς ὅτι  
 φοβερώτατον τοῖς πολεμίοις εἶη ὁρᾶν.

*Ruins of Nineveh*

Καὶ οἱ μὲν πολέμιοι οὕτω πράξαντες ἀπῆλθον, οἱ δὲ  
 Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας  
 ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. ἐνταῦθα πόλις ἦν  
 20 ἐρήμη μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισα· ὥκουν δ'  
 αὐτὴν τὸ παλαιὸν Μῆδοι. τοῦ δὲ τείχους αὐτῆς ἦν τὸ  
 εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ  
 κύκλου ἡ περίοδος δύο παρασάγγαι· ὥκοδόμητο δὲ  
 πλίνθοις κεραμεαῖς· κρηπὶς δ' ὑπὲρ λιθίνη τὸ ὕψος  
 25 εἴκοσι ποδῶν. ταύτην βασιλεὺς Περσῶν, ὅτε παρὰ  
 Μήδων τὴν ἀρχὴν ἐλάμβανον Πέρσαι, πολιορκῶν οὐδενὶ  
 τρόπῳ ἐδύνατο εἰλεῖν· ἥλιον δὲ νεφέλη προκαλύψασα

ἠφάνισε μέχρι ἐξέλιπον οἱ ἄνθρωποι, καὶ οὕτως ἔαλω.  
παρὰ ταύτην τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος



FIG. 53. — Nimrud (Xenophon's Larisa) before Layard's excavations, showing at the left the mound in which he discovered the base of a square tower and which Xenophon supposed to be a pyramid.

ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. ἐπὶ ταύτης  
πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον κωμῶν  
ἀποπεφευγότες.

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας  
ἐξ πρὸς τεῖχος ἔρημον· μέγα κείμενον· ὄνομα δὲ ἦν τῇ  
πόλει Μέσπιλα· Μηδοὶ δ' αὐτὴν ποτε ᾤκουν. ἦν δὲ ἡ

FIG. 54. — An Assyrian book from Kuyunjik (Nineveh). It is of baked clay and is inscribed with cuneiform writing. One third the actual size.

μὲν κρηπὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντή-  
10 κοντα ποδῶν καὶ τὸ ὕψος πεντήκοντα. \*ἐπὶ δὲ ταύτῃ  
ἐπωκοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα




FIG. 55. — Assurbanipal hunting, followed by an attendant. Bas-relief from Kuyunjik (Nineveh), now in the British Museum.

ποδῶν, τὸ δὲ ὕψος ἑκατόν · τοῦ δὲ τείχους ἡ περίοδος  
 ἕξ παρασάγγαι. ἐνταῦθα λέγεται Μήδεια γυνὴ βασι-  
 λέως καταφυγεῖν ὅτε ἀπώλλυσαν τὴν ἀρχὴν ὑπὸ Περσῶν  
 Μῆδοι. ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν  
 5 βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ ἐλεῖν οὔτε βίᾳ · Ζεὺς  
 δὲ βροντῇ κατέπληξε τοὺς ἐνοικοῦντας, καὶ οὕτως ἐάλω.

*Tissaphernes, with a large force, follows the Greeks*

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμὸν ἓνα παρασάγγας  
 τέτταρας. εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης  
 ἐπεφάνη, οὓς τε αὐτὸς ἱππέας ἦλθεν ἔχων καὶ τὴν  
 10 Ὀρόντα δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος  
 καὶ οὓς Κῦρος ἔχων ἀνέβη βαρβάρους καὶ οὓς ὁ βασι-  
 λέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τούτοις  
 ὅσους βασιλεὺς ἔδωκεν αὐτῷ, ὥστε τὸ στράτευμα πάμ-  
 πολυ ἐφάνη. ἐπεὶ δ' ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων  
 15 ὅπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγών,  
 ἐμβαλεῖν μὲν οὐκ ἐτόλμησεν οὐδ' ἐβούλετο διακινδυ-  
 νεύειν, σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. ἐπεὶ δὲ  
 διαταχθέντες οἱ Ῥόδιοι ἐσφενδόνησαν καὶ οἱ τοξόται  
 ἐτόξευσαν καὶ οὐδεὶς ἡμάρτανεν ἀνδρός (οὐδὲ γὰρ εἰ  
 20 πάνυ προυθυμεῖτο ῥάδιον ἦν), καὶ ὁ Τισσαφέρνης μάλα  
 ταχέως ἔξω βελῶν ἀπεχώρει καὶ αἱ ἄλλαι τάξεις ἀπεχώ-  
 ρησαν.

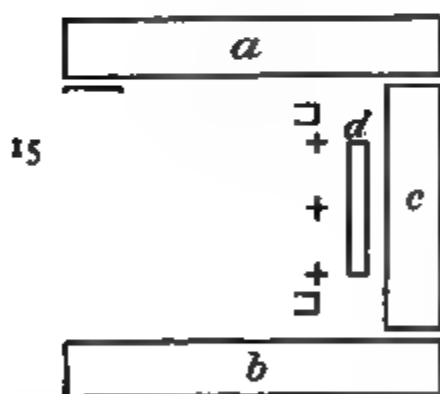
Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ'  
 εἶποντο · καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκρο-  
 25 βολίσει · μακρότερον γὰρ οἱ γε Ῥόδιοι τῶν Περσῶν  
 ἐσφενδόνων, καὶ τῶν τοξοτῶν. μεγάλα δὲ καὶ τόξα τὰ  
 Περσικά ἐστιν · ὥστε χρήσιμα ἦν ὅποσα ἀλίσκοιτο



τῶν τοξευμάτων τοῖς Κρησί, καὶ διετελουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν, ἄνω ἰέντες, μακράν. ἠϋρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος, ὥστε χρῆσθαι εἰς τὰς σφενδόνας. καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι μείον ἔχοντες τῇ ἀκροβολίσσει· τὴν δ' ἐπιοῦσαν ἡμέραν ἔμειναν οἱ Ἕλληνες καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σῖτος ἐν ταῖς κώμαις. τῇ δὲ ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος.

*A change in the order of march*

- Ἐνθα δὲ οἱ Ἕλληνες ἔγνωσαν πλαίσιον ἰσόπλευρον ὅτι πονηρὰ τάξις εἴη πολεμίων ἐπομένων. ἀνάγκη γάρ ἐστιν, ἣν συγκύπτῃ τὰ κέρατα τοῦ πλαίσιου ἢ ὁδοῦ στενοτέρας οὔσης ἢ ὁρῶν ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταρατομένους, ὥστε δυσχρήστους εἶναι ἀτάκτους ὄντας· ὅταν δ' αὖ διάσχη τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους καὶ κενὸν γίνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας πολεμίων ἐπομένων. καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην



20 The square.

a, front.

b, rear.

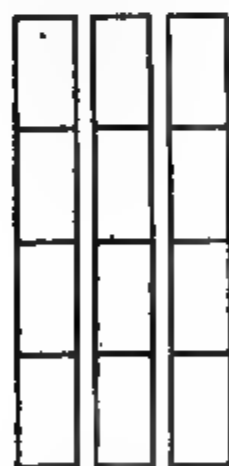
c, c, flanks.

d, d, d, d, light-armed troops (they were sometimes sent outside of the square for skirmishing, cp. 170, 11 ff.).

25 e, baggage and non-combatants.

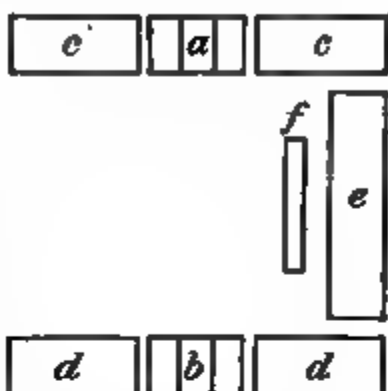
τινὰ διάβασιν, ἔσπευδεν ἕκαστος βουλόμενος φθάσαι  
πρῶτος· καὶ εὐεπίθετον ἦν ἐνταῦθα  
τοῖς πολεμίοις.

Ἐπεὶ δὲ ταῦτ' ἔγνωσαν οἱ στρα-  
5 τηγοί, ἐποίησαν ἕξ λόχους ἀνὰ  
ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέ-  
στησαν καὶ ἄλλους πεντηκοντή-  
ρας καὶ ἄλλους ἐνωμοτάρχους.  
οὗτοι δὲ πορευόμενοι, ὅποτε μὲν  
10 συγκύπτοι τὰ κέρατα, ὑπέμενον  
ὑστεροί, ὥστε μὴ ἐνοχλεῖν τοῖς  
κέρασι, τότε δὲ παρήγον ἔξωθεν  
τῶν κεράτων. ὅποτε δὲ διάσχοιεν  
αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον  
15 ἂν ἐξεπὶμπλασαν, εἰ μὲν στενότε-



25 Three compa-  
nies κατὰ λόχους.  
The four enomo-  
ties of each com-  
pany are one be-  
hind another, the  
companies side  
by side.

ρον εἴη τὸ διέχον, κατὰ λόχους, εἰ δὲ  
πλατύτερον, κατὰ πεντηκοστῆς, εἰ δὲ  
πάνν πλατύν, κατ'  
ἐνωμοτίας· ὥστε  
ἀεὶ ἔκπλεων εἶναι  
τὸ μέσον. εἰ δὲ  
καὶ διαβαίνειν  
τινὰ δύοι διάβα-  
σιν ἢ γέφυραν,  
οὐκ ἐταράττοντο,  
ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον·  
καὶ εἴ που δύοι τι τῆς φάλαγγος, ἐπιπα-  
ρῆσαν οὗτοι. τούτῳ τῷ τρόπῳ ἐπορεύθη-  
σαν σταθμοὺς τέτταρας.



The square with the six spe-  
cial companies.

a, three special companies in the  
front division.

b, three special companies in the  
rear division.

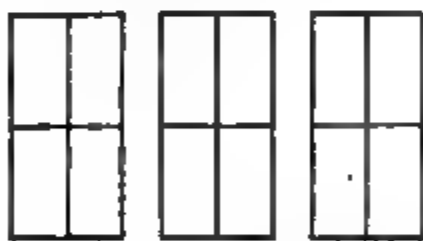
c, c, wings of the front.

d, d, wings of the rear.

e, e, flanks.

f, f, f, f, light-armed troops.

g, baggage and non-combatants.



Three companies κατὰ πεντη-  
κοστῆς. The two enomoties of  
each fifty are one behind the  
other, the fifties side by side.



Three companies κατ' ἐνωμοτίας. The four enomoties of each company are side by side.

*Pursued by Tissaphernes in the hills*

Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο, εἶδον βασιλείον  
 τι καὶ περὶ αὐτὸ κώμας πολλάς, τὴν δὲ ὁδὸν πρὸς τὸ  
 χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γιγνομένην, οἱ καθή-  
 κον ἀπὸ τοῦ ὄρους ὑφ' ᾧ ἦν ἡ κώμη. καὶ εἶδον μὲν τοὺς  
 5 λόφους ἄσμενοι οἱ Ἕλληνες, ὥς εἰκὸς τῶν πολεμίων  
 ὄντων ἱππέων· ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέ-  
 βησαν ἐπὶ τὸν πρῶτον γήλοφον καὶ κατέβαινον ὥς ἐπὶ

*Route over the hills to a palace.*

τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρ-  
 βαροι καὶ ἀπὸ τοῦ ὑψηλοῦ εἰς τὸ πρηνὲς ἔβαλλον,  
 10 ἐσφενδόων, ἐτόξευον ὑπὸ μαστίγων· καὶ πολλοὺς ἐτί-  
 τρωσκον καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων καὶ  
 κατέκλεισαν αὐτοὺς εἰς τὰ ὅπλα· ὥστε παντάπασι  
 ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες,

καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνοῦνται, ὀπλῖται ὄντες, οἱ δὲ πολέμιοι ταχὺ  
 5 ἀπεπήδων· πάλιν δέ, ὅποτε ἀπίοιεν πρὸς τὸ ἄλλο στρατεύμα, ταῦτ' ἔπασχον.

Καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτ' ἐγίγνετο, ὥστε ἀπὸ  
 10 τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος.  
 15 ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοικότες μὴ ἀποτμηθεῖσαν καὶ ἀμφω-  
 20 τέρωθεν αὐτῶν γένοιντο οἱ πολέμιοι. οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας. καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς καὶ τῶν τετρωμένων  
 25 ἕνεκα καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλάς. ταῦτα δὲ συνενηνεγμένα ἦν τῷ σατραπεύοντι τῆς χώρας.

Τετάρτη δ' ἡμέρα καταβαίνουσιν εἰς τὸ πεδῖον. ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει,



FIG. 56. — A Greek doctor reading a roll, the regular Greek form of book; in the closet are other rolls, and on it is a case of surgical instruments. From a sarcophagus at Rome.

ἐδίδαξεν αὐτοὺς ἢ ἀνάγκη κατασκηνῆσαι οὐ πρῶτον εἶδον κώμην καὶ μὴ πορεύεσθαι ἔτι μαχομένους · πολλοὶ γὰρ ἦσαν οἱ ἀπόμαχοι, οἳ τε τετρωμένοι καὶ οἱ ἐκείνους φέροντες καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. ἔπει 5 δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες · πολὺ γὰρ διέφερεν ἐκ χώρας ὀρμῶντας ἀλέξασθαι ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι.

*A Persian camp by night*

10 Ἦνίκα δ' ἦν ἤδη δαίτη, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις · οὐποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθῶνται αὐτοῖς. πονηρὸν γὰρ νυκτός ἐστι στράτευμα Περσικόν. οἳ τε γὰρ ἵπποι 15 αὐτοῖς δέδενται καὶ ὥς ἐπὶ τὸ πολὺ πεποδισμένοι εἰσὶ τοῦ μὴ φεύγειν ἔνεκα εἰ λυθείησαν, εἴαν τέ τις θόρυβος γίγνηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ καὶ χαλινῶσαι, δεῖ καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος. 20 τούτου ἔνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

*A trick enables the Greeks to keep clear of the enemy for three days*

Ἐπεὶ δὲ ἐγίγνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἑλλησι συσκευάζεσθαι ἀκούοντων τῶν πολεμίων. καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι, ἐπειδὴ δὲ 25 ὁψὲ ἐγίγνετο, ἀπῆσαν · οὐ γὰρ ἐδόκει λύειν αὐτοὺς νυκτὸς

πορεύεσθαι καὶ κατάγεσθαι ἐπὶ τὸ στρατόπεδον. ἐπειδὴ δὲ σαφῶς ἀπιόντας ἤδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες καὶ διήλθον ὅσον ἐξήκοντα σταδίους. καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι οὐδὲ τῇ τρίτῃ, τῇ δὲ τετάρτῃ νυκτὸς προελθόντες καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἣ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίου.

*Xenophon disobeys orders*

10 Ἐπειδὴ δὲ ἑώρα Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἤγεν. ἐπιφαινόμενον γὰρ ἑώρα Τισσαφέρνην καὶ τὸ στράτευμα πᾶν.  
15 αὐτὸς δὲ προσελάσας ἡρώτα, “Τί καλεῖς;” ὁ δὲ λέγει αὐτῷ. “Ἐξεστὶν ὁρᾶν. κατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν εἰ μὴ τούτους ἀποκόψομεν. ἀλλὰ τί οὐκ ἤγες τοὺς πελταστὰς;” ὁ δὲ λέγει ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν πολεμίων ἐπιφαινομένων.  
20 “Ἀλλὰ μὲν ὥρα γ’,” ἔφη, “βουλεύεσθαι πῶς τις τοὺς ἄνδρας ἀπελᾷ ἀπὸ τοῦ λόφου.”

*Xenophon dislodges the enemy from a point of vantage. He shares the hardships of his men*

Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ αὐτοῦ τοῦ ἑαυτῶν στρατεύματος οὔσαν, καὶ ἀπὸ ταύτης  
25 ἔφοδον ἐπὶ τὸν λόφον ἔνθα ἦσαν οἱ πολέμιοι, καὶ λέγει.

“Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἴεσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον. ἦν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. ἀλλὰ, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι, ἐγὼ δ’ ἐθέλω πορεύεσθαι· εἰ δὲ χρήζεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ.” “Ἀλλὰ δίδωμί σοι,” ἔφη ὁ Χειρίσοφος, “ὁπότερον βούλει ἐλέσθαι.” εἰπὼν ὁ Ξενοφῶν ὅτι νεώτερός ἐστιν αἰρεῖται πορεύεσθαι, κελεύει δέ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐρᾶς λαβεῖν. καὶ ὁ  
 10 Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστάς, ἔλαβε δὲ τοὺς κατὰ μέσον πλαισίου. συνέπεσθαι δ’ ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. οἱ δ’  
 15 ἐπὶ τοῦ λόφου πολέμιοι ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὤρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. καὶ ἐνταῦθα πολλὴ μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελενομένων τοῖς ἑαυτῶν, πολλὴ δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελενομένων. Ξενοφῶν δὲ παρελθόντων ἐπὶ τοῦ ἵππου παρεκελεύετο·  
 20 “Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον πονήσαντες ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα.” Σωτηρίδας δὲ ὁ Σικυ-

ώνιος εἶπεν· “Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ’ ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων.” καὶ ὅς ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθείται αὐτὸν ἐκ τῆς τάξεως καὶ τὴν  
 5 ἀσπίδα ἀφελόμενος ὥς ἐδύνατο τάχιστα ἔχων ἐπορεύετο· ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἵππικόν· ὥστ’ ἐπιέζετο. καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπισθεν παριέναι μόλις ἐπόμενος. οἱ δ’ ἄλλοι στρατιῶται παίονσι καὶ βάλλουσι καὶ λοιδο-  
 10 ροῦσι τὸν Σωτηρίδαν, ἔστε ἠνάγκασαν λαβόντα τὴν ἀσπίδα πορεύεσθαι. ὁ δὲ ἀναβάς, ἔως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν, ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον ἔσπευδε πεζῇ. καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενομένοι τοὺς πολεμίους.

*Supplies in danger of being burned*

15 5. Ἐνθα δὲ οἱ μὲν βάρβαροι στραφέντες ἔφευγον ἢ ἕκαστος ἐδύνατο, οἱ δὲ Ἕλληνες εἶχον τὸ ἄκρον. οἱ δὲ ἀμφὶ Τισσαφέρνην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ὥχοντο. οἱ δὲ ἀμφὶ Χειρίσοφον κατα-  
 βάντες ἐστρατοπεδεύοντο ἐν κώμῃ μεστῇ πολλῶν  
 20 ἀγαθῶν. ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαὶ πλήρεις πολλῶν ἀγαθῶν ἐν τούτῳ τῷ πεδίῳ παρὰ τὸν Τίγρητα ποταμόν. ἡνίκα δ’ ἦν δειλή, ἐξαπίνης οἱ πολέμιοι ἐπιφαίνονται ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινας τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ’ ἀρπαγὴν·  
 25 καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ κατελήφθησαν. ἐνταῦθα Τισσαφέρνης καὶ οἱ σὺν αὐτῷ καίειν ἐπεχείρησαν τὰς



κώμας. καὶ τῶν Ἑλλήνων μάλα ἡθύμησάν τινες, ἐννοοῦμενοι μὴ τὰ ἐπιτήδεια, εἰ καίοιεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν.

Καὶ οἱ μὲν ἀμφὶ Χειρίσοφον ἀπῆσαν ἐκ τῆς βοηθείας·  
 5 ὁ δὲ Ξενοφῶν ἐπεὶ κατέβη, παρελύνων τὰς τάξεις, ἡνίκα ἀπὸ τῆς βοηθείας ἀπήντησαν οἱ Ἕλληνες, ἔλεγεν·  
 “Ὁράτε, ὦ ἄνδρες Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι; ἅ γὰρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ καίειν τὴν βασιλέως χώραν, νῦν αὐτοὶ — καίουσιν  
 10 ὥς ἀλλοτρίαν. ἀλλ’ ἐάν που καταλείπωσί γε· αὐτοῖς ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. ἀλλ’, ὦ Χειρίσοφε,” ἔφη, “δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς καίοντας ὥς ὑπὲρ τῆς ἡμετέρας.” ὁ δὲ Χειρίσοφος εἶπεν· “Οὐκουν ἔμοιγε δοκεῖ· ἀλλὰ καὶ ἡμεῖς,” ἔφη,  
 15 “καίωμεν, καὶ οὕτω θάττον παύσονται.”

*A scheme for bridging the Tigris with skins is rejected*

Ἐπεὶ δὲ ἐπὶ τὰς σκηνὰς ἦλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆσαν. καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. ἔνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος βάθος ὥς μηδὲ  
 20 τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. ἀπορουμένοις δ’ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν·  
 “Ἐγὼ θέλω, ὦ ἄνδρες, διαβιβάσαι ὑμᾶς κατὰ τετρακισχιλίους ὀπλίτας, ἂν ἐμοὶ ὦν δέομαι ὑπηρετήσητε καὶ τάλαντον μισθὸν πορίσητε.” ἐρωτώμενος δὲ ὅτου δέοιτο,  
 25 “Ἀσκῶν,” ἔφη, “δισχιλίων δεήσομαι· πολλὰ δ’ ὄρῳ πρόβατα καὶ αἰγας καὶ βοῦς καὶ ὄνους, ἅ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. δεή-

σομαι δὲ καὶ τῶν δεσμῶν οἷς χρήσθε περὶ τὰ ὑποζύγια ·  
 τούτοις ζεύξας τοὺς ἄσκους πρὸς ἀλλήλους, ὀρμίσας  
 ἕκαστον ἄσκον λίθους ἀρτήσας καὶ ἀφείς ὥσπερ ἀγκύ-  
 ρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας  
 5 ἐπιβαλὼ ὕλην καὶ γῆν ἐπιφορήσω · ὅτι μὲν οὖν οὐ κατα-  
 δύσεσθε αὐτίκα μάλα εἴσεσθε · πᾶς γὰρ ἄσκος δὺ  
 ἄνδρας ἔξει τοῦ μὴ καταδύναι. ὥστε δὲ μὴ ὀλισθά-  
 νειν ἢ ὕλη καὶ ἢ γῆ σχήσει.” ἀκούσασι ταῦτα τοῖς  
 στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δ’  
 10 ἔργον ἀδύνατον · ἦσαν γὰρ οἱ κωλύσοντες πέραν, πολ-  
 λοὶ ἱππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον  
 τούτων ποιεῖν.

*After inquiring about the roads the generals decide to march  
 through the Carduchian country to Armenia*

Ἐνταῦθα τὴν μὲν ὑστεραίαν ὑπανεχώρουν εἰς τοῦμ-  
 παλιν εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν  
 15 ἐξῆσαν · ὥστε οἱ πολέμιοι οὐ προσήλαυνον, ἀλλὰ ἐθε-  
 ῶντο καὶ ὅμοιοι ἦσαν θαυμάζουσιν ὅποι ποτὲ τρέφονται  
 οἱ Ἕλληνες καὶ τί ἐν νῶ ἔχοιεν.

Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἐπὶ τὰ ἐπιτήδεια  
 ἦσαν · οἱ δὲ στρατηγοὶ πάλιν συνήλθον, καὶ συναγα-  
 20 γόντες τοὺς ἐαλωκότας ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν  
 τίς ἐκάστη εἶη. οἱ δὲ ἔλεγον ὅτι τὰ πρὸς μεσημβρίαν  
 τῆς ἐπὶ Βαβυλῶνα εἶη καὶ Μηδίαν, δι’ ἧσπερ ἦκοιεν, ἢ  
 δὲ πρὸς ἑὼ ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα  
 θερίζειν λέγεται βασιλεύς, ἢ δὲ διαβάντι τὸν ποταμὸν  
 25 πρὸς ἐσπέραν ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι, ἢ δὲ διὰ  
 τῶν ὁρῶν καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδού-

χοὺς ἄγοι. τούτους δὲ ἔφασαν οἰκέων ἀνὰ τὰ ὄρη καὶ πολεμικοὺς εἶναι, καὶ βασιλέως οὐκ ἀκούειν, ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα

FIG. 58. — Portion of the Lions' Frieze from a royal palace at Susa, one of the residences of Persian kings.

μυριάδας· τούτων δ' οὐδέν' ἀπονοστήσαι διὰ τὴν  
5 δυσχωρίαν. ὁπότε μέντοι πρὸς τὸν σατράπην τὸν ἐν  
τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμειγνύναι σφῶν τε πρὸς  
ἐκείνους καὶ ἐκείνων πρὸς ἑαυτούς.

Ἀκούσαντες ταῦτα οἱ στρατηγοὶ ἐκάθισαν χωρὶς τοὺς  
ἐκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαν-  
10 τες ὅποι πορεύεσθαι ἔμελλον. ἐδόκει δὲ τοῖς στρα-  
τηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρῶν εἰς Καρδούχους  
ἐμβαλεῖν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν  
ἤξειν, ἧς Ὀρόντας ἦρχε πολλῆς καὶ εὐδαίμονος. ἐντεῦ-  
θεν δ' εὐπορον ἔφασαν εἶναι ὅποι τις ἐθέλοι πορεύεσθαι.

ἐπὶ τούτοις ἐθύσαντο, ὅπως, ἥνίκα καὶ δοκοίη τῆς ὥρας, τὴν πορείαν ποιοῖντο· τὴν γὰρ ὑπερβολὴν τῶν ὁρῶν ἐδεδοίκεσαν μὴ προκαταληφθείη· καὶ παρήγγειλαν, ἐπειδὴ δειπνήσαιεν, συσκευασαμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι ἥνικ' ἂν τις παραγγέλλῃ.

## BOOK IV

*The Greeks enter the Carduchian country. The rear is attacked after dark*

1. <sup>1</sup> Ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταίους διελθεῖν τὸ πεδῖον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλσεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος· ἔνθα δὴ  
 10 Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας, Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ κίνδυνος ἐδόκει εἶναι μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιτο. καὶ ἐπὶ μὲν τὸ ἄκρον  
 15 ἀναβαίνει Χειρίσοφος πρὶν τινος αἰσθέσθαι τῶν πολεμίων· ἔπειτα δ' ὑφηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλ-

<sup>1</sup> [Ὅσα μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς ἄς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐποίησαντο, καὶ ὅσα παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους ἐπολεμήθη πρὸς τοὺς Ἕλληνας ἐπακολουθοῦντος τοῦ Περσικοῦ στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. ἐπεὶ δὲ ἀφίκοντο ἔνθα ὁ μὲν Τίγρης ποταμὸς παντάπασιν ἀπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δὲ οὐκ ἦν, ἀλλὰ τὰ Καρδούχεια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρῶν πορευτέον εἶναι. ἤκουον γὰρ τῶν ἀλISCOμένων ὅτι, εἰ διέλθοιεν τὰ Καρδούχεια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται, ἦν δὲ μὴ βούλωνται, περιίασιν. καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τίγρητος εἶναι, καὶ ἔστιν οὕτως ἔχον. τὴν δ' εἰς τοὺς Καρδούχειους ἐμβολὴν ὧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα.]

λον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσίν τε καὶ μυχοῖς τῶν ὀρώων.

Ἐνθα δὴ οἱ μὲν Καρδοῦχοι ἐκλιπόντες τὰς οἰκίας ἔχοντες καὶ γυναῖκας καὶ παῖδας ἔφευγον ἐπὶ τὰ ὄρη. 5 τὰ δὲ ἐπιτήδεια πολλὰ ἦν λαμβάνειν, ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες, οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως ἐθελήσειαν οἱ Καρδοῦχοι διέναι αὐτοὺς ὡς διὰ φιλίας τῆς χώρας, ἐπεὶ περ βασι- 10 λεῖ πολέμιοι ἦσαν· τὰ μέντοι ἐπιτήδεια, ὅτῳ τις ἐπιτυχ- χάνοι, ἐλάμβανεν· ἀνάγκη γὰρ ἦν. οἱ δὲ Καρδοῦχοι οὔτε καλούντων ὑπήκουον οὔτε ἄλλο φιλικὸν οὐδὲν ἐποίουν. ἐπεὶ δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαι- νον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι, — διὰ 15 γὰρ τὸ στενὴν εἶναι τὴν ὁδὸν ὅλην τὴν ἡμέραν ἢ ἀνά- βασις αὐτοῖς ἐγένετο καὶ κατάβασις, — τότε δὴ συλλε- γέντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπετίθεντο, καὶ ἀπέκτεινάν τινας καὶ λίθοις καὶ τοξεύμασι κατέτρω- σαν, ὀλίγοι ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε 20 τὸ Ἑλληνικόν. εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμας ηὐλί- σθησαν· οἱ δὲ Καρδοῦχοι πυρὰ πολλὰ ἔκαιον κύκλῳ ἐπὶ τῶν ὀρώων καὶ συνεώρων ἀλλήλους.

*Captives recently taken are dismissed and unnecessary baggage animals left behind*

25 Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσι τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε τῶν τε ὑποζυγίων τὰ

ἀναγκαῖα καὶ δυνατώτατα ἔχοντας πορεύεσθαι, καταλι-  
 πόντας τᾶλλα, καὶ ὅσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα  
 ἐν τῇ στρατιᾷ, πάντα ἀφεῖναι. σχολαίαν γὰρ ἐποίουν  
 τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια καὶ τὰ αἰχμάλωτα,  
 5 πολλοὶ δὲ οἱ ἐπὶ τούτοις ὄντες ἀπόμαχοι ἦσαν, διπλά-  
 σιά τε ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι πολλῶν  
 τῶν ἀνθρώπων ὄντων. δόξαν δὲ ταῦτα ἐκήρυξαν οὕτω  
 ποιεῖν. ἐπεὶ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστήσαν-  
 τες ἐν τῷ στενῷ οἱ στρατηγοί, εἴ τι εὕρισκοιεν τῶν εἰρη-  
 10 μένων μὴ ἀφειμένον, ἀφηροῦντο, οἱ δ' ἐπείθοντο, πλὴν  
 εἴ τις ἔκλεψεν, οἷον ἡ παιδὸς ἐπιθυμήσας ἡ γυναικὸς  
 τῶν εὐπρεπῶν. καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπο-  
 ρεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δέ τι ἀναπαυόμενοι.

*Marching under attack through a storm*

Εἰς δὲ τὴν ὑστεραίαν γίνεται χειμῶν πολὺς, ἀναγ-  
 15 καῖον δ' ἦν πορεύεσθαι. οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια.  
 καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν.  
 καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ στενῶν ὄντων  
 τῶν χωρίων ἐγγὺς προσιόντες ἐτόξευον καὶ ἐσφενδόνων.  
 ὥστε ἡναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν  
 20 ἀναχάζοντες σχολῇ πορεύεσθαι. καὶ θαμινὰ παρήγ-  
 γελλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς  
 ἐπικέοιντο. ἐνταῦθα ὁ Χειρίσοφος ἄλλοτε μὲν ὅτε παρεγ-  
 γυῶτο ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἡγε ταχέως  
 καὶ παρηγγύα ἔπεσθαι, ὥστε δῆλον ἦν ὅτι πρᾶγμά τι  
 25 εἶη. σχολῇ δ' οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἷτιον τῆς  
 σπουδῆς. ὥστε ἡ πορεία ὁμοία φυγῇ ἐγίγνετο τοῖς ὀπι-  
 σθοφύλαξι. καὶ ἐνταῦθα ἀποθνήσκει ἀνὴρ ἀγαθός

Λακωνικὸς Λεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς σπολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς τὴν κεφαλὴν.

*Xenophon finds fault with Chirisophus. The road blocked by the Carduchians*

Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμόν, εὐθὺς ὥσπερ εἶχεν ὁ  
 5 Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ῥητιᾶτο αὐτὸν ὅτι  
 οὐχ ὑπέμενεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχε-  
 σθαι. “Καὶ νῦν δύο καλῶ τε καὶ ἀγαθῶ ἄνδρε τέθνατον  
 καὶ οὔτε ἀνελέσθαι οὔτε θάψαι ἐδυνάμεθα.” ἀποκρίνε-  
 ται ὁ Χειρίσοφος. “Βλέψον,” ἔφη, “πρὸς τὰ ὄρη καὶ  
 10 ἰδὲ ὡς ἄβατα πάντα ἐστί· μία δ' αὕτη ὁδὸς ἦν ὁρᾶς  
 ὀρθία, καὶ ἐπὶ ταύτῃ ἀνθρώπων ὁρᾶν ἔξεστί σοι ὄχλον  
 τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἔκβασιν.  
 ταῦτ' ἐγὼ ἔσπευδον (καὶ διὰ τοῦτό σε οὐχ ὑπέμενον)  
 εἴ πως δυναίμην φθάσαι πρὶν κατειληφθαι τὴν ὑπερβο-  
 15 λήν· οἱ δ' ἡγεμόνες οὓς ἔχομεν οὐ φασιν εἶναι ἄλλην  
 ὁδόν.”

Ὁ δὲ Ξενοφῶν λέγει. “Ἀλλ' ἐγὼ ἔχω δύο ἄνδρας.  
 ἐπεὶ γὰρ ἡμῖν πράγματα παρείχον, ἐνηδρεύσαμεν, ὅπερ  
 ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε, καὶ ἀπεκτείναμέν τινας  
 20 αὐτῶν, καὶ ζῶντας προυθυμήθημεν λαβεῖν αὐτοῦ τού-  
 του ἔνεκα, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαί-  
 μεθα.”

*A prisoner tells of another road, commanded by a height which must be seized. Call for volunteers*

Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον, δια-  
 λαβόντες, εἴ τινα εἰδείεν ἄλλην ὁδὸν ἢ τὴν φανεράν.

ὁ μὲν οὖν ἕτερος οὐκ ἔφη μάλα πολλῶν φόβων προσαγομένων · ἐπεὶ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὁρῶντος τοῦ ἑτέρου κατεσφάγη. ὁ δὲ λοιπὸς ἔλεξεν ὅτι οὗτος μὲν οὐ φαίη διὰ ταῦτα εἰδέναι, ὅτι αὐτῷ ἐτύγχανε θυγάτηρ  
 5 ἐκεῖ παρ' ἀνδρὶ ἐκδεδομένη · αὐτὸς δ' ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. ἐρωτώμενος δ' εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη εἶναι ἄκρον ὃ εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν.

10 Ἐνταῦθα δ' ἐδόκει συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα καὶ ἐρωτᾶν εἴ τις αὐτῶν ἔστιν ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι ἂν γενέσθαι καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. ὑφίσταται τῶν μὲν ὀπλιτῶν Ἀριστῶνυμος Μεθυδριεὺς καὶ  
 15 Ἀγασίας Στυμφάλιος, ἀντιστασιάζων δὲ αὐτοῖς Καλλίμαχος Παρράσιος ἔφη ἐθέλειν πορεύεσθαι προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος. “Ἐγὼ γάρ,” ἔφη, “οἶδα ὅτι ἔψονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.” ἐκ τούτου ἐρωτῶσιν εἴ τις καὶ τῶν γυμνήτων  
 20 ταξιάρχων ἐθέλοι συμπορεύεσθαι. ὑφίσταται Ἀριστέας Χῖος, ὃς πολλαχοῦ πολλοῦ ἄξιός τῃ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

*The volunteers set out for the height, hoping in the morning to clear the main road of the enemy, whom Xenophon meanwhile diverts*

2. Καὶ ἦν μὲν δειλὴ, οἱ δ' ἐκέλευον αὐτοὺς ἐμφαγόντας πορεύεσθαι. καὶ τὸν ἡγεμόνα δῆσαντες παραδιδόασιν  
 25 αὐτοῖς, καὶ συντίθενται τὴν μὲν νύκτα, ἣν λάβωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν, ἅμα δὲ τῇ ἡμέρᾳ τῇ



5

10

15

## The Carduchian blockade.

*A*, Chirisophus's halting place, 182, 4.*AB*, steep road, in plain sight, 182, 10 and 24.*CD*, pass (*ἐκβασίς*), held by the Carduchians, leading out to level country, 182, 12.20 *EF*, road passable for baggage animals, 183, 6.*G*, height mentioned by the guide, 183, 7; the third hill occupied by Xenophon, 187, 16; called *ἄκρον* and *μαστός*.*HH*, gorge, 184, 18.*I*, hill held by Carduchian guards, seized by Greek volunteers, 185, 14-22.*JD*, narrow road, taken by volunteers, 185, 23.*K, K, K*, untrodden paths, 186, 12.25 *L*, first hill captured by Xenophon, 186, 19.*M, M*, company columns, 186, 25 and 187, 15.*N*, second hill captured by Xenophon, 187, 5.*OO*, route of Carduchians from third (*G*) to first hill (*L*) and back again to a hill (*Q*) opposite the third, 187, 22 and 188, 8.*P*, plain, 188, 2.*Q*, hill opposite the third hill, 188, 8.

σάλπιγγι σημαίνειν · καὶ  
 τοὺς μὲν ἄνω ὄντας ἰέναι  
 ἐπὶ τοὺς κατέχοντας τὴν  
 φανεράν ἐκβασιν, αὐτοὶ  
 δὲ συμβοηθήσειν ἐκβαί-  
 νοντες ὥς ἂν δύνωνται  
 τάχιστα. ταῦτα συνθέμε-  
 νοι οἱ μὲν ἐπορεύοντο,  
 πλῆθος ὥς δισχίλιοι · καὶ  
 ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ.

Ξενοφῶν δὲ ἔχων τοὺς  
 ὀπισθοφύλακας ἡγεῖτο  
 πρὸς τὴν φανεράν ἐκβα-  
 σιν, ὅπως ταύτῃ τῇ ὁδῷ  
 οἱ πολέμιοι προσέχοιεν  
 τὸν νοῦν καὶ ὥς μάλιστα  
 λάθοιεν οἱ περιόντες.  
 ἐπεὶ δὲ ἦσαν ἐπὶ χαρά-  
 δρᾳ οἱ ὀπισθοφύλακες  
 ἦν ἔδει διαβάοντας πρὸς  
 τὸ ὄρθιον ἐκβαίνειν, τηρι-  
 καῦτα ἐκυλίνδουν οἱ βάρ-  
 βαροι ὁλοιτρόχους ἁμα-  
 ξιαίους καὶ μείζους καὶ  
 ἐλάττους, οἱ φερόμενοι  
 πρὸς τὰς πέτρας παίον-  
 τες διεσφενδονῶντο · καὶ  
 παντάπασιν οὐδὲ πελά-  
 σαι οἶόν τ' ἦν τῇ εἰσόδῳ.

ἔνιοι δὲ τῶν λοχαγῶν, εἰ μὴ ταύτῃ δύναιτο, ἄλλῃ ἐπει-  
 ρῶντο· καὶ ταῦτα ἐποιοῦν μέχρι σκότος ἐγένετο· ἐπεὶ δὲ  
 ᾤοντο ἀφανεῖς εἶναι ἀπιόντες, τότε ἀπῆλθον ἐπὶ τὸ δεῦ-  
 πνον· ἐτύγχανον δὲ  
 5 καὶ ἀνάριστοι ὄντες  
 αὐτῶν οἱ ὀπισθο-  
 φυλακήσαντες. οἱ  
 μέντοι πολέμιοι οὐ-  
 δὲν ἐπαύσαντο δι'  
 10 ὅλης τῆς νυκτὸς  
 κυλινδρῶντες τοὺς  
 λίθους· τεκμαίρε-  
 σθαι δ' ἦν τῷ ψόφῳ.

*The volunteers, though  
 seizing the wrong  
 hill, dislodge the en-  
 emy from the main  
 road*

Οἱ δ' ἔχοντες τὸν  
 15 ἡγεμόνα κύκλῳ πε-  
 ριόντες καταλαμ-  
 βάνουσι τοὺς φύ-  
 λακας ἀμφὶ πῦρ  
 καθημένους· καὶ  
 20 τοὺς μὲν κατακα-

FIG. 59.— Diana of Versailles, with her tunic tucked  
 up over her girdle, so that she may be unimpeded in  
 the chase. Cp. Fig. 50, p. 162. Statue in the Louvre.

νόντες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθ' ἔμενον ὥς  
 τὸ ἄκρον κατέχοντες. οἱ δ' οὐ κατεῖχον, ἀλλὰ μαστὸς  
 ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδὸς ἐφ' ἧ

ἐκάθηντο οἱ φύλακες. ἔφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν οἱ ἐπὶ τῇ φανερᾷ ὁδῷ ἐκάθηντο. καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον· ἐπεὶ δ' ἡμέρα ὑπέφαινε, ἐπορεύοντο σιγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους·  
 5 καὶ γὰρ ὁμίχλη ἐγένετο, ὥστ' ἔλαθον ἐγγὺς προσελθόντες. ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐφθέγγατο καὶ ἀλαλάζαντες ἵεντο ἐπὶ τοὺς ἀνθρώπους· οἱ δὲ οὐκ ἐδέξαντο, ἀλλὰ λιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέθνησκον· εὖζωνοι γὰρ ἦσαν.

*While Chirisophus advances along the main road, Xenophon, taking the route of the volunteers, drives a body of the enemy from two hills*

10 Οἱ δὲ ἀμφὶ Χειρίσοφον ἀκούσαντες τῆς σάλπιγγος εὐθὺς ἵεντο ἄνω κατὰ τὴν φανεράν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτριβεῖς ὁδοὺς ἐπορεύοντο ἢ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες ὡς ἐδύναντο ἀνίμων ἀλλήλους τοῖς δόρασι. καὶ οὗτοι πρῶτοι συνέμειξαν  
 15 τοῖς προκαταλαβοῦσι τὸ χωρίον.

Ξενοφῶν δὲ ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις ἐπορεύετο ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις· τοὺς δὲ ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ  
 20 τῆς ὁδοῦ κατειλημμένῳ ὑπὸ τῶν πολεμίων, οὓς ἢ ἀποκόψαι ἦν ἀνάγκη ἢ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν ἥπερ οἱ ἄλλοι, τὰ δὲ ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. ἐνθα δὴ παρακελευσάμενοι ἀλλήλοις προσβάλλουσι πρὸς  
 25 τὸν λόφον ὀρθίοις τοῖς λόχοις, οὐ κύκλῳ ἀλλὰ καταλι-

πόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλονται φεύγειν.  
 καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας ὅπη ἐδύνατο ἕκαστος  
 οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐ προσ-  
 ίεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. καὶ τοῦτόν τε  
 5 παρεληλύθεσαν οἱ Ἕλληνες, καὶ ἕτερον ὁρῶσιν ἔμπρο-  
 σθεν λόφον κατεχόμενον ἐπὶ τοῦτον αὖθις ἐδόκει πορεύε-  
 σθαι. ἐννοήσας δ' ὁ Ξενοφῶν μή, εἰ ἔρημον καταλίποι  
 τὸν ἡλωκότα λόφον, πάλιν λαβόντες οἱ πολέμιοι ἐπι-  
 θοῖντο τοῖς ὑποζυγίοις παριούσιν, — ἐπὶ πολὺ δ' ἦν  
 10 τὰ ὑποζύγια ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα, —  
 καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον  
 Κηφισοφῶντος Ἀθηναῖον καὶ Ἀμφικράτην Ἀμφιδήμου  
 Ἀθηναῖον καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα, αὐτὸς δὲ  
 σὺν τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ  
 15 τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν.

*At Xenophon's approach the enemy abandon a third hill and  
 go against the Greeks who had been left to guard the first  
 hill*

Ἐπὶ δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτα-  
 τος ὁ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς τῆς  
 νυκτὸς ὑπὸ τῶν ἐθελοντῶν. ἐπεὶ δ' ἐγγὺς ἐγένοντο οἱ  
 Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν,  
 20 ὥστε θαυμαστὸν πᾶσι γενέσθαι, καὶ ὑπώπτευνον δείσαν-  
 τας αὐτοὺς μὴ κυκλωθέντες πολιορκοῖντο ἀπολιπεῖν.  
 οἱ δ' ἄρα ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γιγνό-  
 μενα πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν. καὶ  
 Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ  
 25 ἄκρον, τοὺς δὲ ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ

τελευταῖοι λόχοι προσμείζειαν, καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὄπλα εἶπε.

*This hill is lost. A general attack upon Xenophon and his men as they go down the third hill*

Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς καὶ λέγει ὡς ἀπεκόπησαν ἀπὸ τοῦ λόφου  
 5 καὶ ὅτι τεθνᾶσι Κηφισόδωρος καὶ Ἀμφικράτης καὶ ἄλλοι ὅσοι μὴ ἀλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἦκον ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἑρμηνέως περὶ σπονδῶν  
 10 καὶ τοὺς νεκροὺς ἀπῆτει. οἱ δὲ ἔφασαν ἀποδώσειν ἐφ' ᾧ μὴ καίειν τὰς οἰκίας. συνωμολόγει ταῦτα ὁ Ξενοφῶν. ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρῆει, οἱ δὲ ταῦτα διελέγοντο, πάντες οἱ ἐκ τούτου τοῦ τόπου συνερρήσαν ἐνταῦθα. καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ  
 15 μαστοῦ πρὸς τοὺς ἄλλους ἔνθα τὰ ὄπλα ἔκειντο, ἵεντο δὴ οἱ πολέμιοι πολλῷ πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρους· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστὴς ἔχων τὴν  
 20 ἀσπίδα ἀπέλιπεν· Εὐρύλοχος δὲ Λουσιεὺς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

*Burial of the dead*

Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις καὶ  
 25 ἐπιτηδεύουσιν δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὥστε ἐν

λάκκοις κονιατοῖς εἶχον. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο ὥστε λαβόντες τοὺς νεκροὺς ἀπέδωσαν τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν ἐκ τῶν δυνατῶν ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς.

*Xenophon and Chirisophus mutually helpful through the mountains. The native bowmen*

- 5 Τῇ δὲ ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι καί, ὅπῃ εἴη στενὸν χωρίον, προκαταλαμβάνοντες ἐκώλυνον τὰς παρόδους. ὁπότε μὲν οὖν τοὺς πρώτους κωλύοιεν, Ξενοφῶν ὅπισθεν ἐκβαίνων πρὸς τὰ ὄρη ἔλυνε τὴν ἀπόφραξιν τῆς ὁδοῦ τοῖς πρώτοις  
10 ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλυόντων, ὁπότε δὲ τοῖς ὅπισθεν ἐπιθοῖντο, Χειρίσοφος ἐκβαίνων καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κωλυόντων ἔλυνε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν· καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο.
- 15 Ἦν δὲ καὶ ὁπότε αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρείχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ εἶχον ἄλλο ἢ τόξα καὶ σφενδόνας. ἄριστοι δὲ καὶ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπήχη, τὰ  
20 δὲ τοξεύματα πλεόν ἢ διπήχη· εἶλκον δὲ τὰς νευράς, ὁπότε τοξεύοιεν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προσβαίνοντες. τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων. ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις ἐναγκυλῶντες. ἐν  
25 τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο. ἦρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

*The Greeks encamp near the Centrites river*

3. Ταύτην δ' αὖ τὴν ἡμέραν ἠϋλίσθησαν ἐν ταῖς  
κώμαις ταῖς ὑπὲρ τοῦ πεδίου παρὰ τὸν Κεντρίτην ποτα-

5

μόν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν καὶ  
τὴν τῶν Καρδούχων χώραν. καὶ  
οἱ Ἕλληνες ἐνταῦθα ἀνέπνευσαν  
ἄσμενοι ἰδόντες πεδίον· ἀπέειχε  
δὲ τῶν ὀρώων ὁ ποταμὸς ἕξ ἢ ἑπτὰ  
στάδια τῶν Καρδούχων. τότε μὲν  
οὖν ἠϋλίσθησαν μάλα ἡδέως καὶ  
τὰπιτήδεια ἔχοντες καὶ πολλὰ τῶν  
παρεληλυθότων πόνων μνημονεύ-  
οντες. ἑπτὰ γὰρ ἡμέρας ὅσασπερ  
ἐπορεύθησαν διὰ τῶν Καρδούχων

10

FIG. 6a. — Modern Kurds. πᾶσας μαχόμενοι διετελέσαν, καὶ  
15 ἔπαθον κακὰ ὅσα οὐδὲ τὰ σύμπαντα ὑπὸ βασιλέως καὶ  
Τισσαφέρνους. ὡς οὖν ἀπηλλαγμένοι τούτων ἡδέως  
ἐκοιμήθησαν.

*Difficulties of crossing*

\*Αμα δὲ τῇ ἡμέρᾳ ὀρώσιν ἱππέας που πέραν τοῦ ποτα-  
μοῦ ἐξωπλισμένους ὡς κωλύσοντας διαβαίνειν, πεζοὺς  
20 δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱππέων  
ὡς κωλύσοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν. ἦσαν δ'  
οὔτοι Ὀρόντα καὶ Ἀρτούχα Ἀρμένιοι καὶ Μάρδοι, καὶ  
Χαλδαῖοι μισθοφόροι. ἐλέγοντο δὲ οἱ Χαλδαῖοι ἐλεύ-  
θεροί τε καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον γέρρα μακρὰ  
25 καὶ λόγχας. αἱ δὲ ὄχθαι αὗται ἐφ' ὧν παρατεταγμένοι

οὔτοι ἦσαν τρία ἢ τέτταρα πλέθρα ἀπὸ τοῦ ποταμοῦ  
ἀπείχον· ὁδὸς δὲ μία ὁρωμένη ἦν, ἄγουσα ἄνω, ὥσπερ

#### Passage of the Centrites.

*A, A, A*, villages above the plain of the Centrites, occupied by the Greeks one night, 190, 1 f., by Carduchians the next, 192, 1 f.

*B, B*, cavalry of the Armenians, Mardi, and Chaldaeans, 190, 18.

*b, b*, position of Armenian cavalry when Chirisophus began to cross at *H*, 193, 24, and 194, 13.

*C, C*, infantry of the Armenians, Mardi, and Chaldaeans on the bluffs, 190, 19 f.

*DE*, the only road up the bluffs, 191, 2.

*F*, camp of the Greeks beside the river, 191, 9 f.

*G, G*, cliffs on the water's edge, 192, 24, and 194, 25.

*H*, ford discovered by two young men, 193, 4 f.

*I, I, I*, Carduchians coming down to attack the Greeks at *H*, 195, 5 f.

*J*, Xenophon's division drawn up by enomoties against them, 195, 11 ff.

χειροποίητος· ταύτῃ ἐπειρῶντο διαβαίνειν οἱ Ἕλληνες.  
ἐπεὶ δὲ πειρωμένοις τό τε ὕδωρ ὑπὲρ τῶν μαστῶν ἐφαί-  
5 νετο, καὶ τραχὺς ἦν ὁ ποταμὸς μεγάλοις λίθοις καὶ ὀλι-  
σθηροῖς, καὶ οὐτ' ἐν τῷ ὕδατι τὰ ὄπλα ἦν ἔχειν (εἰ δὲ  
μή, ἥρπαζεν ὁ ποταμός) ἐπὶ τε τῆς κεφαλῆς τὰ ὄπλα εἴ-  
τις φέροι, γυμνοὶ ἐγίγνοντο πρὸς τὰ τοξεύματα καὶ τᾶλλα  
βέλη, ἀνεχώρησαν καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ



τὸν ποταμόν. ἔνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ᾗσαν ἐπὶ τοῦ ὄρους, ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους ἐν τοῖς ὅπλοις. ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς Ἑλλησιν, ὁρῶσι μὲν τοῦ ποταμοῦ τὴν δυσπο-  
 5 ρίαν, ὁρῶσι δὲ τοὺς διαβαίνειν κωλύσοντας, ὁρῶσι δὲ τοῖς διαβαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν.

*Xenophon has a cheering dream, which is fulfilled by the discovery of a ford*

Ταύτην μὲν οὖν τὴν ἡμέραν καὶ νύκτα ἔμειναν ἐν πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν  
 10 ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόματα περιρρυῆναι, ὥστε λυθῆναι καὶ διαβαίνειν ὅποσον ἐβούλετο. ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον καὶ λέγει ὅτι ἐλπίδας ἔχει καλῶς ἔσεσθαι, καὶ διηγεῖται αὐτῷ τὸ ὄναρ. ὁ δὲ ἡδετό τε καί, ὡς τάχιστα ἕως ὑπέ-  
 15 φαινευ, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώτου. καὶ ἀπιόντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι.

Καὶ ἀριστῶντι τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἡδεσαν γὰρ πάντες ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι  
 20 καὶ δειπνοῦντι προσελθεῖν καί, εἰ καθεύδοι, ἐπεγείραντα εἰπεῖν, εἴ τίς τι ἔχοι τῶν πρὸς τὸν πόλεμον. καὶ τότε ἔλεγον ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ, κᾶπειτα κατίδοιεν ἐν τῷ πέραν ἐν πέτραις καθηκούσαις  
 25 ἐπ' αὐτὸν τὸν ποταμόν γέροντά τε καὶ γυναῖκα καὶ παιδίσκας ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν

πέτρα ἀνθρώδει· ἰδοῦσι δὲ σφίσι δόξαι ἀσφαλὲς εἶναι  
 διαβῆναι· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι προσβατὸν  
 εἶναι κατὰ τοῦτο· ἐκδύντες δ' ἔφασαν ἔχοντες τὰ ἐγχει-  
 ρίδια γυμνοὶ ὥς νευσόμενοι διαβαίνειν· πορευόμενοι δὲ  
 5 πρόσθεν διαβῆναι πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες,  
 λαβόντες τὰ ἱμάτια πάλιν ἤκειν.

*Plans and preparations for crossing*

Εὐθύς οὖν Ξενοφῶν αὐτός τε ἔσπενδε καὶ τοῖς νεανί-  
 σκοις ἐγχεῖν ἐκέλευε καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά  
 τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέ-  
 10 σαι· σπείσας δ' εὐθύς ἤγε τοὺς νεανίσκους παρὰ τὸν  
 Χειρίσοφον, καὶ διηγοῦνται ταῦτά· ἀκούσας δὲ καὶ ὁ  
 Χειρίσοφος σπονδὰς ἐποίει· σπείσαντες δὲ τοῖς μὲν  
 ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ συγκαλέ-  
 σαντες τοὺς στρατηγοὺς ἐβουλεύοντο ὅπως ἂν κάλλιστα  
 15 διαβαίεν καὶ τοὺς τε ἔμπροσθεν νικῶεν καὶ ὑπὸ τῶν  
 ὀπισθεν μηδὲν πάσχοιεν κακόν· καὶ ἔδοξεν αὐτοῖς Χει-  
 ρίσοφον μὲν ἡγεῖσθαι καὶ διαβαίνειν ἔχοντα τὸ ἥμισυ  
 τοῦ στρατεύματος, τὸ δ' ἥμισυ ἔτι ὑπομένειν σὺν Ξενο-  
 φῶντι, τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων  
 20 διαβαίνειν.

Ἐπεὶ δὲ ταῦτα καλῶς εἶχεν, ἐπορεύοντο· ἡγοῦντο  
 δ' οἱ νεανίσκοι ἐν ἀριστερᾷ ἔχοντες τὸν ποταμόν· ὁδὸς  
 δὲ ἦν ἐπὶ τὴν διάβασιν ὥς τέτταρες στάδιοι· πορευο-  
 μένων δ' αὐτῶν ἀντιπαρήσαν αἱ τάξεις τῶν ἱππέων.  
 25 ἐπειδὴ δὲ ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ  
 ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτὸς πρῶτος Χειρίσοφος  
 στεφανωσάμενος καὶ ἀποδὺς ἐλάβανε τὰ ὄπλα καὶ

τοῖς ἄλλοις πᾶσι παρήγγελλε, καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δ' ἐν δεξιᾷ ἑαυτοῦ. καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευον καὶ  
 5 ἐσφενδόνων, ἀλλ' οὐπω ἐξικνούντο. ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι· πολλαὶ γὰρ ἦσαν ἐταῖραι ἐν τῷ στρατεύματι.

*Chirisophus crosses easily while Xenophon draws the Armenians off by strategy*

Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν ἐκείνῳ· ὁ  
 10 δὲ Ξενοφῶν τῶν ὀπισθοφυλάκων λαβὼν τοὺς εὐζωνοτάτους ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη, προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμόν ἱππέας. οἱ δὲ πολέμιοι ὀρώντες μὲν τοὺς ἀμφὶ Χειρί-  
 15 σοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δείσαντες μὴ ἀποληφθείησαν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν τοῦ ποταμοῦ ἄνω ἔκβασιν. ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. Λύκιος δ' ὁ τὴν τάξιν ἔχων  
 20 τῶν ἱππέων καὶ Αἰσχίνης ὁ τὴν τάξιν τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. Χειρίσοφος δ' αὖ, ἐπεὶ διέβη, τοὺς ἱππέας οὐκ ἐδίωκεν, εὐθὺς δὲ κατὰ τὰς  
 25 προσηκούσας ὄχθας ἐπὶ τὸν ποταμόν ἐξέβαινε ἐπὶ τοὺς ἄνω πολεμίους. οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν

ἱππέας φεύγοντας, ὁρῶντες δ' ὀπλίτας σφίσιν ἐπιόντας,  
ἐκλείπουσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

*Xenophon's crossing is hampered by Carduchians*

Ξενοφῶν δ', ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα,  
ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στράτευμα ·  
5 καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδῖον  
καταβαίνοντες ὡς ἐπιθησόμενοι τοῖς τελευταίοις. καὶ  
Χειρίσοφος μὲν τὰ ἄνω κατεῖχε, Λύκιος δὲ σὺν ὀλίγοις  
ἐπιχειρήσας ἐπιδιώξαι ἔλαβε τῶν σκευοφόρων τὰ ὑπο-  
λειπόμενα καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώ-  
10 ματα. καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος  
ἀκμὴν διέβαινε, Ξενοφῶν  
δὲ στρέψας πρὸς τοὺς Καρ-  
δούχους ἀντία τὰ ὄπλα  
ἔθετο, καὶ παρήγγειλε τοῖς  
15 λοχαγοῖς κατ' ἐνωμοτίας  
ποιήσασθαι ἕκαστον τὸν  
ἑαυτοῦ λόχον, παρ' ἀσπίδα  
παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος · καὶ τοὺς  
μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχους πρὸς τῶν Καρδού-  
20 χων ἵέναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποτα-  
μοῦ. οἱ δὲ Καρδοῦχοι, ὡς ἑώρων τοὺς ὀπισθοφύλακας  
τοῦ ὄχλου ψιλουμένους καὶ ὀλίγους ἤδη φαινομένους,  
θᾶπτον δὴ ἐπῆσαν ὥδ' αἰσιν ἄδοντες.

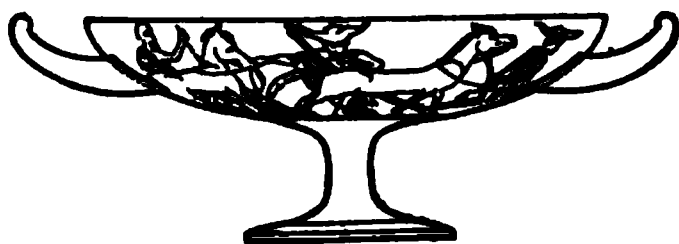


FIG. 61. — Greek drinking cup of the fifth century B.C., found at Orvieto in Italy, now in Berlin.

*Chirisophus sends aid*

Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε,  
25 πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδο-

νήτας καὶ τοξότας καὶ κελεύει ποιεῖν ὃ τι ἂν παραγ-



FIG. 62. — The thong of a light spear (ἀκόντιον) and the manner of using it. See Introduction, § 59. Vase-paintings.

γέλλῃ. ἰδὼν δ' αὐτοὺς διαβαίνοντας Ξενοφῶν πέμψας  
 ἄγγελον κελεύει αὐτοῦ μείναι ἐπὶ τοῦ ποταμοῦ μὴ δια-  
 βάντας· ὅταν δ' ἄρξωνται  
 5 αὐτοὶ διαβαίνειν, ἐναντίους  
 ἔνθεν καὶ ἔνθεν σφῶν ἐμβαί-  
 νειν ὡς διαβησομένους, διηγ-  
 κυλωμένους τοὺς ἀκοντιστὰς  
 καὶ ἐπιβεβλημένους τοὺς  
 10 τοξότας· μὴ πρόσω δὲ τοῦ  
 ποταμοῦ προβαίνειν. τοῖς δὲ  
 παρ' ἑαυτῷ παρήγγειλεν,  
 ἐπειδὰν σφενδόνη ἐξικνῆται  
 καὶ ἀσπίς ψοφῇ, παιανίσαν-  
 15 τας θεῖν εἰς τοὺς πολεμίους,  
 ἐπειδὰν δ' ἀναστρέψωσι οἱ

FIG. 63. — A trumpeter. His shield has a leather flap or apron attached to it, to protect the lower part of the body. Vase-painting.

πολέμιοι καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπικτῆς σημήνη τὸ  
πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγείσθαι μὲν τοὺς  
οὐραγούς, θεῖν δὲ πάντας καὶ διαβαίνειν ὅτι τάχιστα ἦ  
ἕκαστος τὴν τάξιν εἶχεν, ὥς μὴ ἐμποδίζειν ἀλλήλους · ὅτι  
5 οὗτος ἄριστος ἔσοιτο ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

*Xenophon crosses. A few are wounded*

Οἱ δὲ Καρδοῦχοι ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς  
—πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὥχοντο ἐπι-  
μελόμενοι οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δ' ἐταιρῶν  
—ἐνταῦθα δὴ ἐπέκειντο θρασέως καὶ ἤρχοντο σφενδο-  
10 νᾶν καὶ τοξεύειν. οἱ δὲ Ἕλληνες παιανίσαντες ὥρμη-  
σαν δρόμῳ ἐπ' αὐτούς · οἱ δὲ οὐκ ἐδέξαντο · καὶ γὰρ  
ἦσαν ὀπλισμένοι ὥς μὲν ἐν τοῖς ὄρεσιν ἱκανῶς πρὸς τὸ  
ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας δέχεσθαι  
οὐχ ἱκανῶς. ἐν τούτῳ σημαίνει ὁ σαλπικτῆς · καὶ οἱ  
15 μὲν πολέμιοι ἔφευγον πολὺ ἔτι θᾶπτον, οἱ δὲ Ἕλληνες  
τᾶναντία στρέψαντες ἔφευγον διὰ τοῦ ποταμοῦ ὅτι  
τάχιστα. τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι  
πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν καὶ τοξεύοντες ὀλίγους  
ἔτρωσαν, οἱ δὲ πολλοὶ καὶ πέραν ὄντων τῶν Ἑλλήνων  
20 ἔτι φανεροὶ ἦσαν φεύγοντες. οἱ δὲ ὑπαντήσαντες  
ἀνδριζόμενοι καὶ προσωτέρῳ τοῦ καιροῦ προϊόντες ὕστε-  
ρον τῶν μετὰ Ξενοφῶντος διέβησαν πάλιν · καὶ ἐτρώ-  
θησάν τινες καὶ τούτων.

*Marching through Armenia unmolested. A treaty is made with  
Tiribazus*

4. Ἐπεὶ δὲ διέβησαν, συνταξάμενοι ἀμφὶ μέσον ἡμέ-  
25 ρας ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδῖον ἅπαν καὶ

λείους γηλόφους οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι διὰ τοὺς πολέμους τοὺς πρὸς τοὺς Καρδούχους. εἰς δὲ ἦν ἀφίκοντο κώμην μεγάλη τε ἦν καὶ βασίλειον εἶχε τῷ σατράπῃ, καὶ ἐπὶ 5 ταῖς πλείσταις οἰκίαις τύρσεις ἐπῆσαν· ἐπιτήδεια δ' ἦν δαψιλῇ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο παρασάγγας δέκα μέχρι ὑπερῆλθον τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς παρασάγγας πεντεκαίδεκα ἐπὶ τὸν Τηλεβόαν ποταμόν· 10 οὗτος δ' ἦν καλὸς μὲν, μέγας δ' οὐ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμόν ἦσαν. ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. ὕπαρχος δ' ἦν αὐτῆς Τιρίβαζος, ὁ καὶ βασιλεῖ φίλος γένόμενος, καὶ ὁπότε παρείη, οὐδεὶς ἄλλος βασιλέα ἐπὶ τὸν ἵππον ἀνέβαλλεν. οὗτος 15 προσήλασεν ἱππέας ἔχων, καὶ προπέμψας ἑρμηνέα εἶπεν ὅτι βούλοίτο διαλεχθῆναι τοῖς ἄρχουσι. τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκοῦσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων τί θέλει. ὁ δὲ εἶπεν ὅτι σπείσασθαι βούλοίτο ἐφ' ᾧ μήτε αὐτὸς τοὺς Ἕλληνας ἀδικεῖν μήτε ἐκείνους 20 καίειν τὰς οἰκίας, λαμβάνειν τε τὰ πιτήδεια ὅσων δέοιντο. ἔδοξε ταῦτα τοῖς στρατηγοῖς καὶ ἐσπείσαντο ἐπὶ τούτοις.

*Two heavy snowstorms*

Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς διὰ πεδίου παρασάγγας πεντεκαίδεκα· καὶ Τιρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὥς δέκα σταδίους· 25 καὶ ἀφίκοντο εἰς βασίλεια καὶ κώμας περίξ πολλὰς πολλῶν τῶν ἐπιτηδείων μεστὰς. στρατοπεδευομένων δ' αὐτῶν γίγνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε

διασκηνήσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς  
 κώμας· οὐ γὰρ ἑώρων πολέμιον οὐδένα καὶ ἀσφαλὲς ἐδό-  
 κει εἶναι διὰ τὸ πλῆθος τῆς χιόνος. ἐνταῦθα εἶχον τὰ  
 ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαι-  
 5 οὺς εὐώδεις, ἀσταφίδας, ὅσπρια παντοδαπά. τῶν δὲ  
 ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον  
 ὅτι κατίδοιεν νύκτωρ πολλὰ πυρὰ φαίνοντα. ἐδόκει δὴ  
 τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ  
 συναγαγεῖν τὸ στράτευμα πάλιν. ἐντεῦθεν συνήλθον·  
 10 καὶ γὰρ ἐδόκει διαιθριάζειν. νυκτερευόντων δ' αὐτῶν  
 ἐνταῦθα ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ  
 ὅπλα καὶ τοὺς ἀνθρώπους κατακειμένους· καὶ τὰ  
 ὑποζύγια συνεπόδισεν ἡ χιὼν· καὶ πολὺς ὄκνος ἦν ἀνί-  
 στασθαι· κατακειμένων γὰρ ἀλεινὸν ἦν ἡ χιὼν ἐπιπε-  
 15 πτωκῦᾱ ὅτῳ μὴ παραρρνεΐη. ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε  
 γυμνὸς ἀναστὰς σχίζειν ξύλα, τάχ' ἀναστὰς τις καὶ  
 ἄλλος ἐκείνου ἀφελόμενος ἔσχιζεν. ἐκ δὲ τούτου καὶ  
 ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρίοντο· πολὺ γὰρ  
 ἐνταῦθα ηὔρίσκετο χρῖμα, ᾧ ἐχρῶντο αὐτ' ἐλαίου, σύειον  
 20 καὶ σησάμινον καὶ ἀμυγδάλινον ἐκ τῶν πικρῶν καὶ τερ-  
 μίνθινον. ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον ηὔρίσκετο.

*A prisoner reports that Tiribazus plans to attack them*

Μετὰ ταῦτα ἐδόκει πάλιν διασκηνητέον εἶναι εἰς στέ-  
 γας. ἔνθα δὴ οἱ στρατιῶται· σὺν πολλῇ κραυγῇ καὶ  
 ἡδονῇ ἦσαν ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δέ,  
 25 ὅτε τὸ πρότερον ἀπῆσαν, τὰς οἰκίας ἐνέπρησαν ὑπὸ ἀτα-  
 σθαλίας, δίκην ἐδίδοσαν κακῶς σκηνοῦντες. ἐντεῦθεν  
 ἔπεμψαν νυκτὸς Δημοκράτην Τημνίτην ἄνδρας δόντες



ἐπὶ τὰ ὄρη ἔνθα ἔφασαν οἱ ἀποσκεδαννύμενοι καθορᾶν  
 τὰ πυρά· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη  
 ἀληθεῦσαι τοιαῦτα, τὰ ὄντα τε ὥς ὄντα καὶ τὰ μὴ ὄντα  
 ὥς οὐκ ὄντα. πορευθεῖς δὲ τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν,  
 5 ἄνδρα δὲ συλλαβὼν ἦκεν ἄγων ἔχοντα τόξον Περσικὸν  
 καὶ φαρέτραν καὶ σάγαριν οἶαν περ καὶ Ἀμαζόνες ἔχον

FIG. 64. — Amazons, one (mounted) armed with a spear, the second with bow and quiver, the third with battle ax, spears, and shield. Vase-paintings.

σιν. ἐρωτώμενος δὲ ποδαπὸς εἶη, Πέρσης μὲν ἔφη  
 εἶναι, πορεύεσθαι δ' ἀπὸ τοῦ Τιριβάζου στρατοπέδου,  
 ὅπως ἐπιτήδεια λάβοι. οἱ δὲ ἡρώτων αὐτὸν τὸ στρά-  
 10 τευμα ὅπόσον τ' εἶη καὶ ἐπὶ τίνι συνειλεγμένον. ὁ δὲ  
 εἶπεν ὅτι Τιρίβαζος εἶη ἔχων τήν τε αὐτοῦ δύναμιν καὶ  
 μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι  
 δὲ αὐτὸν ἔφη ὥς ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς  
 στενοῖς, ἥπερ μοναχῇ εἶη πορεία, ἐνταῦθα ἐπιθησόμενον  
 15 τοῖς Ἕλλησιν.

*The Greeks attack first, and capture Tiribakus's tent*

Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στράτευμα  
 συναγαγεῖν · καὶ εὐθὺς φύλακας καταλιπόντες καὶ στρα-  
 τηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον ἐπο-  
 ρεύοντο ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. ἐπειδὴ  
 5 δὲ ὑπερέβαλλον τὰ ὄρη, οἱ πελτασταὶ προΐοντες καὶ  
 κατιδόντες τὸ στρατόπεδον οὐκ ἔμειναν τοὺς ὀπλίτας,  
 ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. οἱ δὲ  
 βάρβαροι ἀκούσαντες τὸν θόρυβον οὐχ ὑπέμειναν, ἀλλ'  
 ἔφευγον · ὁμῶς δὲ καὶ ἀπέθανόν τινες τῶν βαρβάρων  
 10 καὶ ἵπποι ἤλωσαν εἰς  
 εἴκοσι καὶ ἡ σκηνὴ ἡ  
 Τιριβάζου ἐάλω καὶ ἐν  
 αὐτῇ κλῖναι ἀργυρόπο-  
 δες καὶ ἐκπώματα καὶ  
 15 οἱ ἀρτοκόποι καὶ οἱ οἶνο-  
 χόοι φάσκοντες εἶναι  
 ἐπειδὴ δὲ ἐπύθοντο  
 ταῦτα οἱ τῶν ὀπλιτῶν  
 στρατηγοί, ἔδόκει αὐτοῖς  
 20 ἀπιέναι τὴν ταχίστην  
 ἐπὶ τὸ στρατόπεδον, μή τις ἐπίθεσις γένοιτο τοῖς κατα-  
 λελειμμένοις. καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπιγγι  
 ἀπῆσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

FIG. 65. — A Greek couch (κλίνη), used as a bed, sofa, dining-couch, or a bier for the dead. Vase-painting.

*After crossing the Euphrates they suffer from the deep snow and the cold*

5. Τῇ δ' ὑστεραία ἔδόκει πορευτέον εἶναι ὅπῃ δύναιντο  
 25 τάχιστα πρὶν ἢ συλλεγῆναι τὸ στράτευμα πάλιν καὶ

καταλαβεῖν τὰ στένά. συσκευασάμενοι δ' εὐθὺς ἐπορεύοντο διὰ χιόνος πολλῆς ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερὸν ὑπερβαλόντες τὸ ἄκρον ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι. Τιρίβαζος κατεστρατοπεδεύσαντο. ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς ἐρήμους τρεῖς παρα-  
 5 σάγγας πεντεκαίδεκα ἐπὶ τὸν Εὐφράτην ποταμόν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. ἐλέγοντο δ' οὐδ' αἱ πηγαὶ πρόσω εἶναι.

Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου  
 10 σταθμούς τρεῖς παρασάγγας τρεῖς καὶ δέκα. ὁ δὲ τρίτος ἐγένετο χαλεπὸς καὶ ἄνεμος βορρᾶς ἐναντίος ἔπνει παντάπασιν ἀποκαίων πάντα καὶ πηγνὺς τοὺς ἀνθρώπους. ἔνθα δὴ τῶν μάντεών τις εἶπε σφαγιάσασθαι τῷ ἀνέμῳ, καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδο-  
 15 ξεν λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυά· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο καὶ τῶν στρατιωτῶν ὡς τριάκοντα. διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὀψὲ προσιόντες ξύλα οὐκ εἶχον.  
 20 οἱ οὖν πάλαι ἦκοντες καὶ πῦρ καίοντες οὐ προσίεσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς ἢ ἄλλο εἴ τι ἔχοιεν βρωτόν. ἔνθα δὴ μετεδίδονσαν ἀλλήλοις ὧν εἶχον ἕκαστοι. ἔνθα δὲ τὸ πῦρ ἐκαίετο, διατηκομένης τῆς χιόνος βόθροι ἐγένοντο μεγάλοι ἔστε  
 25 ἐπὶ τὸ δάπεδον· οὐδὲ γὰρ παρῆν μετρεῖν τὸ βάθος τῆς χιόνος.

*Many faint from hunger. Chirisophus obtains village quarters*

Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμίαςαν.

Ξενοφῶν δ' ὀπισθοφυλακῶν καὶ καταλαμβάνων τοὺς  
 πίπτοντας τῶν ἀνθρώπων ἡγνόμενος ὅτι τὸ πάθος εἶη.  
 ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων ὅτι σαφῶς βουλι-  
 μιῶσι καὶ τι φάγῳσιν ἀναστήσονται, περιὼν περὶ τὰ  
 5 ὑποζύγια, εἴ ποῦ τι ὀρώη βρωτόν, διεδίδου καὶ διέπεμπε  
 διδόντας τοὺς δυναμένους περιτρέχειν τοῖς βουλιμιῶσιν.  
 ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

Πορευομένων δὲ Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς  
 κώμην ἀφικνεῖται, καὶ ὑδροφορούσας ἐκ τῆς κώμης πρὸς  
 10 τῇ κρήνῃ γυναῖκας καὶ κόρας καταλαμβάνει ἔμπροσθεν



FIG. 66. — Women at a public fountain. The Greek words, written in early Attic letters, are proper names, limited except in one instance by the adjective καλή; the first woman on the left is called Ἀνθύλη καλή, *fair Anthyle*. Vase-painting.

τοῦ ἐρύματος. αὐται ἡρώτων αὐτοὺς τίνες εἶεν. ὁ δ'  
 ἑρμηνεὺς εἶπε περσιιστὶ ὅτι παρὰ βασιλέως πορεύον-  
 ται πρὸς τὸν σατράπην. αἱ δὲ ἀπεκρίναντο ὅτι οὐκ  
 ἐνταῦθα εἶη, ἀλλ' ἀπέχει ὅσον παρασάγγην. οἱ δ',  
 15 ἐπεὶ ὅψε ἦν, πρὸς τὸν κώμαρχον συνεισέρχονται εἰς τὸ

ἔρυμα σὺν ταῖς ὑδροφόροις. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο, τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλοντο τῶν στρατιωτῶν.

*Eye troubles and frozen toes*

Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινές, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπαζον καὶ ἀλλήλοις

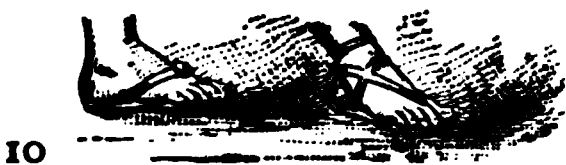


FIG. 67. — Greek shoes. The first is from a statue of Elpis in the Vatican, the other from a Pompeian wall-painting at Naples.

ἐμάχοντο περὶ αὐτῶν. ἐλείποντο δὲ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσθιότες. ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν ἐπορεύετο, τῶν δὲ ποδῶν εἴ τις κινοῖτο καὶ μηδέποτε ἡσυχίαν ἔχοι καὶ εἰς τὴν νύκτα ὑπολύοιτο· ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύοντο εἰς τοὺς πόδας οἱ ἱμάντες καὶ τὰ ὑποδήματα περιεπήγνυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε τὰ ἀρχαῖα ὑποδήματα, καρβάτιναι πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν.



FIG. 68. — Brogues, such as are still worn by peasants in Italy, Austria, and elsewhere. Those worn by Xenophon's men were apparently similar.

*Despair of the sufferers. The enemy frightened away*

Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον διὰ τὸ ἐκλελοι-

πέναι αὐτόθι τὴν χιόνα ἥκαζον τετηκέναι· καὶ ἐτετήκει διὰ  
 κρήνην τινὰ ἣ πλησίον ἦν, ἀτμίζουσα ἐν νάπη. ἐνταῦθ'  
 ἐκτραπόμενοι ἐκάθηντο καὶ οὐκ ἔφασαν πορεύεσθαι. ὁ  
 δὲ Ξενοφῶν ἔχων ὀπισθοφύλακας, ὥς ἦσθετο, εἰδείτο  
 5 αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων  
 ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευ-  
 τῶν ἐχαλέπαιναν. οἱ δὲ σφάττειν ἐκέλευον· οὐ γὰρ ἂν  
 δύνασθαι πορευθῆναι. ἐνταῦθα ἔδοξε κράτιστον εἶναι  
 τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναίτο, μὴ  
 10 ἐπίοιεν τοῖς κάμνουσι. καὶ ἦν μὲν σκότος ἤδη, οἱ δὲ  
 προσῆσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι.  
 ἔνθα δὴ οἱ ὀπισθοφύλακες, ἅτε ὑγιαίνοντες, ἐξαναστάν-  
 τες ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες ἀνα-  
 κραγόντες ὅσον ἐδύναντο μέγιστον τὰς ἀσπίδας πρὸς  
 15 τὰ δόρατα ἔκρουσαν. οἱ δὲ πολέμιοι δείσαντες ἦκαν  
 αὐτοὺς κατὰ τῆς χιόνος εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι  
 οὐδαμοῦ ἐφθέγγετο.

*After a hard night in the snow Xenophon, assisted by Chirisophus,  
 encamps in villages*

Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ εἰπόντες τοῖς ἀσθε-  
 νοῦσιν ὅτι τῇ ὑστεραίᾳ ἤξουσί τινες ἐπ' αὐτούς, πορευό-  
 20 μενοι πρὶν τέτταρα στάδια διελθεῖν ἐντυγχάνουσιν ἐν  
 τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνος τοῖς στρατιώταις  
 ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστήκει·  
 καὶ ἀνίστασαν αὐτούς. οἱ δ' ἔλεγον ὅτι οἱ ἔμπροσθεν  
 οὐχ ὑποχωροῖεν. ὁ δὲ παριῶν καὶ παραπέμπων τῶν πελ-  
 25 ταστῶν τοὺς ἰσχυροτάτους ἐκέλευε σκέψασθαι τί εἴη τὸ  
 κωλῦον. οἱ δὲ ἀπήγγελλον ὅτι ὅλον οὕτως ἀναπαύοιτο

τὸ στράτευμα. ἔνταῦθα καὶ οἱ περὶ Ξενοφῶντα ηὐλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἄδειπνοι, φυλακὰς οἷας ἐδύναντο καταστησάμενοι. ἐπεὶ δὲ πρὸς ἡμέραν ἦν, ὁ μὲν Ξενοφῶν πέμψας πρὸς τοὺς ἀσθενοῦντας τοὺς νεω-  
5 τάτους ἀναστήσαντας ἐκέλευεν ἀναγκάζειν προΐεναι.

Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τῶν ἐκ τῆς κώμης σκεψομένους πῶς ἔχοιεν οἱ τελευταῖοι. οἱ δὲ ἄσμενοι ἰδόντες τοὺς μὲν ἀσθενοῦντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο, καὶ πρὶν  
10 εἴκοσι στάδια διεληλυθέναι ἦσαν πρὸς τῇ κώμῃ ἔνθα Χειρίσοφος ηὐλίζετο. ἐπεὶ δὲ συνεγένοντο ἀλλήλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. καὶ Χειρίσοφος μὲν αὐτοῦ ἔμενεν, οἱ δὲ ἄλλοι διαλαχόντες ἅς ἐώρων κώμας ἐπορεύοντο ἕκαστοι τοὺς  
15 ἑαυτῶν ἔχοντες.

*An Armenian village*

Ἐνθα δὲ Πολυκράτης Ἀθηναῖος λοχαγὸς ἐκέλευσεν ἀφιέναι ἑαυτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην ἣν εἰλήχει Ξενοφῶν καταλαμβάνει πάντας ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχον, καὶ πῶλους εἰς  
20 δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα, καὶ τὴν θυγατέρα τοῦ κωμάρχου ἐνάτην ἡμέραν γεγαμημένην· ὁ δ' ἀνὴρ αὐτῆς λαγῶς ὥχετο θηράσων καὶ οὐχ ἦλω ἐν τῇ κώμῃ.

Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ  
25 φρέατος, κάτω δ' εὐρεῖαι· αἱ δὲ εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἄνθρωποι κατέβαινον ἐπὶ κλίμακος. ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ

τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέ-  
 φοντο. ἦσαν δὲ καὶ πυροὶ καὶ κριθαὶ καὶ ὄσπρια καὶ  
 οἶνος κρίθινος ἐν κρα-  
 τήρσιμ. ἐνῆσαν δὲ καὶ  
 5 αὐταὶ αἱ κριθαὶ ἰσοχει-  
 λεῖς, καὶ κάλαμοι ἐνέ-  
 κειντο, οἱ μὲν μείζους,  
 οἱ δὲ ἐλάττους, γόνата  
 οὐκ ἔχοντες· τούτους  
 10 ἔδει, ὅποτε τις διψῶη,  
 λαβόντα εἰς τὸ στόμα  
 μύζειν. καὶ πάνυ ἄκρα-  
 τος ἦν, εἰ μὴ τις ὕδωρ  
 ἐπιχέοι· καὶ πάνυ ἡδὺ  
 15 συμμαθόντι τὸ πῶμα ἦν.

FIG. 69. — Mixing-bowl (κρατήρ) for wine.  
 From Southern Italy.

*The village chief is kindly treated. Feasting of the Greeks*

Ὁ δὲ Ξενοφῶν τὸν ἄρχοντα τῆς κώμης ταύτης σύν-  
 δειπνον ἐποιήσατο, καὶ θαρρεῖν αὐτὸν ἔκέλευε λέγων ὅτι  
 οὔτε τῶν τέκνων στερήσοιτο τὴν τε οἰκίαν αὐτοῦ ἀντεμ-  
 πλήσαντες τῶν ἐπιτηδείων ἀπίαςιν, ἣν ἀγαθόν τι τῷ  
 20 στρατεύματι ἐξηγησάμενος φαίνεται εἶσθ' ἂν ἐν ἄλλῳ  
 ἔθναι γένωνται. ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλο-  
 φρονούμενος οἶνον ἔφρασεν ἔνθα ἦν κατορωρυγμένος.  
 ταύτην μὲν τὴν νύκτα διασκηνήσαντες οὕτως ἐκοιμήθη-  
 σαν ἐν πᾶσι ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ  
 25 ἔχοντες τὸν κώμαρχον καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν  
 ὀφθαλμοῖς.

Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν λαβὼν τὸν κώμαρχον



πρὸς Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην,  
 ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμαις καὶ κατελάμβανε  
 πανταχοῦ εὐωχουμένους καὶ εὐθυμουμένους, καὶ οὐδα-  
 μόθεν ἀφίεσαν πρὶν παραθεῖναι αὐτοῖς ἄριστον· οὐκ ἦν  
 5 δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα  
 ἄρνια, ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς  
 ἄρτοις, τοῖς μὲν πυρίνοις, τοῖς δὲ κριθύοις. ὁπότε δέ  
 τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἵλκεν ἐπὶ  
 τὸν κρατῆρα, ἔνθεν ἐπικύψαντα ἔδει ῥοφῶντα πίνειν

FIG. 70. — Banqueters wearing garlands. The couch (cp. Fig. 65, p. 201) is unusually long; as a rule only two persons reclined on one couch. The food is on the low three-legged tables. A flute-girl was always present at Greek banquets. Vase-painting.

10 ὥσπερ βοῦν. καὶ τῷ κωμάρχῳ ἐδίδουσιν λαμβάνειν ὃ τι  
 βούλοιτο. ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο, ὅπου δέ τινα  
 τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν. ἐπεὶ δ'  
 ἦλθον πρὸς Χειρίσοφον, κατελάμβανον κακείωνος σκη-  
 νοῦντας ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις,

καὶ διακονοῦντας Ἀρμενίους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς · τοῖς δὲ παισὶν ἐδείκνυσαν ὥσπερ ἐνεοῖς ὅ τι δέοι ποιεῖν.

*The village chief gives useful information*

Ἐπεὶ δ' ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ  
 5 Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κώμαρχον διὰ τοῦ  
 περσίζοντος ἐρμηνέως τίς εἴη ἡ χώρα. ὁ δ' ἔλεγεν ὅτι  
 Ἀρμενία. καὶ πάλιν ἠρώτων τίνι οἱ ἵπποι τρέφονται.  
 ὁ δ' ἔλεγεν ὅτι βασιλεῖ δασμός · τὴν δὲ πλησίον χώραν  
 ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν ἥ εἴη.  
 10 Καὶ αὐτὸν τότε μὲν ὥχето ἄγων ὁ Ξενοφῶν πρὸς τοὺς  
 ἑαυτοῦ οἰκέτας, καὶ ἵππον ὃν εἰλήφει παλαιότερον δίδωσι  
 τῷ κωμάρχῳ ἀναθρέψαντι καταθῦσαι, ὅτι ἤκουεν αὐτὸν  
 ἱερὸν εἶναι τοῦ Ἡλίου, δεδιὼς μὴ ἀποθάνῃ · ἐκεκάκωτο  
 γὰρ ὑπὸ τῆς πορείας. αὐτὸς δὲ τῶν πώλων λαμβάνει,  
 15 καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἑκάστῳ  
 πῶλον. ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσι-  
 κῶν, θυμοειδέστεροι δὲ πολὺ. ἐνταῦθα δὴ καὶ διδάσκει  
 ὁ κώμαρχος περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυ-  
 γίων σακία περιειλεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν ·  
 20 ἄνευ γὰρ τῶν σακίων κατεδύνοντο μέχρι τῆς γαστρού.

*Being abused by Chirisophus, the village chief runs away*

6. Ἐπεὶ δ' ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παρα-  
 δίδωσι Χειρίσόφῳ, τοὺς δὲ οἰκέτας καταλείπει τῷ  
 κωμάρχῳ, πλὴν τοῦ υἱοῦ τοῦ ἄρτι ἠβάσκοντος · τοῦτον  
 δὲ Πλεισθένει Ἀμφιπολίτῃ δίδωσι φυλάττειν, ὅπως, εἰ  
 25 καλῶς ἡγήσοιτο, ἔχων καὶ τοῦτον ἀπίοι. καὶ εἰς τὴν

οἰκίαν αὐτοῦ εἰσεφόρησαν ὥς ἐδύναντο πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. ἤγειτο δ' αὐτοῖς ὁ κώμαρχος λευμένος διὰ χιόνος· καὶ ἤδη τε ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ Χειρίσοφος αὐτῷ ἐχαλεπάνθη ὅτι οὐκ εἰς κώμας ἤγαγεν. ὁ δ' ἔλεγεν ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισεν, ἔδησε δ' οὐ. ἐκ δὲ τούτου ἐκείνος τῆς νυκτὸς ἀποδρὰς ὥχετο καταλιπὼν τὸν ὕον. τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Πλεισθένης δὲ ἡράσθη τοῦ παιδὸς καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρήτο.

*Beyond the Phasis they come to a mountain pass held by natives.  
A council of the officers*

Μετὰ τοῦτο ἐπορεύθησαν ἑπτὰ σταθμοὺς ἀνὰ πέντε παρασάγγας τῆς ἡμέρας παρὰ τὸν Φᾶσιν ποταμόν, εὖρος πλεθριαῖον. ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο 15 παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες καὶ Τάοχοι καὶ Φασιανοί. Χειρίσοφος δ' ἐπεὶ κατείδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων εἰς τριάκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάσῃ τοῖς πολε- 20 μίοις· παρήγγειλε δὲ καὶ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα.

Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὧδε· “Οἱ μὲν πολέμιοι, ὥς ὁράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὄρους· 25 ὥρα δὲ βουλευέσθαι ὅπως ὥς κάλλιστα ἀγωνιούμεθα. ἐμοὶ μὲν οὖν δοκεῖ παραγγεῖλαι μὲν ἀριστοποιεῖσθαι

τοῖς στρατιώταις, ἡμᾶς δὲ βουλεύεσθαι εἴτε τήμερον εἴτε αὐριον δοκεῖ ὑπερβάλλειν τὸ ὄρος.”

“Ἐμοὶ δέ γε,” ἔφη ὁ Κλεάνωρ, “δοκεῖ, ἐπὰν τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὥς κράτιστα ἰέναι  
5 ἐπὶ τοὺς ἄνδρας. εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ἡμᾶς ὁρῶντες πολέμιοι θαρραλεώτεροι ἔσονται καὶ ἄλλους εἰκὸς τούτων θαρρούντων πλείους προσγενέσθαι.”

*Xenophon's suggestion for getting by without fighting*

Μετὰ τοῦτον Ξενοφῶν εἶπεν· “Ἐγὼ δ’ οὕτω γιγνώ-  
10 σκω. εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκευάσασθαι, ὅπως ὥς κράτιστα μαχούμεθα· εἰ δὲ βουλόμεθα ὥς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ὥς ἐλάχιστα μὲν τραύματα λάβω-  
μεν, ὥς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. τὸ  
15 μὲν οὖν ὄρος ἐστὶ τὸ ὁρώμενον πλεόν ἢ ἐφ’ ἐξήκοντα στάδια, ἄνδρες δ’ οὐδαμοῦ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν ἄλλ’ ἢ κατ’ αὐτὴν τὴν ὁδόν· πολὺ οὖν κρεῖττον τοῦ ἐρήμου ὄρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας καὶ ἀρπάσαι φθάσαντας, εἰ δυναίμεθα, μᾶλλον ἢ πρὸς  
20 ἰσχυρὰ χωρία καὶ ἀνθρώπους παρεσκευασμένους μάχεσθαι. πολὺ γὰρ ῥᾶον ὀρθιον ἀμαχεῖ ἰέναι ἢ ὁμαλὲς ἔνθεν καὶ ἔνθεν πολεμίων ὄντων, καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὁρῶη τις ἢ μεθ’ ἡμέραν μαχόμενος, καὶ ἢ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα ἢ  
25 ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. καὶ κλέψαι δ’ οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἰέναι, ὥς μὴ ὁρᾶσθαι, ἐξὸν δ’ ἀπελθεῖν τοσοῦτον ὥς μὴ αἰσθησιν

παρέχειν. δοκοῦμεν δ' ἂν μοι, ταύτῃ προσποιούμενοι προσβάλλειν, ἐρημοτέρῳ ἂν τῷ ὄρει χρῆσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθρόοι οἱ πολέμιοι.

*Xenophon jokes Chirisophus about Spartan stealing, and Chirisophus retorts*

“Ἄτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; ὑμᾶς γὰρ 5 ἔγωγε, ὦ Χειρίσοφε, ἀκούω τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθὺς καὶ ἐκ παίδων κλέπτειν μελετᾶν, καὶ οὐκ αἰσχρὸν εἶναι ἀλλὰ καλὸν κλέπτειν ὅσα μὴ κωλύει νόμος. ὅπως δὲ ὡς κράτιστα κλέπτητε καὶ πειρᾶσθε λανθάνειν, νόμιμον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῆτε 10 κλέπτοντες, μαστιγοῦσθαι. νῦν οὖν μάλα σοι καιρὸς ἐστίν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὥς μὴ πληγὰς λάβωμεν.”

“Ἀλλὰ μέντοι,” ἔφη ὁ Χειρίσοφος, “καὶ γὰρ ὑμᾶς τοὺς 15 Ἀθηναίους ἀκούω δεινοὺς εἶναι κλέπτειν τὰ δημόσια, καὶ μάλα ὄντος δεινοῦ κινδύνου τῷ κλέπτοντι, καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιοῦνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν.”

*Xenophon offers to seize the height, but is advised to send others.*  
*Volunteers*

20 “Ἐγὼ μὲν τοίνυν,” ἔφη ὁ Ξενοφῶν, “ἔτοιμός εἰμι τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἰέναι καταληψόμενος τὸ ὄρος. ἔχω δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐπομένων ἡμῖν κλωπῶν ἔλαβόν τινας ἐνεδρεύσαντες· τούτων καὶ πυνθάνομαι ὅτι οὐκ ἄβατόν

ἔστι τὸ ὄρος, ἀλλὰ νέμεται αἰξὶ καὶ βουσὶν· ὥστε εἴ-  
 περ ἅπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυ-  
 γίοις ἔσται. ἐλπίζω δὲ οὐδὲ τοὺς πολεμίους μενεῖν ἔτι,  
 ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ  
 5 γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.” ὁ δὲ  
 Χειρίσοφος εἶπε· “Καὶ τί δεῖ σὲ ἰέναι καὶ λιπεῖν τὴν  
 ὀπισθοφυλακίαν; ἀλλὰ ἄλλους πέμψον, ἂν μὴ τινες  
 ἐθέλοντες ἀγαθοὶ φαίνωνται.”

Ἐκ τούτου Ἀριστῶνυμος Μεθυδριεὺς ἔρχεται ὀπλίτας  
 10 ἔχων καὶ Ἀριστεάς ὁ Χῖος γυμνήτας καὶ Νικόμαχος  
 Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποιήσαντο, ὅποτε  
 ἔχοιεν τὰ ἄκρα, πυρὰ καίειν πολλά. ταῦτα συνθέμενοι  
 ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος  
 τὸ στράτευμα πᾶν ὡς δέκα σταδίους πρὸς τοὺς πολεμί-  
 15 οὺς, ὅπως ὡς μάλιστα δοκοίη ταύτῃ προσάξειν.

*Attacking from above and below, the Greeks clear the pass and  
 descend to a plain*

Ἐπειδὴ δὲ ἐδείπνησαν καὶ νύξ ἐγένετο, οἱ μὲν ταχθέν-  
 τες ἀπήρχοντο, καὶ καταλαμβάνουσι τὸ ὄρος, οἱ δὲ ἄλλοι  
 αὐτοῦ ἀνεπαύοντο. οἱ δὲ πολέμιοι ἐπεὶ ἤσθοντο τὸ ὄρος  
 ἐχόμενον, ἐγρηγόρεσαν καὶ ἔκαιον πυρὰ πολλὰ διὰ νυ-  
 20 κτός. ἐπειδὴ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμε-  
 νος ἦγε κατὰ τὴν ὁδόν, οἱ δὲ τὸ ὄρος καταλαβόντες κατὰ  
 τὰ ἄκρα ἐπῆσαν. τῶν δὲ πολεμίων τὸ μὲν πολὺ ἔμενεν  
 ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους, μέρος δ' αὐτῶν ἀπῆντα τοῖς  
 κατὰ τὰ ἄκρα. πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς ἀλλήλων,  
 25 συμμειγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλλη-  
 νες καὶ διώκουσιν. ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου οἱ

μὲν πελτασταὶ τῶν Ἑλλήνων δρόμῳ ἔθεον πρὸς τοὺς  
 παρατεταγμένους, Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο  
 σὺν τοῖς ὀπλίταις. οἱ δὲ πολέμοι οἱ ἐπὶ τῇ ὁδῷ, ἐπειδὴ  
 τὸ ἄνω ἑώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν  
 5 οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ  
 Ἕλληνες ταῖς μαχαίραις κόπτοντες ἀχρεῖα ἐποίουν. ὥς  
 δ' ἀνέβησαν, θύσαντες καὶ τρόπαιον στησάμενοι κατέ

FIG. 71. — A trophy, inscribed by the goddess of victory. Cp. Fig. 74, p. 220.  
 Vase-painting.

βησαν εἰς τὸ πεδίον, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν  
 γεμούσας ἦλθον.

*A Taochian stronghold blocks the way. Indian tactics*

10 7. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς  
 πέντε παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέ-

λειπε· χωρία γὰρ ὥκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια ἅπαντα εἶχον ἀνακεκομισμένοι. ἐπεὶ δ' ἀφίκοντο πρὸς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν οὐδ' οἰκίας, — συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖ-  
 5 κες καὶ κτήνη πολλά, — Χειρίσοφος μὲν οὖν πρὸς τοῦτο προσέβαλλεν εὐθύς ἦκων· ἐπειδὴ δὲ ἡ πρώτη τάξις ἀπέκαμνεν, ἄλλη προσήει καὶ αὖθις ἄλλη· οὐ γὰρ ἦν ἀθρώοις περιστῆναι, ἀλλ' ἀπότομον ἦν κύκλω.

Ἐπειδὴ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ  
 10 πελτασταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος·  
 “Εἰς καλὸν ἦκετε· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον.” ἐνταῦθα δὴ κοινῇ ἐβουλεύοντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ  
 15 Χειρίσοφος· “Μία αὕτη πάροδός ἐστιν ἣν ὁρᾷς· ὅταν δέ τις ταύτῃ πειρᾶται παριέναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὅς δ' ἂν καταληφθῇ, οὕτω διατίθεται.” ἅμα δ' ἔδειξε συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς. “Ἦν δὲ τοὺς λίθους  
 20 ἀναλώσωσιν,” ἔφη ὁ Ξενοφῶν, “ἄλλο τι ἢ οὐδὲν κωλύει παριέναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν εἰ μὴ ὀλίγους τούτους ἀνθρώπους, καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. τὸ δὲ χωρίον, ὥς καὶ σὺ ὁρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ὃ δεῖ βαλλομένους διελθεῖν· τούτου  
 25 δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐστηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν γίγνεται ὥς ἡμίπλεθρον, ὃ δεῖ, ὅταν λωφήσωσιν οἱ λίθοι, παραδραμεῖν.” “Ἀλλὰ εὐθύς,” ἔφη ὁ Χειρίσο-



φος, “ἐπειδὰν ἀρξώμεθα εἰς τὸ δασὺ προσιέναι, φέρονται οἱ λίθοι πολλοί.” “Αὐτὸ ἄν,” ἔφη, “τὸ δέον εἶη· θᾶπτον γὰρ ἀναλώσουσι τοὺς λίθους. ἀλλὰ πορευώμεθα ἔνθεν ἡμῶν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα, 5 καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.”

Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφῶν καὶ Καλλίμαχος Παρράσιος λοχαγός· τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνη τῇ ἡμέρᾳ· οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. μετὰ τοῦτο 10 οὖν ἀπῆλθον ὑπὸ τὰ δένδρα ἄνθρωποι ὡς ἐβδομήκοντα, οὐχ ἄθροοι ἀλλὰ καθ’ ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεύς — καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες — καὶ ἄλλοι δὲ ἐφύεστασαν ἔξω τῶν δένδρων· οὐ 15 γὰρ ἦν ἀσφαλῶς ἐν τοῖς δένδροις ἐστάναι πλέον ἢ τὸν ἕνα λόχον.

*Rivalry in brave deeds. Capture of the stronghold. A horrible sight*

Ἐνθα δὲ Καλλίμαχος μηχανᾶται τι· προὔτρεχεν ἀπὸ τοῦ δένδρου ὑφ’ ᾧ ἦν αὐτὸς δύο ἢ τρία βήματα· ἐπειδὴ δὲ οἱ λίθοι φέροντο, ἀνέχαζεν εὐπετῶς· ἐφ’ ἐκάστης δὲ τῆς προδρομῆς πλέον ἢ δέκα ἅμαξαι πετρῶν 20 ἀνηλίσκοντο. ὁ δὲ Ἀγασίας, ὡς ὀρᾷ τὸν Καλλίμαχον ἅ ἐποίει τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμῃ εἰς τὸ χωρίον, οὐδὲ τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας οὐδὲ Εὐρύλοχον τὸν 25 Λουσιέα, ἐταίρους ὄντας, οὐδὲ ἄλλον οὐδένα χωρεῖ αὐτός, καὶ παρέρχεται πάντας. ὁ δὲ Καλλίμαχος, ὡς ὀρᾷ αὐτὸν

παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵτιος· ἐν δὲ τούτῳ παραθεῖ αὐτοὺς Ἀριστάνυμος Μεθυδριεύς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντε-  
 ποιοῦντο ἀρετῆς καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ  
 5 οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. ὥς γὰρ ἅπαξ εἰσέ-  
 δραμον, οὐδεὶς πέτρος ἄνωθεν ἠνέχθη.

Ἐνταῦθα δὴ δεινὸν ἦν θέαμα. αἱ γὰρ γυναῖκες  
 ῥίπτουσαι τὰ παιδιά εἴτα ἑαυτὰς ἐπικατερρίπτουν, καὶ οἱ  
 ἄνδρες ὡσαύτως. ἐνταῦθα δὴ καὶ Αἰνείας Στυμφάλιος  
 10 λοχαγὸς ἰδὼν τινα θέοντα ὥς ῥύφοντα ἑαυτὸν στολὴν  
 ἔχοντα καλὴν ἐπιλαμβάνεται ὥς κωλύσων· ὁ δὲ αὐτὸν  
 ἐπισπᾶται, καὶ ἀμφοτέρω ὦχοντο κατὰ τῶν πετρῶν  
 φερόμενοι καὶ ἀπέθανον. ἐντεῦθεν ἄνθρωποι μὲν πάνυ  
 ὀλίγοι ἐλήφθησαν, βόες δὲ καὶ ὄνοι πολλοὶ καὶ πρόβατα.

*The Chalybians. Crossing of the Harpasus*

15 Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ  
 παρασάγγας πεντήκοντα. οὗτοι ἦσαν ὧν διῆλθον ἀλκι-  
 μώτατοι, καὶ εἰς χεῖρας ἦσαν. εἶχον δὲ θώρακας λινοῦς  
 μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερύγων σπάρτα πυκνὰ  
 ἐστραμμένα. εἶχον δὲ καὶ κνημίδας καὶ κράνη καὶ  
 20 παρὰ τὴν ζώνην μαχαίριον ὅσον ξυήλην Λακωνικὴν, ᾧ  
 ἔσφαττον ὧν κρατεῖν δύναιντο, καὶ ἀποτέμνοντες ἂν τὰς  
 κεφαλὰς ἔχοντες ἐπορεύοντο, καὶ ἦδον καὶ ἐχόρευον  
 ὅποτε οἱ πολέμιοι αὐτοὺς ὄψεσθαι ἔμελλον. εἶχον δὲ  
 καὶ δόρυ ὥς πεντεκαίδεκα πήχεων μίαν λόγχην ἔχον.  
 25 οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν  
 οἱ Ἕλληνες, εἶποντο ἀεὶ μαχοῦμενοι. ὦκουν δὲ ἐν τοῖς  
 ὄχυροῖς, καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι

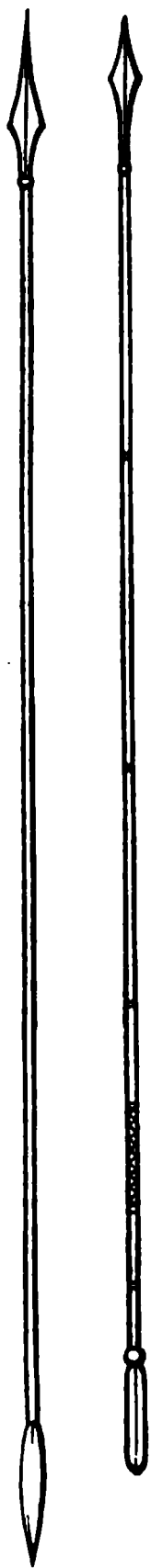
ἦσαν · ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἑλληνας, ἀλλὰ διетράφησαν τοῖς κτήνεσιν ἃ ἐκ τῶν Ταόχων ἔλαβον.

Ἐκ τούτων οἱ Ἕλληνες ἀφίκοντο ἐπὶ Ἀρπασον ποταμόν, εὖρος τεττάρων πλέθρων. ἐντεῦθεν ἐπορεύθησαν διὰ Σκυθηνῶν σταθμοὺς τέτταρας παρασάγ-  
γας εἴκοσι διὰ πεδίου εἰς κώμας · ἐν αἷς ἔμειναν ἡμέρας τρεῖς καὶ ἐπεσιτί-  
σαντο.

*A guide promises the Greeks a view of the sea  
in five days*

Ἐντεῦθεν διήλθον σταθμοὺς τέτταρας παρασάγγας εἴκοσι πρὸς πόλιν μεγάλην καὶ εὐδαίμονα καὶ οἰκουμένην, ἣ ἔκα-  
λεῖτο Γυμνιάς. ἐκ ταύτης τῆς χώρας ὁ ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἄγοι αὐτούς. ἔλθων δ' ἐκεῖνος λέγει ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον ὅθεν ὄψονται θάλατταν · εἰ δὲ μή, τεθνά-  
ναι ἐπηγγείλατο. καὶ ἡγούμενος ἐπειδὴ ἐνέβαλλεν εἰς τὴν πολεμίαν, παρεκε-  
λεύετο αἶθειν καὶ φθείρειν τὴν χώραν · ᾧ καὶ δῆλον ἐγένετο ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. καὶ ἀφικνοῦνται ἐπὶ τὸ ὄρος τῇ πέμπτῃ  
ἡμέρᾳ · ὄνομα δὲ τῷ ὄρει ἦν Θήχης.

FIG. 72. — Greek spears, with pointed butts. Vase-paintings.



5

10

15

20

25

*"The sea! The sea!"*

Ἐπεὶ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, κραυγὴ πολλὴ ἐγένετο. ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους (εἶποντο γὰρ ὀπισθεν ἐκ τῆς καιομένης 5 χώρας, καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τέ τινας καὶ ἐξώγρησαν ἐνέδραν ποιησάμενοι, καὶ γέρρα ἔλαβον δασειῶν βοῶν ὠμοβοεῖα ἀμφὶ τὰ εἴκοσιν). ἐπειδὴ δὲ βοὴ πλείων τε ἐγίγνετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῶ 10 μείζων ἐγίγνετο ἢ βοὴ ὅσῳ δὴ πλείους ἐγίγνοντο. ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι, καὶ ἀναβὰς ἐφ' ἵππον καὶ Λύκιον καὶ τοὺς ἱππέας ἀναλαβὼν παρεβοήθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρα- 15 τιωτῶν "Θάλαττα, θάλαττα" καὶ παρεγγυώντων. ἐνθα δὴ ἔθεον πάντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο καὶ οἱ ἵπποι. ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα 20 δὴ περιέβαλλον ἀλλήλους καὶ στρατηγούς καὶ λοχαγούς δακρύνοντες. καὶ ἐξαπίνης ὅτου δὴ παρεγγυήσαντος οἱ στρατιῶται φέρουσι λίθους καὶ ποι- 25 οῦσι κολωνὸν μέγαν. ἐνταῦθα ἀνετίθεσαν δερμάτων πλήθος ὠμοβοείων καὶ βακτηρίας καὶ τὰ αἰχμάλωτα γέρρα, καὶ ὁ ἡγεμὼν αὐτός τε κατέτεμνε τὰ γέρρα καὶ τοῖς ἄλλοις διεκελεύετο.

FIG. 73. — Greek libation cup (φιάλη). Cp. Fig. 6, p. 40. Vase-painting.

Μετὰ ταῦτα τὸν ἡγεμόνα οἱ Ἕλληνες ἀποπέμπουσι  
 δῶρα δόντες ἀπὸ κοικοῦ ἵππον καὶ φιάλην ἀργυρᾶν καὶ  
 σκευὴν Περσικὴν καὶ δαρεικοὺς δέκα·  
 ἥτει δὲ μάλιστα τοὺς δακτυλίους, καὶ  
 5 ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν.  
 κώμην δὲ δείξας αὐτοῖς οὐ σκηνήσουσι  
 καὶ τὴν ὁδὸν ἣν πορεύονται εἰς Μάκρων-  
 νας, ἐπεὶ ἐσπέρα ἐγένετο, ὥχεται τῆς  
 νυκτὸς ἀπὸ τῶν.

FIG. 74. — Greek  
 finger ring, showing a  
 trophy (cp. Fig. 71, p.  
 214) on the stone. The  
 setting revolves on an  
 axis. Found in the  
 Crimea.

*The Macronians, at first troublesome, make  
 terms and give good service*

10 β. Ἐντεῦθεν δ' ἐπορεύθησαν οἱ Ἕλ-  
 ληνες διὰ Μακρώνων σταθμοὺς τρεῖς παρασάγγας δέκα.  
 τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκοντο ἐπὶ τὸν ποταμὸν ὃς ὠρίζε-  
 τὴν τῶν Μακρώνων καὶ τὴν τῶν Σκυθηνῶν. εἶχον δ'  
 ὑπὲρ δεξιῶν χωρίον οἶον χαλεπώτατον καὶ ἐξ ἀριστερᾶς  
 15 ἄλλον ποταμόν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει  
 διαβῆναι. ἦν δὲ οὗτος δασὺς δένδρεσι, παχέσι μὲν οὐ,  
 πυκνοῖς δέ. ταῦτ', ἐπεὶ προσῆλθον, οἱ Ἕλληνες ἔκοπτον,  
 σπεύδοντες ἐκ τοῦ χωρίου ὡς τάχιστα ἐξελθεῖν. οἱ δὲ  
 Μάκρωνες ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους  
 20 χιτῶνας κατ' ἀντιπέραν τῆς διαβάσεως παρατεταγμένοι  
 ἦσαν, καὶ ἀλλήλοις διεκελεύοντο καὶ λίθους εἰς τὸν  
 ποταμὸν ἔρριπτον· ἐξικνούντο γὰρ οὐ, οὐδ' ἔβλαπτον  
 οὐδέν.

Ἐνθα δὲ προσέρχεται Ξενοφῶντι τῶν πελταστῶν ἀνὴρ  
 25 Ἀθήνησι φάσκων δεδουλευκέναι, λέγων ὅτι γινώσκῃ  
 τὴν φωνὴν τῶν ἀνθρώπων. “Καὶ οἶμαι,” ἔφη, “ἐμὴν

ταύτην πατρίδα εἶναι · καὶ εἰ μή τι κωλύει, ἐθέλω αὐτοῖς  
 διαλεχθῆναι.” “Ἄλλ’ οὐδὲν κωλύει,” ἔφη, “ἀλλὰ δια-  
 λέγου καὶ μάθε πρῶτον τίνες εἰσὶν.” οἱ δ’ εἶπον ἐρωτή-  
 σαντος ὅτι Μάκρωνες. “Ἐρώτα τοίνυν,” ἔφη, “αὐτοὺς  
 5 τί ἀντιτετάχεται καὶ χρήζουσιν ἡμῖν πολέμιοι εἶναι.”  
 οἱ δ’ ἀπεκρίναντο, “Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν  
 χώραν ἔρχεσθε.” λέγειν ἐκέλευον οἱ στρατηγοὶ ὅτι οὐ  
 κακῶς γε ποιήσοντες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερ-  
 χόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα  
 10 ἀφικέσθαι. ἡρώτων ἐκεῖνοι εἰ δοῖεν ἂν τούτων τὰ πιστά.  
 οἱ δ’ ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. ἐντεῦθεν  
 διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἑλλη-  
 σιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν · ταῦτα γὰρ  
 ἔφασαν πιστὰ εἶναι · θεοὺς δ’ ἐπεμαρτύραντο ἀμφοτέρω.  
 15 Μετὰ δὲ τὰ πιστὰ εὐθύς οἱ Μάκρωνες τὰ δένδρα  
 συνεξέκοπτον τὴν τε ὁδὸν ὠδοποιοῦν ὥς διαβιβάσοντες,  
 ἐν μέσοις ἀναμεμειγμένοι τοῖς Ἑλλησι, καὶ ἀγορὰν οἶαν  
 ἐδύναντο παρεῖχον, καὶ παρήγαγον ἐν τρισὶν ἡμέραις  
 ἕως ἐπὶ τὰ Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας.

*The Colchians to be attacked. Xenophon's plan*

20 Ἐνταῦθα ἦν ὄρος μέγα · καὶ ἐπὶ τούτου οἱ Κόλχοι  
 παρατεταγμένοι ἦσαν. καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες  
 ἀντιπαρετάξαντο φάλαγγα, ὥς οὕτως ἄξοντες πρὸς τὸ  
 ὄρος · ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς βουλεύσασθαι  
 συλλεγεῖσιν ὅπως ὥς κάλλιστα ἀγωνιοῦνται.  
 25 Ἐλεξεν οὖν Ξενοφῶν ὅτι δοκοίη παύσαντας τὴν  
 φάλαγγα λόχους ὀρθίους ποιῆσαι · “ἡ μὲν γὰρ φάλαγξ  
 διασπασθήσεται εὐθύς · τῇ μὲν γὰρ ἄνοδον, τῇ δὲ εὐοδον

εὐρήσομεν τὸ ὄρος· καὶ εὐθὺς τοῦτο ἀθυμίαν ποιήσῃ  
 ὅταν, τεταγμένοι εἰς φάλαγγα, ταύτην διεσπασμένην  
 ὁρῶσιν. ἔπειτα ἦν μὲν ἐπὶ πολλῶν τεταγμένοι προσά-  
 γωμεν, περιττεύουσιν ἡμῶν οἱ πολέμιοι καὶ τοῖς περι-  
 5 τοῖς χρήσονται ὅ τι ἂν βούλωνται· ἐὰν δὲ ἐπ' ὀλίγων  
 τεταγμένοι ὦμεν, οὐδὲν ἂν εἷη θαυμαστὸν εἰ διακοπεῖη  
 ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν καὶ ἀνθρώπων  
 πολλῶν ἐμπεσόντων· εἰ δέ πῃ τοῦτο ἔσται, τῇ ὅλῃ  
 φάλαγγι κακὸν ἔσται. ἀλλὰ μοι δοκεῖ ὀρθίους τοὺς  
 10 λόχους ποιησαμένους τοσοῦτον χωρίον κατασχεῖν δια-  
 λιπόντας τοῖς λόχοις ὅσον ἔξω τοὺς ἐσχάτους λόχους  
 γενέσθαι τῶν πολεμίων κεράτων· καὶ οὕτως ἐσόμεθα  
 τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι,  
 καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσία-  
 15 σιν, ἥ τε ἂν εὐοδὸν ἦ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. καὶ  
 εἷς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελ-  
 θεῖν ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον  
 ἔσται λόχον ὀρθιον προσιόντα. ἂν τέ τις πιέζηται τῶν  
 λόχων, ὁ πλησίον βοηθήσει. ἦν τε εἷς πῃ δυνηθῇ  
 20 τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνῃ  
 τῶν πολεμίων.”

Ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενο-  
 φῶν δὲ ἀπιὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ ἔλεγε τοῖς  
 στρατιώταις· “Ἄνδρες, οὗτοί εἰσιν, οὓς ὁρᾶτε, μόνοι ἔτι  
 25 ἡμῖν ἐμποδὼν τὸ μὴ ἤδη εἶναι ἔνθα πάλαι σπεύδομεν·  
 τούτους, ἦν πως δυνώμεθα, καὶ ὤμους δεῖ καταφαγεῖν.”

*The number of the Greeks. Rout of the Colchians*

Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο καὶ τοὺς

λόχους ὀρθίους ἐποιήσαντο, ἐγένοντο μὲν λόχοι τῶν  
 ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος  
 σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς  
 τοξότας τριχῇ ἐποιήσαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω,  
 5 τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακο-  
 σίους ἑκάστους. ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ  
 εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο.  
 καὶ Χείρισος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς  
 πελτασταὶ τῆς τῶν πολεμίων φάλαγγος ἔξω γενομένοι  
 10 ἐπορεύοντο· οἱ δὲ πολέμιοι ὡς εἶδον αὐτούς, ἀντιπαρα-  
 θέοντες, οἱ μὲν ἐπὶ τὸ δεξιόν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διε-  
 σπάσθησαν, καὶ πολὺ τῆς αὐτῶν φάλαγγος ἐν τῷ μέσῳ  
 κενὸν ἐποίησαν. οἱ δὲ κατὰ τὸ Ἀρκαδικὸν πελτασταί,  
 ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνάν, νομίσαντες φεύγειν  
 15 ἀνακραγόντες ἔθρον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀνα-  
 βαίνουσι· συνεφείπετο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν  
 ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. οἱ δὲ πολέ-  
 μιοι, ὡς ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος  
 ἄλλη ἐτράπετο.

*Poisonous honey*

20 Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύοντο ἐν πολ-  
 λαῖς κώμαις καὶ τὰπιτήδεια πολλὰ ἐχούσαις. καὶ τὰ  
 μὲν ἄλλα οὐδὲν ὅ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη  
 πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν  
 στρατιωτῶν, πάντες ἄφρονές τε ἐγίγνοντο καὶ ἤμουν  
 25 καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἐδύνατο ἵστα-  
 σθαι, ἀλλ' οἱ μὲν ὀλίγον ἐδηδοκότες σφόδρα μεθύουσιν  
 ἐώκεσαν, οἱ δὲ πολὺ μαινομένοις, οἱ δὲ καὶ ἀποθνήσκου-



σιν. ἔκειντο δὲ οὕτω πολλοὶ ὥσπερ τροπῆς γεγενημένης, καὶ πολλὴ ἦν ἀθυμία. τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν πῶς ὥραν ἀνεφρόνουν· τρίτη δὲ καὶ τετάρτη ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

*Arrival at Trapezus*

5 Ἐντεῦθεν δ' ἐπορεύθησαν δύο σταθμοὺς παρασάγγας ἑπτὰ, καὶ ἦλθον ἐπὶ θάλατταν εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα οἰκουμένην ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρα. ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα ἐν ταῖς τῶν Κόλχων κώμαις·  
 10 καὶ ἐντεῦθεν ὁρμώμενοι ἐλήζοντο τὴν Κολχίδα. ἀγορὰν δὲ παρείχον τῷ στρατοπέδῳ Τραπεζούντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας καὶ ξένια ἔδοσαν βούς καὶ ἄλφιστα καὶ οἶνον. συνδιεπράττοντο  
 15 δὲ καὶ ὑπὲρ τῶν πλησίων Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων, καὶ ξένια καὶ παρ' ἐκείνων ἦλθον βόες.

*Sacrifices and games*

Μετὰ δὲ τοῦτο τὴν θυσίαν ἦν  
 ηὔξαντο παρεσκευάζοντο· ἦλθον δ'  
 αὐτοῖς ἱκανοὶ βόες ἀποθῦσαι τῷ Διὶ  
 20 τῷ σωτήρι καὶ τῷ Ἡρακλεῖ ἡγεμό-  
 συνα καὶ τοῖς ἄλλοις θεοῖς ἃ ηὔ-  
 ξαντο. ἐποίησαν δὲ καὶ ἀγῶνα  
 γυμνικὸν ἐν τῷ ὄρει ἐνθαπερ ἐσκήνουν. εἵλοντο δὲ Δρα-  
 25 κόντιον Σπαρτιάτην, ὃς ἔφυγε παῖς ὢν οἰκόθεν, παῖδα  
 ἄκων κατακανὼν ξυήλῃ πατάξας, δρόμου τ' ἐπιμεληθῆναι

FIG. 75. — A wrestler  
 throwing his adversary.  
 Bronze statuette in the  
 Louvre.

καὶ τοῦ ἀγῶνος προστατῆσαι. ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδοσαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον ὅπου τὸν δρόμον πεποιηκὼς εἶη. ὁ δὲ δείξας οὐπὲρ ἐστηκότες ἐτύγχανον, “Οὗτος ὁ λόφος,” ἔφη, 5 “κάλλιστος τρέχειν ὅπου ἂν τις βούληται.” “Πῶς οὖν,” ἔφασαν, “δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτως;” ὁ δ’ εἶπε, “Μᾶλλον τι ἀνιάσεται ὁ καταπεσών.”

Ἦγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ 10 Κρήτες πλείους ἢ ἐξήκοντα ἔθεον, πάλην δὲ καὶ πυγμὴν καὶ παγκράτιον ἕτεροι, καὶ καλὴ θέα ἐγένετο· πολλοὶ 15 γὰρ κατέβησαν, καὶ ἅτε θεωμένων τῶν ἐταίρων πολλὴ φιλονικία ἐγίνετο. ἔθεον δὲ καὶ ἵπποι καὶ ἔδει αὐτοὺς κατὰ τοῦ πρανοῦς ἐλάσαντας ἐν τῇ 20 θαλάττῃ ἀποστρέψαντας πάλιν πρὸς τὸν βωμὸν ἄγειν.

FIG. 76. — Boys boxing. Vase-painting.



FIG. 77. — A horse race. Vase-painting.

καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὀρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι· ἐνθα πολλὴ κραυγὴ καὶ γέλως καὶ παρακέλευσις ἐγίνετο.

# ABBREVIATIONS

## USED IN THE NOTES AND THE VOCABULARY

abs. — absolute.  
acc. — accusative.  
act. — active.  
adj. — adjective.  
adv. — adverb, adverbial.  
aor. — aorist.  
bor. — borrowed.  
cogn. — cognate.  
comp. — comparative.  
conj. — conjunction.  
constr. — construction.  
cp. — compare.  
cpd. — compound.  
dat. — dative.  
dem. — demonstrative.  
dir. — direct.  
disc. — discourse.  
Eng. — English.  
equiv. — equivalent.  
esp. — especially.  
f., ff. — following.  
fem. — feminine.  
fut. — future.  
gen. — genitive.  
*i.e. (id est)* — that is.  
impers. — impersonal.  
impf. — imperfect.  
indecl. — indeclinable.  
indic. — indicative.  
indir. — indirect.  
inf. — infinitive.

intr. — intransitive.  
Introd. — Introduction.  
l., ll. — line, lines.  
Lat. — Latin.  
lit. — literally.  
masc. — masculine.  
mid. — middle.  
N. — Note.  
neg. — negative.  
neut. — neuter.  
nom. — nominative.  
obj. — object, objective.  
opt. — optative.  
partit. — partitive.  
pass. — passive.  
pers. — personal.  
pf. — perfect.  
pl. — plural.  
plupf. — pluperfect.  
pred. — predicate.  
prep. — preposition.  
pres. — present.  
priv. — privative.  
pron. — pronoun.  
ptc. — participle.  
rel. — relative.  
sc. (*scilicet*) — supply.  
sing. — singular.  
subj. — subjunctive.  
sup. — superlative.  
Vocab. — Vocabulary.

## NOTES

**TITLE.** *Ἀνάβασις*: this title applies strictly only to the first book of the narrative. The word means 'a going up.' The Greeks considered any progress away from the coast, whether out to sea (*ἀναπλεῖν*) or inland, as here (*ἀναβαίνειν*), to be 'a going up.' Conversely, to return from the interior to the coast was to 'go down' (*καταβαίνειν*), just as to put in to shore from the high sea was to 'sail down' (*καταπλεῖν*). The march of the Ten Thousand became therefore a Catabasis (*κατάβασις*) as soon as they turned their steps coastward, which they did shortly after the battle at Cunaxa.

### BOOK I

**Page 51, 1.\*** CHAPTER I. *Δαρείου*, etc.: genitive of source.<sup>1</sup>—*γίγνονται*: historical present,<sup>2</sup> here better called the annalistic or notebook present, which is used as in diaries or notebooks to record incidents, especially births, deaths, and accessions.—*παῖδες δύο*: a plural noun is often used with *δύο*. Darius and Parysatis had in all thirteen children, nine of whom died young. Of the surviving four, these two only are of importance for the narrative. See *Introd.* § 1.

**51, 2.** *μὲν . . . δέ*: here, as often, these particles are to be translated only by stress of voice on the words which they follow.—*Κῦρος*: not to be confused with his more famous ancestor, Cyrus the Great. The following amusing lines are quoted by Robert Browning (*Works*, Riverside edition, IV, p. xi) as the beginning of a young friend's poetical translation of the *Anabasis*:

Cyrus the Great and Artaxerxes  
(Whose temper bloodier than a Turk's is)  
Were children both of the mild, pious,  
And happy monarch King Darius.

\* References to the text are made by page and line. Grammar references are grouped in footnotes. H A. = Hadley-Allen's Greek Grammar; B. = Babbitt's Grammar of Attic and Ionic Greek; G. = Goodwin's Greek Grammar; Gl. = Goodell's School Grammar of Attic Greek.

H A.	B.	G.	Gl.
1 750	365	1130, 2	509 <i>a</i>
2 828	525	1252	454 <i>b</i>

51, 3. ἥσθηναι: the imperfect denotes the continuance of the state. Darius was at this time engaged in quelling a revolt in Media. — ὑπόπτει: note the augment.<sup>1</sup> — τελευτήν τοῦ βίου: the article, as often, is used for a possessive pronoun, — *an end of his life*; English prefers a clause, as *that his life was drawing to an end*.

51, 4. τὸ παῖδε: with the dual, cp. παῖδες δύο, l. 1; here the number two is emphasized. The accusative is subject of the infinitive.<sup>2</sup> — ἀμφοτέρω: regularly takes the predicate position.<sup>3</sup> This order of words gives a colloquial effect, *his two sons, both of them*. — παρῆναι: observe the violation of the rule<sup>4</sup> that the accent of verbs is recessive. — οὖν: *now*.

51, 5. παρὼν: supplementary participle, best translated by an infinitive, *happened to be there*.<sup>5</sup> — μεταπέμπεται: for the reason of the summons, see Introd. § 1; cp. this genuine historical present with γίνονται, l. 1.

51, 6. ἀρχῆς: for the province of Cyrus, see map (frontispiece) and Introd. § 3. — σατράπην: predicate accusative, accompanying an object accusative.<sup>6</sup> — ἐποίησε: translate as pluperfect. Greek simply refers the act to the past without stating (as English does) the completeness of the act in the past. — καί: *too*; δέ, *and*, is the connective. — στρατηγόν: see on σατράπην, l. 6. Cyrus was appointed to this office when only seventeen. He superseded Tissaphernes, in whom he found a rival and a bitter though secret foe; see Introd. § 3.

51, 7. ὅσοι: emphasizes the idea of number already suggested in πάντων. — εἰς: *in*; the Greek point of view is that of place *to* which, the English that of place *in* which. — Καστωλοῦ πεδίον: without the article, equivalent to a proper name.

51, 8. ἀθροίζονται: not historical present.<sup>7</sup> — δ: the article is frequently used with proper nouns, especially with the names of persons well known or previously mentioned. — λαβών: the commonest use of the circumstantial participle.<sup>8</sup> English uses the present tense, but Greek is more accurate, the aorist participle expressing simple occurrence and

H A.	B.	G.	Gl.
1 362 a	175, 1	543	268 δ, 438 a
2 939	342	895, 1	570 d
3 673 a	456	976	554
4 389 d	185, 1	131, 4	296 a
5 984	660 N.	1586	585 a
6 726	341	1077	534
7 824 a	520, 1	1253, 1	454 e
8 968 and δ	653, 8 and N. 3	1563, 7; 1565	583 and a

usually implying the completion of the action of the participle before the time of the main verb. Cyrus *had taken* Tissaphernes before he started.<sup>1</sup>

51, 9. ὥς φίλον: *as a friend, so he said*. By the use of ὥς Xenophon means to imply that Cyrus, the subject of the sentence, believed, or at least pretended to believe, that Tissaphernes was his friend, without implying that Xenophon himself held that opinion. He knew, in fact, that Tissaphernes was no friend to Cyrus, as we see from l. 13 f. — τῶν Ἑλλήνων: *of his Greeks*, mercenaries in his service. The genitive is partitive. — ἔχων: *with*; a present participle expresses continuance; cp. λαβών, l. 8. The act of taking preceded the going, but the having continued. — ὁπλίτας: see Introd. §§ 56, 58. These soldiers were taken as a bodyguard.

51, 10. ἀνέβη: an aorist and a historical present (ἀναβαίνει, l. 8) are often used in close connection. — ἄρχοντα: *as commander*, in apposition with Ξενίαν; cp. the construction with that of σατράπην, l. 6. — δέ: *and*; cp. l. 7. — αὐτῶν: objective genitive.<sup>2</sup> — Παρράσιον: the Arcadian mountaineers were prized as mercenaries, much as the Swiss, who inhabit a similarly mountainous and isolated country, have been in demand in more modern times.

51, 12. ἐτελεύτησε: sc. τὸν βίον; cp. τελευτήν τοῦ βίου, l. 3; for the translation, see on ἐποίησε, l. 6. — εἰς: see on l. 7.

51, 13. διαβάλλει . . . αὐτῷ: *accused Cyrus to his brother of plotting against him*; see Introd. § 2. ὥς introduces indirect discourse following the idea of saying implied in διαβάλλει, which is historical present.<sup>3</sup> Hence the mood<sup>4</sup> of ἐπιβουλεύει.

51, 14. τόν: like τοῦ, l. 3, and τῶν, l. 9, equivalent to a possessive pronoun. — αὐτῷ: dative with a compound verb. — ὁ δέ: *and he*, in Attic usually indicates a change of subject, a survival of the old use of the article as a demonstrative pronoun.

51, 15. ὥς ἀποκτενῶν: future participle implying purpose,<sup>5</sup> *with the avowed purpose of putting him to death*. By using ὥς Xenophon marks this purpose as the one put forward by the king himself, and at the same

	H A.	B.	G.	Gl.
1	856	545	1288	581 a
2	729 c	350	1085, 3	506 a
3	cp. 828	517, 1	1268	
4	932, 2 and δ	673	1481, 2	624 δ
5	969 c	653, 5	1563, 4	583 δ

time he disclaims all responsibility for its truth.<sup>1</sup> See ὥς in Vocab., and cp. ὥς φίλον, l. 9, and note. — ἡ: not *the*; cp. τόν, l. 14.

51, 16. ἐξαιτησαμένη: observe the force of the preposition (*out of* his brother's power). The wife of a deceased king held a peculiarly powerful position in the Persian court. She ranked above the king's chief wife, and often exercised more authority as queen mother than she had wielded as queen consort.

52, 2. μήποτε: distinguish from οὐποτε.<sup>2</sup> — ἔσται: in an object clause (as distinct from a purpose clause) the future is the usual construction with ὅπως<sup>3</sup> after a verb denoting striving or caring for. — ἐπί: with dative of person, *in the power of*.

52, 3. δύνηται: the subjunctive is used in the protasis of both present general<sup>4</sup> and future more vivid<sup>5</sup> conditions. A clear distinction is always made, however, by the form of the verb used in the apodosis, or by the context. The recessive accent of δύνηται is irregular.<sup>6</sup> — μέν: correlative with δ', l. 5. The measures of Parysatis are set off against those of Cyrus himself.

52, 4. Κύρῳ: cp. αὐτῷ, 51, 14. — φιλοῦσα: circumstantial participle of cause, *because she loved*.<sup>7</sup> For the tense, see on ἔχων, 51, 9. See Introd. §§ 1, 5.

52, 5. βασιλεύοντα: the attributive participle. — ἀφικνεῖτο: a more usual construction here would be the optative,<sup>8</sup> but the idea of indefiniteness denoted by that mood is sometimes felt to be sufficiently expressed by the indefinite relative ὅστις. — τῶν παρὰ βασιλέως: *of those from the king*. The article, with or without a substantive, is often followed by a prepositional phrase equivalent to an attributive adjective.

52, 6. βασιλέως: without the article (see Vocab.). — πάντας: owing to the distributive meaning of ὅστις, it is easy for a word referring back to it to slip into the plural. πάντας serves as object of the participle as well as of ἀπεπέμπετο. — ἀπεπέμπετο: note the force of the tense;<sup>9</sup> for the voice, cp. μεταπέμπεται, 51, 5; contrast ἀποπέμπει, 51, 16.

H A.	B.	G.	Gl.
1 978	656, 3	1574	593 c
2 1021	431, 1	1610	486
3 885	593	1372	638 a
4 894, 1	609	1393, 1	650
5 898	604	1403	650
6 417 a	200 N.	729	365 a
7 969 b	653, 4	1563, 2	583
8 914, B (2)	625	1431, 2	618
9 830	526, 1	1253, 2	459

52, 7. ὥστε . . . εἶναι: expresses the result as *tending* to follow the action of οὕτω διατιθείς, *with such treatment as to make them*, etc. It implies, but does not definitely state, that they were actually more friendly to him. To emphasize the *attainment* of a result, Greek uses ὥστε with the indicative.<sup>1</sup> — αὐτῶ: depends on the adjective; the indirect reflexive αὐτῶ might have been used.<sup>2</sup> — μᾶλλον: *rather* (not forming a comparative with φίλους).

52, 8. καί: see on καί, 51, 6. — τῶν βαρβάρων: genitive with a verb of caring for.<sup>3</sup> We might expect ἐπεμελείτο ὡς οἱ παρ' ἑαυτῷ βάρβαροι πολεμεῖν, etc., but the substantive is transferred to the main clause and made to depend on ἐπεμελείτο. Any one not a Greek was styled a βάρβαρος, and even now foreigners traveling in Greece are sometimes so called. — παρ' ἑαυτῷ: a prepositional phrase used attributively, like παρὰ βασιλέως, l. 6. — ὡς . . . εἶσαν: an object clause depending on a past tense of a verb of caring for.<sup>4</sup> The regular Attic usage would be ὅπως with the future indicative, as in l. 2. ὡς instead of the more usual ὅπως in this construction is peculiar to Xenophon. See Introd. § 43, p. 33. — πολεμεῖν: depends on an adjective of ability.<sup>5</sup>

52, 9. τε . . . καί: *not only . . . but also*. — εὐνοϊκῶς ἔχουσιν: not infrequently Greek uses ἔχω intransitively with an adverb instead of εἰμί with an adjective, *to hold (keep, stay) in a well-disposed condition*, rather than *to be well disposed*. But translate in the latter way. — τήν: see on τόν, 51, 14.

52, 10. ὡς μάλιστα ἔδύνατο: *as best (lit., most) he could*.

52, 11. ἐπικρυπτόμενος: circumstantial participle of manner. Note the voice.<sup>6</sup> The whole phrase may be translated *as secretly as he could*. See Introd. § 6. — ὅπως . . . λάβοι: a purpose clause depending on a past tense.<sup>7</sup> — ὅτι: often used, like ὡς, to strengthen a superlative adjective or adverb; cp. Latin *quam* in *quam plurimū*, *as many as possible*.

52, 13. ὧδε: bear in mind the difference between ὧδε and οὕτω. In this instance ὧδε includes everything to the end of the chapter.—

H A.	B.	G.	Gl.
1 927	595	1450	566 b, 639 a
2 765, 684 a	376, 471, 1	1174, 992	522
3 742	356	1102	511 c
4 885 b	593, 1	1374, 1 and 2	638 c
5 952	641	1526	565 a
6 812	504	1242, 1	500 a
7 881	590	1365	638 c



**ἔποιετο**: the tense indicates that the action was prolonged over a period of time.

52, 14. **φυλακάς**: from **φύλαξ** or **φυλακή**? The antecedent is taken into the relative clause.<sup>1</sup> Translate as if we had **ὅσων φυλακῶν**, which might have been used, *of whatever garrisons he had*, etc.—**παρήγγειλε**: note the force of the preposition, *passed the word along, sent word*.

52, 15. **Πελοποννησίους**: the Greek force of Cyrus was largely composed of Peloponnesians, at this time the best soldiers among the Greeks. See Introd. §§ 8, 53.

52, 16. **ὥς ἐπιβουλεύοντος Τισσαφέρνους**: genitive absolute of cause.<sup>2</sup> **ὥς** indicates the cause as that assigned by Cyrus, not by Xenophon; see on **ὥς φίλον**, 51, 9, and **ὥς ἀποκτενῶν**, 51, 15. Translate *because, as he said, Tissaphernes was plotting*.

52, 17. **πόλεσι**: see on **αὐτῶ**, 51, 14.

52, 18. **καὶ γάρ**: *and in fact* (**γάρ** being an adverb), though often it may best be rendered by *for*. The theory of an ellipsis (as *and [this was so] for*), which could easily be supplied from the context, arose from the idea that **γάρ** was always a conjunction. See **γάρ** in Vocab.—**ἦσαν**: with predicate genitive, *had belonged to* (lit., *used to be of*).—**Ἰωνικαί**: Ionia (see map, frontispiece) contained some of the wealthiest and most populous cities in Asia Minor, among them Ephesus, Miletus, and Smyrna.

52, 19. **Τισσαφέρνους**: predicate genitive of possession.<sup>3</sup>—**τὸ ἀρχαῖον**: adverbial accusative.<sup>4</sup>—**ἐκ βασιλέως**: **ἐκ** instead of **ὑπό**, which is regularly used of the agent, emphasizes the giver as the source of the gift rather than as the agent of the giving. Translate *having been a gift from the king*.

52, 20. **ἀφειστήκεσαν**: the pluperfect of **ἵστημι** is found with or without augment.<sup>5</sup>

52, 21. **Μιλήτου**: it was important for Tissaphernes to hold this, the chief Greek city of Asia Minor, where he had built a fortress. He had pursued a policy of banishment and execution. See Introd. § 4.

52, 22. **προαισθόμενος**: aorist, expressing simple occurrence.

H A.	B.	G.	Gl.
1 995	485	1037	613 d
2 970, 971 a	657 and 1	1568	589, 590
3 732 a	348, 1	1094, 1	508
4 719 b	336	1060	540
5 358 a	258; cp. 176	528	363

52, 23. τὰ αὐτὰ ταῦτα: note the article.<sup>1</sup> Where English uses a singular, indicating the whole, Greek often employs a plural, emphasizing the parts. The accusative is cognate, *forming this same plan*. — βουλευομένους: sc. τινάς; the participle is supplementary in indirect discourse,<sup>2</sup> the present tense representing the present indicative of direct discourse. — ἀποστήναι: in apposition with αὐτά; it may be introduced in translation by *namely* or *that is*.

52, 24. τοὺς μὲν . . . τοὺς δ': *some . . . others*; note the difference in meaning between the article with μὲν . . . δέ<sup>3</sup> and the article with δέ alone; cp. 51, 14. In either case the article has its original demonstrative force.

52, 25. φεύγοντας: equivalent to a substantive, *exiles*. — συλλέξας: since there is no connective (such as καί) coördinating this participle with ὑπολαβών, we must subordinate the latter to it, and understand that the act expressed in ὑπολαβών was previous to that of συλλέξας, *having taken . . ., he collected . . . and besieged*, etc.

53, 1. τοὺς ἐκπεπτωκότας: *those who had been banished*; see on φεύγοντας, 52, 25. ἐκπίπτω is used as a passive of ἐκβάλλω<sup>4</sup> (cp. ἐξέβαλεν, 52, 24). — αὕτη: note the breathing and accent. It agrees in gender with the predicate substantive, otherwise it would be τοῦτο.

53, 2. αὐτῷ: dat. of possessor, *and in this again he had*, etc. — τοῦ ἀθροίζειν: *for collecting*, objective genitive with πρόφασις. The infinitive (as in English, Latin, and other languages) is often used as a noun; at the same time it may take an object, like a verb.

53, 3. ἀδελφὸς ὢν: the ground of the demand; see on φιλοῦσα, 52, 4. — αὐτοῦ: with this use<sup>5</sup> of αὐτός cp. τὰ αὐτά, 52, 23.

53, 4. δοθῆναι, ἄρχειν: objects of a verb of asking. — οἱ: = *sibi*, the indirect reflexive.<sup>6</sup> It is accented because emphatic,<sup>7</sup> being opposed to Τισσαφέρην. — πόλεις: subject of δοθῆναι, *that these cities be given*.

53, 5. αὐτῶν: the genitive depends on the idea of ruler contained in the verb.<sup>8</sup> — αὐτῷ: see on αὐτῷ, 51, 14. — ταῦτα: object of συνέπραττεν, *coöperated with him in this*.

H A.	B.	G.	Gl.
1 679	475, 1	989, 2	199 δ
2 982	661	1588	586 α
3 654 and α	443, 1	981	549 α
4 820	513	1241	499 α
5 682	475, 3	989, 3	199 α
6 685	472	987	cp. 197
7 119 f	71, 2	144	20 α
8 741	356	1109, 1110	510 ε

53, 6. ὥστε . . . ἦσθάνετο: see on ὥστε . . . εἶναι, 52, 7. Diphthongs are augmented by lengthening their first vowel. — πρὸς ἑαυτόν: see on παρ' ἑαυτῷ, 52, 8.

53, 7. Τισσαφέρνει: stands first in its clause because emphatic in opposition to ἑαυτόν. The dative of association is regular with verbs of fighting<sup>1</sup>; σὺν Τισσαφέρνει would mean *on the side of Tissaphernes*. — πολεμοῦντα: see on φιλοῦσα, 52, 4.

53, 8. δαπανᾶν: in indirect discourse.<sup>2</sup> — οὐδέν: see on τὸ ἀρχαῖον, 52, 19; cp. English "nothing loth" (= not at all unwilling), and "it profiteth me nothing," 1 *Corinthians* 13. 3. — αὐτῶν πολεμούντων: *at their being at war*; for the construction, cp. ἐπιβουλεύοντος Τισσαφέρνους, 52, 17. Since many of the Persian satraps possessed power which might be dangerous to the king if directed against him, any conflict between them that kept them busy and lessened their ability to aim at the chief power was not displeasing to Artaxerxes.

53, 9. καὶ γάρ: see on 52, 18. — ἀπέπεμπε: *continued to*, etc., a common use of the imperfect. — γιγνομένους: *as they became due*.

53, 10. βασιλεῖ: the dative with a verb of sending denotes not so much the person *to* whom, as the one *for* whom a thing is sent (dative of interest), but *to* may be used in translation. — πόλεων ὧν: for πόλεων ἃς. ὧν serves as object of ἔχων and is attracted into the case of its antecedent.<sup>3</sup> — Τισσαφέρνους: *belonging to Tissaphernes*; see on Τισσαφέρνους, 52, 19.

53, 11. ἐτύγχανεν ἔχων: *happened to have*, in consequence of the fortunes of war. For the construction, see on παρών, 51, 5.

53, 12. αὐτῷ: dative of interest implying advantage.<sup>4</sup> — συνελήγето: *was being collected*; cp. ἀπέπεμπε, l. 9.

53, 13. κατ' ἀντιπέραι: an adverbial phrase of place, followed by the genitive.<sup>5</sup>

53, 15. φυγᾶς: Clearchus was exiled for disobedience to the military authorities at Sparta (134, 18 ff.). — τούτῳ: cp. αὐτῷ, l. 5.

53, 16. ἠγάσθη: *came to admire*, an inceptive or ingressive aorist.<sup>6</sup> — τε: may sometimes be omitted in translation.

H A.	B.	G.	GL
1 772	392, 1 and N.	1177	525
2 946	646	1522, 1	578
3 994	484, 1	1031	613 δ
4 767	378	1165	523
5 757	362, 3	1148	518 δ
6 841	529	1260	464

53, 17. δίδωσιν: see on ἀνέβη, 51, 10. — μυρίους δαρεικούς: nearly \$55,000, but it should be kept in mind that the purchasing power of money was much greater then than now.

53, 19. ἀπὸ . . . χρημάτων: viewed as the *source* whence sprang his ability to collect an army; the dative of means might have been used.

53, 21. ὀρμώμενος: Clearchus used this country as a base.

53, 22. Θραξί: for the case, see on Τισσαφέρνει, l. 7. — τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι: for the position of this attributive phrase, cp. τῇ . . . Ἀβύδου, l. 13.

53, 24. Ἕλληνας: they were Greek colonists of the Chersonese and the Thracian shore of the Propontis, who, being regarded by the natives as intruders, had to wage a continual struggle to maintain their position. — καί: *even*, *i.e.* money as well as supplies and other assistance. Great care should be exercised in the translation of καί. It is often not connective, but intensive, *i.e.* not a conjunction, but an adverb. — συνεβάλλοντο: for the mood, see on ὥστε . . . εἶναι, 52, 7. The tense shows that they gave not only once but repeatedly. The aorist would indicate that they gave a single lump sum. — αὐτῷ: not dependent on the preposition of the compound verb (*contributed with him*, cp. αὐτῷ, l. 5), but a dative of interest implying advantage, *gave him their contributions*. — εἰς: of purpose, *for, towards*.

53, 25. τῶν στρατιωτῶν: objective genitive; cp. αὐτῶν, 51, 10.

53, 26. ἑκοῦσαι: usually best translated as an adverb; here it might be rendered *and were glad to do it*. — τοῦτο . . . τὸ στράτευμα: observe how, in a highly inflected language like Greek or Latin, words widely separated (for emphasis or other considerations of style) are shown to belong together by agreement in gender, number, and case. In English, where inflection gives little help in determining the agreement, the order of words is more restricted. — οὕτω: note how this differs from ὧδε, 52, 13. — τρεφόμενον ἐλάνθανεν: *was secretly supported*; for grammar reference, see on παρών, 51, 5, and observe the different way of translating the participle. — αὐτῷ: *for him, i.e.* Cyrus; see on αὐτῷ, l. 12.

54, 1. ξένος: predicate nominative.

54, 2. ὑπὸ . . . ἀντιστασιωτῶν: the regular construction of the agent; cp. ἐκ βασιλέως, 52, 19, and see note. — οἰκοί: in attributive position.<sup>1</sup> Note the quantity of the final syllable.<sup>2</sup>

H A.	B.	G.	Gl.
1 666 a	429, 1	952, 1	555 a
2 102 b	63	113	14 a

54, 3. αὐτόν, μισθόν : double accusative with a verb of asking<sup>1</sup>; both are direct objects; cp. σατράπην, 51, 6. — εἰς . . . ξένους : since Cyrus would hardly have been willing to send to such a distance as Thessaly troops which he had at hand, already assembled in Asia, it seems best to take closely with μισθόν not only τριῶν μηνῶν but also εἰς . . . ξένους, *pay for 2000 mercenaries (and) for three months* (cp. εἰς, 53, 24); that is, Aristippus was to raise the forces himself with money furnished by Cyrus. Later he sent 1500 men under Menon to take part in the expedition of Cyrus; see 56, 13.

54, 4. μηνῶν : genitive of measure.<sup>2</sup> — ὥς . . . περιγενόμενος ἂν : *because* (expressed by the circumstantial participle of cause), *as he said, he would thus*, etc. For ὥς, see on ὥς ἀποκτενῶν, 51, 15. The participle with ἂν<sup>3</sup> is equivalent to the potential optative,<sup>4</sup> representing the apodosis of a less vivid future condition, of which the protasis ('if he should give them to him') is implied in οὕτως.

54, 5. ἀντιστασιωτῶν : genitive of comparison.<sup>5</sup> — δίδωσιν : Cyrus may have been the more willing to grant this request because Aristippus belonged to the noble family of the Aleuadae, who had been the first of the Greeks to submit to Xerxes when he invaded Greece in 480 B.C.

54, 6. αὐτοῦ : the genitive serves as one object of δέϊται,<sup>6</sup> μὴ . . . καταλῦσαι being another object; cp. "let him ask of God," *James* I. 5.

54, 7. μὴ : the regular negative with the infinitive when it is not in indirect discourse.<sup>7</sup> — πρόσθεν : anticipates the following πρίν and is not to be translated. — καταλῦσαι πρὸς : *to come to terms with*. — πρίν ἂν . . . συμβουλευσῇται : πρίν takes the finite moods chiefly after negatives.<sup>8</sup> The subjunctive<sup>9</sup> refers vividly to the future (cp. more vivid future conditions) and expresses the thought as it existed in the mind of Cyrus when he made the request (implied indirect discourse<sup>10</sup>); the aorist subjunctive expresses simple occurrence in the future, and so may

H A.	B.	G.	Gl.
1 724	340	1069	535
2 729 <i>d</i>	352 N.	1085, 5	506 <i>a</i>
3 987 <i>a</i>	662	1308, 2	595
4 872	563	1327, 1328	479, 480
5 749	364	1120	509 <i>b</i>
6 743 <i>a</i>		1114	
7 1023	431, 1	1611	564
8 924 <i>a</i>	627	1470	644 <i>d</i>
9 924, 921	627	1471, 2	644 <i>b</i>
10 937	677	1502, 3	

imply the completion of the act and be equivalent to the Latin future perfect, *until he had* (should have) *consulted*.<sup>1</sup>

54, 10. *Πρόξενον*: see Introd. §§ 6, 29. — *ξένον*: predicate accusative.

54, 11. *λαβόντα*: circumstantial participle of time, *having taken, to come*; English says *to take and come*. — *δι*: see on 52, 11. — *παραγενέσθαι*: *to come* (lit., *to become on hand*). When not in indirect discourse, the infinitive has no idea of time, the present denoting continuance of an action, the aorist simple occurrence.<sup>2</sup> — *ὥς . . . βουλόμενος*: *on the ground that he wished, etc.*; cp. *ὥς . . . περιγεγόμενος*, l. 4.

54, 12. *Πισίδας*: the omission of the article is not infrequent with names of peoples. — *ὥς . . . παρεχόντων*: *because, as he said, etc.*: cp. *ὥς ἐπιβουλεύοντος*, 52, 16.

54, 13. *χώρα*: dative of interest implying disadvantage.

54, 15. *Ἀχαιόν*: about one half of the Greeks in the army of Cyrus came from Achaea and Arcadia. — *καί*: *too*.

54, 16. *ἔλθειν*: for the force of the tense, see on *παραγενέσθαι*, l. 11. — *ὥς πολεμήσων*: *intending, as he said, to make war*; see on *ὥς ἀποκτενῶν*, 51, 15. — *Τισσαφέρνει*: see on *Τισσαφέρνει*, 53, 7.

54, 17. *σύν*: an example of Xenophon's violation of pure Attic usage (see Introd. § 43). Other prose writers generally used *μετά* with the genitive to express accompaniment. On the pretexts used by Cyrus in collecting his Greek troops, see Introd. § 6.

54, 18. *οὕτως*: so spelled before a vowel, but cp. *οὕτω*, 53, 26; see on *ᾧδε*, 52, 13.

54, 19. CHAPTER 2. *ἰδόκει*: *it seemed best*; the subject is *πορεύεσθαι*.<sup>3</sup> — *ἤδη*: with *πορεύεσθαι*. — *πορεύεσθαι*: expresses continuance, not present time; cp. *παραγενέσθαι*, l. 11, and see note. See Introd. § 8. — *αὐτῷ*: dative of indirect object.<sup>4</sup>

54, 20. *μέν*: used with the excuse, as if *δέ* were later to introduce the real reason, but in describing the preparations for the pretended expedition Xenophon overlooked, or purposely neglected, the formal antithesis. — *ἔποιετο*: see on *ἀπέπεμπε*, 53, 9. — *ὥς . . . βουλόμενος*: *that he wished*; cp. *ὥς . . . βουλόμενος*, l. 11. — *ἐκβαλεῖν*: for the tense, see on *παραγενέσθαι*, l. 11.

H A.	B.	G.	Gl.
1 898 c	544		cp. 650 c
2 851	539	1272, 1	563
3 949	637 and 1	1517	574
4 764, 2	376	1159	520 d

54, 21. ἐκ: repeated after ἐκβαλεῖν; cp. 'cast *out* first the beam *out* of thine own eye,' *Matthew* 7. 5. In translating, omit the preposition in the compound verb. — ὡς ἐπὶ τούτους: *ostensibly against them*; cp. ὡς, 51, 9, and see note.

54, 22. βαρβαρικόν, Ἑλληνικόν: sc. στρατεύμα. — ἐνταῦθα: *thither, there, i.e.* to Sardis, capital of Lydia and chief city of his province.

54, 23. ὅσον . . . στρατεύμα: *all the army he had*. For the antecedent taken up into the relative clause, see on φυλακάς, 52, 14.

55, 1. αὐτῷ: see on αὐτῷ, 53, 2. — συναλλαγέντι πρὸς: *having become reconciled with*; cp. πρὸς, 54, 7.

55, 2. τοὺς οἴκοι: cp. τῶν οἴκοι ἀντιστασιωτῶν, 54, 2. In such an expression a noun denoting merely *men* or *things* is often omitted; cp. τῶν παρὰ βασιλέως, 52, 5. — ὃ εἶχε στρατεύμα: *what he had in the way of an army*; the antecedent is taken up into the relative clause.

55, 3. αὐτῷ: see on αὐτῷ, 53, 12. — προειστήκει: see on ἀφειστήκεσαν, 52, 20. When the perfect has a present meaning, the pluperfect is equivalent to the imperfect.<sup>1</sup> — τοῦ . . . ξενικοῦ: see on βαρβαρικόν, 54, 22; for the genitive, see on αὐτῶν, 53, 5.

55, 4. ἐν ταῖς πόλεσι: with the position of this attributive phrase cp. παρ' αὐτῷ, 52, 8. — λαβόντα: agrees with the omitted subject of ἦκειν; it might have been dative agreeing with Ξενία<sup>2</sup> (cp. συναλλαγέντι, l. 1, and λαβόντι, 54, 23).

55, 5. ὅποσοι: with omitted antecedent τοσούτων, depending on πλὴν (cp. 52, 21), *except as many as*.

55, 9. τοὺς φυγάδας: = τοὺς ἐκπεπτωκότας, 53, 1.

55, 12. καταπράξειεν: in indirect discourse after a past tense<sup>3</sup> representing ἐὰν καταπράξω of direct discourse. When a subjunctive with ἄν is changed to the optative, ἄν is omitted.<sup>4</sup> — ἐφ' ᾧ: in translating supply the antecedent ταῦτα. — ἐστρατεύετο: he said στρατεύομαι. Such a change of tense in indirect discourse, while regular in English, is unusual in Greek.

55, 13. μή: a verb of promising is sometimes not felt as implying indirect discourse; the negative of the infinitive is then μή, not οὐ, and

H A.	B.	G.	Gl.
1 849 c	535	1263	457
2 941	631 and 1	928, 1	571 c
3 932, 2	673	1481, 2	662
4 934	670, 2	1484	

the tense of the infinitive is aorist (or present), not future;<sup>1</sup> for the aorist, see on παραγενέσθαι, 54, 11. — πρόσθεν: see on 54, 7.

55, 14. πρὶν . . . καταγάγοι: he said πρὶν ἂν καταγάγω (cp. πρὶν ἂν . . . συμβουλευσῇται, 54, 7); see on καταπράξειεν, l. 12.

55, 15. οἴκαδε: note the force of -δε.<sup>2</sup> — οἱ δέ: see on ὁ δέ, 51, 14.

55, 16. αὐτῷ: indirect object of a verb of trusting.

55, 17. παρήσαν εἰς Σάρδεϊς: *came to Sardis (were on hand in Sardis)*; see on εἰς, 51, 7.

55, 18. Σάρδεϊς: several ancient cities had plural names, as Ἀθῆναι, Θῆβαι, etc.; cp. Cincinnati, Buenos Aires, etc.

55, 19. δῆ: *accordingly*. — τοὺς ἐκ τῶν πόλεων: the mercenaries of l. 3 f. See on τοὺς οἴκοι, l. 2.

55, 20. ὁπλίτας: in apposition with τοὺς ἐκ τῶν πόλεων.

55, 25. ὥς: *about*.

55, 28. ἦν: agrees with the nearer subject. — τῶν . . . στρατευομένων: predicate partitive genitive;<sup>3</sup> the present participle here represents the imperfect of the indicative.<sup>4</sup>

55, 29. αὐτῷ: see on 53, 12; translate, *in response to his summons*.

56, 1. μέζονα . . . παρασκευῇν: *thinking that the expedition was too great to be against the Pisidians*; μέζονα is a predicate adjective; ὥς after a comparative and ἦ is equivalent to ὥστε, and takes the infinitive (here εἶναι implied).

56, 3. ὥς: a preposition.<sup>5</sup> — ἦ (sc. ὁδῷ) ἰδύνατο τάχιστα: cp. ὥς μάλιστα ἰδύνατο, 52, 10.

56, 4. δῆ: *naturally*.

56, 5. Τισσαφέρνους: genitive of source.<sup>6</sup>

56, 6. Κῦρος δέ: corresponding to βασιλεὺς μέν, l. 4. — ὡρμάτο: *was (meanwhile) setting out*. The date is calculated, though not with certainty, to have been March 6, 401 B.C. — ἀπό: (not ἐκ, *out of*) shows that the troops were quartered outside the town.

56, 7. διὰ τῆς Λυδίας: follow the route on the map (frontispiece). Since the main highway to the east ran from Sardis to Ceramōn Agora, it seems likely that in his march to Celaenae Cyrus was keeping up

H A.	B.	G.	Gl.
1 948 a	549, 2	1286, 1496	579 a
2 217	137, 2	293	228
3 732 a	355, 2	1094, 7	508
4 856 a	542, 1	1289	
5 722 a	418	1220, 8	
6 742 c	365	1103	511 a



the pretense of a campaign against Pisidia. — σταθμούς: accusative of extent. For the average day's march in the first two books of the *Anabasis*, see Introd. § 64.

56, 9. εὔρος: sc. ἦν. — πλέθρα: the pupil should familiarize himself with the English equivalents of the Greek measures.

56, 10. ἐξευγμένη πλοίοις: *formed of boats joined together* (lit., *yoked by means of boats*). The perfect tense expresses the *completed* act of joining and implies the permanence of the result. The boats *had been* joined and still *were* joined. An aorist participle would have expressed merely the fact that they had been joined.

56, 12. οἰκουμένην: in contrast with the many cities deserted on account of scarcity of water, attacks from bandits, oppression by governors, etc.

56, 13. ἡμέρας: for the case, cp. σταθμούς, l. 7. — Μένων: sent by Aristippus, who had not come himself in answer to the summons of Cyrus, 55, 1 ff.

56, 14. Δόλοπας, Αἰνιᾶνας: from the southwestern and southern parts of his own country, while the Olynthians came from Chalcidice, a district in Macedonia.

56, 18. Κύρῳ: see on αὐτῷ, 53, 2. — ἦν: with a neuter plural subject,<sup>1</sup> which, however, as not infrequently, has a singular meaning; cp. Lat. *castra, camp*.

56, 19. θηρίων: genitive with an adjective of fullness. — ἐκεῖνος ἐθήρευεν: *he used to hunt*; see on ἀπεπέμπετο, 52, 6. ἐκεῖνος (not 'that one') is used as a personal pronoun.

56, 20. ὅποτε . . . βούλοιτο: a temporal clause depending on a verb which expresses repeated past action, so equivalent to a past general condition.<sup>2</sup>

56, 21. μέσον: in the predicate position means *middle of, midst of*;<sup>3</sup> cp. Lat. *mediā aestāte, in the middle of summer*.

56, 22. αὐτοῦ: the genitive of personal pronouns is always in the predicate position.<sup>4</sup> — ἐκ τῶν βασιλείων: though we translate *under the palace*, the stream is thought of as in motion, flowing *from under* the palace. — καί: see on 51, 6.

H A.	B.	G.	Gl.
1 604	498	899, 2	496
2 914, B (2)	625	1431, 2; 1393, 2	627
3 671	454	978, 1	556
4 673 δ	477	977, 1	554

56, 23. **Κελαινών**: a' poetical use, in which the genitive takes the place of a noun in apposition; so regularly in English, as 'city of London,' 'state of Maine.' — **ἔστι**: observe the accent.<sup>1</sup> — **μεγάλου βασιλέως**: the adjective is usually omitted, as with **βασιλέα**, l. 3.

57, 1. **ὑπό**: *at the foot of*. The Marsyas gushes with great force from the base of a rocky cliff. The cave from which it once flowed has now fallen in. — **καὶ οὗτος**: *this too*, as well as the Meander (56, 22 f.).

57, 3. **ποδῶν**: predicate genitive of measure.<sup>2</sup>

57, 4. **λέγεται Ἀπόλλων**: the personal construction (*Apollo is said*) with the passive of verbs which take an infinitive of indirect discourse, and with some other expressions, is more frequent than the impersonal (**λέγεται Ἀπόλλωνα**, *it is said that Apollo*).<sup>3</sup> — The story ran that Athena, after inventing the flute, threw it away in disgust because she found that the act of blowing it distorted her comely features. It was discovered by Marsyas, the god of the river which rises at Celaenae. He was so delighted with his discovery and his musical ability that he had the presumption to challenge Apollo, the leader of the Muses and patron of the fine arts, who was proficient with the far more melodious lyre. The challenger, defeated, was punished for his arrogance in the manner mentioned by Xenophon. The story is given by Ovid, *Metamorphōses* 6. 382 ff., *Fasti* 6. 697 ff. — **νικήσας**: expresses simple occurrence and implies that the action of the participle is past with reference to **ἐκδεῖραι**, *after outdoing him*.

57, 5. **ἐρίζοντα**: agrees with **αὐτόν**, which is to be supplied as object of **νικήσας**. — **οἱ**: dative of the indirect reflexive pronoun; cp. **οἱ**, 53, 4, and see note. For the case, see on **Τισσαφέρνει**, 53, 7. — **περὶ σοφίας**: *in a contest of skill*, in this instance evidently *musical* skill.

57, 6. **θεῖν**: with **-θεν** cp. **-δε**; see on **οἴκαδε**, 55, 15. — **αἱ πηγαί**: sc. **εἰσὶ** = **ρέουσι**.

57, 8. **τῇ μάχῃ**: *the* (famous<sup>4</sup>) *battle* of Salamis, 480 B.C.; the dative denotes time when, like the Latin ablative.

57, 10. **ἡμέρας τριάκοντα**: there was no other halt of such length. Cyrus was waiting for the contingents of Clearchus and others to overtake him.

58, 2. **Κρήτας**: Crete was famous for its archers. Nearly three hundred and fifty years later, Caesar employed them; see *Gallic War* 2. 7.

H A.	B.	G.	Gl.
1 480, 1 and 2	262, 1	144, 5	384 b (1)
2 732 a	352, 1	1094, 5	508
3 944 and a	634	1522, 2	574 a
4 657 a	444		

58, 4. Σῶσις: not mentioned again. It is not known what became of him.

58, 7. Σοφαίνετος: undoubtedly a mistake, either of Xenophon or of an early copyist, for Ἀγίας. Sophaenetus has already arrived (55, 24), while Agias, an Arcadian, of whose coming no mention is made, was one of the generals entrapped by Tissaphernes at the Zapatas (132, 6).

58, 13. οἱ σύμπαντες: *the whole body or all taken together*; note the attributive position.<sup>1</sup>

58, 15. πελτασταί: here equivalent to γυμνήτες, as it includes both peltasts proper and archers. See Introd. § 57.

58, 16. τοὺς δισχιλίους: the article may be used with a numeral which denotes an approximate round number. The exact figures, according to the previous accounts, were 10,600 and 2300.

58, 19. Πάτας: see map. From Celaenae Cyrus turned to the northwest. At Ceramōn Agora he struck the main highway to the east; see on διὰ τῆς Λυδίας, 56, 7.

58, 20. Δύκαια: cognate accusative.<sup>2</sup>

58, 21. ἀγῶνα: games were a regular part of Greek religious festivals. — ἦσαν: agrees with the predicate nominative.<sup>3</sup>

58, 25. πρὸς: *on the frontier of*. — σταθμοὺς . . . τριάκοντα: the longest marches mentioned in the *Anabasis*. But pay for his troops was ahead.

59, 3. πλεόν: as adverb, *for more*. — μηνῶν: genitive of measure; cp. ποδῶν, 57, 3.

59, 4. θύρας: since it applies to a camp, translate *headquarters*. — ἀπῆτουν: used here of asking for what was due. Observe the tense, denoting continuous or repeated demands, and cp. ἀπέπεμπε, 53, 9. For augment, see on ὥστε . . . ἡσθάνετο, 53, 6. — ὁ δέ: see on 51, 14.

59, 5. λέγων διήγει: the supplementary participle, not in indirect discourse, here defines the application of a verb which without it has only a general meaning.<sup>4</sup> — δηλὸς ἦν ἀνιόμενος: supplementary participle in indirect discourse.<sup>5</sup> To retain in English the personal construction, translate *he was evidently troubled*.

59, 6. πρὸς . . . τρόπου: *like Cyrus (in keeping with the character*

H A.	B.	G.	Gl.
1 672	455, 1	979	
2 716 a	333	1052	536 and a
3 610	501	904	498 d
4 981	660	1587	585 a
5 981	634, 661	1589	585 a

of Cyrus). — ἔχοντα: the participle implies condition; <sup>1</sup> it agrees with the unexpressed subject of the infinitive. — μή: see on 54, 7. — ἀποδιδόναι: for the force of ἀπο-, see on ἀπῆλθον, l. 4; translate *not to pay his debts, if he had the money*.

59, 7. Συεννέσιος: used as a proper name (see Vocab.). For the position of the Cilician kings, see Κιλικία in Vocab. It will be seen from the map that the route of Cyrus lay directly through Cilicia. This fact put Syennesis in a trying position. As a dependent of the king, his clear duty was to obstruct and delay the passage of Cyrus by all possible means. Should he do so, however, and should Cyrus after all succeed in his attempt on the throne, the Cilician kingdom would be given to another. So he trimmed between the two rivals, sending one son to Cyrus, the other to Artaxerxes. He made a pretense of resisting the advance of Cyrus, and sent the king assurances of his fidelity. To Cyrus, on the other hand, he despatched his wife with a large sum of money and the promise that any resistance to his passage through Cilicia should be only perfunctory.

59, 8. Κιλικίων: article omitted, as with Πισίδας, 54, 12.

59, 9. δοῦναι: cp. ἀποδιδόναι, l. 6. The queen *owed* Cyrus nothing. The fact that the subject of δοῦναι is not expressed shows that ἐλέγετο is personal, *she was said*; cp. λέγεται, 57, 4, and see note. — χρήματα: it seems likely that Syennesis had promised this beforehand, for otherwise Cyrus would hardly have started on such a journey with so little money. — δ' οὖν: *at any rate*; a common phrase after the mention of a rumor or an uncertainty.

59, 10. εἶχε: note the augment.<sup>2</sup>

59, 11. αὐτήν: observe the breathing.<sup>3</sup>

59, 12. ἐλέγετο: here in the impersonal construction<sup>4</sup> (cp. l. 8), its subject being the phrase indirectly quoted. — τῇ Κιλικίᾳ: for the case, cp. αὐτῷ, 53, 5.

59, 16. παρὰ τὴν ὁδόν: *by the roadside*; the accusative indicates that the water flowed beside the road. — κρήνη . . . καλουμένη: *the so-called spring of Midas*.

59, 18. οἷνφ: dative of means. — κεράσας: circumstantial participle

H A.	B.	G.	Gl.
1 969 d	653, 6	1563, 5	583
2 359	172, 2	539	267
3 266 a	141, 1	401	203 a
4 946 a and b	634	1522, 2	658

implying means. — αὐτήν: the spring. The English idiom requires *by mixing wine with it*.

59, 21. Κύρον: for the genitive, see on αὐτοῦ, 54, 6. — ἐπιδείξαι: see on δοθῆναι, 53, 4.

59, 24. ὥς νόμος αὐτοῖς: sc. ἐστίν.

59, 25. στήναι: *to take their places*. — ἕκαστον: sc. στρατηγόν.

59, 26. ἐπὶ τεττάρων: the line was usually eight deep; the present arrangement consequently made the front of the army extend over twice as much ground as usual, or about one and a half miles. — εἶχε: see on ἦν, 55, 28. — δεξιόν: the place of honor, because in the conflict it was the post of danger. Since the shield was carried on the left arm, the soldiers on the right wing had their outer side unprotected. — οἱ σὺν αὐτῷ: see on τοὺς οἴκοι, 55, 2.

60, 2. πρῶτον μὲν: see on τὸ ἀρχαῖον, 52, 19; the expression is correlative to εἶτα δέ, l. 5.

60, 3. οἱ δέ: see on ὁ δέ, 51, 14.

60, 4. τεταγμένοι: for the tense, see on ἐξευγμένη, 56, 10. — κατὰ: *by, according to*. — ἵπας: of cavalry; τάξεις, of infantry. The Persian τάξις regularly contained one hundred men.

60, 5. Ἕλληνας: sc. ἐθεώρει.

60, 7. πάντες: as with πάντας, l. 10, only the Greek troops are meant.

60, 8. χιτῶνας: usually covered by the breastplate, but on this occasion left uncovered to secure the picturesque effect of the dark red color.

60, 10. ἐκκεκαλυμμένους: implies manner; note the tense and see on ἐξευγμένη, 56, 10. It was the custom, as in the Roman army, when on the march, to have the shield protected by a leather covering; cp. Caesar, *Gallie War* 2. 21, *ad . . . scūtīs tegimenta dētrahenda, for taking off the coverings from their shields*. To relieve the hoplite on the march of some of his seventy-five pounds of equipment, the shields thus covered were sometimes piled upon the baggage wagons. For the outfit of heavy-armed soldiers, see *Introd.* § 58.

60, 11. παρήλασε: here transitive. For the translation, see on ἐποίησε, 51, 6.

60, 12. μέσης: see on μέσου, 56, 21.

60, 15. ἐπιχωρήσαι: as if for attack.

60, 16. ὅλην: *in a body*.

60, 19. ταῦτα προείπον: *gave these orders*.

60, 21. ἐσάλπιγξε: ὁ σαλπικτῆς is implied as subject.<sup>1</sup>

60, 22. θάττον: *faster and faster*.

60, 23. προϊόντων: sc. αὐτῶν, genitive absolute. — ἀπὸ τοῦ αὐτομάτου: *i.e.* without orders from Cyrus. They caught his idea and *of their own accord* made this contribution to the entertainment of the queen.

60, 24. δρόμος . . . στρατιώταις: *the soldiers broke into a run*; στρατιώταις is dative of relation or interest.<sup>2</sup>

60, 26. φόβος: sc. ἐγένετο.

60, 27. καί: connects the following double statement, joined by τε . . . καί, *not only . . . but also*, with what precedes.

60, 28. οἱ ἐκ τῆς ἀγορᾶς: *the market people*, who conducted the market maintained in the barbarian army. See Introd. § 60.

61, 2. τὴν λαμπρότητα: of shields and bright tunics.

61, 13. διαρπάσαι: the infinitive of purpose, in Greek as in English, is often used in the active, *to plunder*, where logically the passive, *to be plundered*, is required. Here Cyrus first leaves his own satrapy and enters the country of the Lycaonians, who, besides being as predatory as the Pisidians, had seized several districts, which they continued to hold independently and in defiance of Persian authority.

61, 14. ὥς . . . οὔσαν: see on ὥς . . . βουλόμενος, 54, 11.

61, 15. τὴν ταχίστην ὁδόν: adverbial accusative. This route was through a pass of the Taurus range, unsuited for the passage of a large army. Thus, under guise of an escort for the queen, probably with the connivance of Syennesis, Cyrus secured a foothold in Cilicia. Under these circumstances Syennesis could justify himself to Artaxerxes for coming to terms with Cyrus.

61, 17. καὶ αὐτόν: *and Menon himself*. — διὰ Καππαδοκίας: only its southwestern corner.

62, 3. ἐν ᾧ: sc. χρόνῳ.

62, 4. ἀπέκτεινεν: the tense denotes the duration of the proceedings — arrest, trial, and execution.

62, 5. ἕτερόν τινα: *another*; τις is frequently used as an indefinite article. — τῶν ὑπάρχων: partitive.

62, 6. αἰτιασάμενος . . . αὐτῷ: *accusing* (see on λαβών, 51, 8) *them of plotting against him*. Perhaps they were loyal to the king and merely refused to declare for Cyrus, but possibly also they were plan-

H A.	B.	G.	Gl.
1 602 c	305	897, 4	493 a
2 766	377	1172, 1	523 a

ning to betray Cyrus into the hands of the king. The temptation to do this must have been great. The betrayer of Cyrus would doubtless be liberally rewarded by the king, and it is a striking indication of his personal popularity that more treachery was not attempted. The infinitive is in indirect discourse.

62, 7. ἐπειρώντο: *made repeated attempts*. — εἰσβάλλειν: see on παραγενέσθαι, 54, 11. — εἰς τὴν Κιλικίαν: the road to Babylon lay directly through this mountainous country, where the advance of Cyrus could easily have been checked. The pass, 3300 feet above sea level, is so narrow that hardly four men can walk through it abreast. It commands the entrance into Asia Minor on this side.

62, 8. ἀμαξιτός, ἀμήχανος: feminine.

62, 9. εἰσελθεῖν: infinitive with an adjective.<sup>1</sup> — στρατεύματι: dative of relation or interest; see on 60, 24. — εἴ τις: observe the accent of the proclitic.<sup>2</sup> — εἰ . . . ἐκώλυεν: a simple condition with conative imperfect,<sup>3</sup> *tried to prevent*.

62, 10. καί: *too, i.e.* in addition to the natural difficulties of the pass. Syennësis stayed there, however, only long enough to keep up appearances, and then, probably by agreement made through his wife with Cyrus, withdrew and left the strong position undefended.

62, 11. τῇ δ' ὑστεραίᾳ: dative of time when.

62, 12. ὅτι: commonly used to introduce indirect discourse depending on the active of λέγω.<sup>4</sup> — λελοιπὼς εἶη: he said λέλοιπε, *has left*; note the periphrastic form of the optative.<sup>5</sup>

62, 13. ἐπεὶ ᾗσθετο: causal. The aorist indicative in subordinate clauses of direct discourse, the imperfect (see ᾗκουε, l. 14) and pluperfect in both principal and subordinate clauses, tend to remain unchanged in indirect discourse.<sup>6</sup>

62, 14. ᾗν: ἐστί or εἶη would be more usual; see on ἐστρατεύετο, 55, 12. — εἰς: on the Cilician side. — ὁρῶν: genitive with an adverb; cp. Ἀβύδου, 53, 13. — ὅτι: *because*. — τριήρεις: object of ἔχοντα, its prominent position in the sentence being due to its importance in the thought. — ᾗκουε: the imperfect shows that repeated reports came to him, *he kept hearing*.

H A.	B.	G.	Gl.
1 952	641	1526	565 a
2 112 c	69, 1	143, 4	21 c
3 832	527	1255	459 a
4 946 b	669, 1	1523, 1 c	658
5 457	221, 1	733	295
6 935 b and c	675, 1 and 3	1482	

62, 15. *περιπλεούσας*: for the force of *περι-*, see map (frontispiece). — *ἔχοντα*: participle in indirect discourse, *was in charge of* (*had*) *triremes*; see on *βουλευομένους*, 52, 23.

62, 16. *Δακεδαιμονίων*: possessive genitive, *belonging to the Spartans*. See Introd. § 7. To keep the emphasis as expressed by the Greek order, translate, *he kept hearing that triremes belonging to the Spartans and to Cyrus himself were sailing round from Ionia to Cilicia under the command of Tamos*. See on *τοῦτο . . . τὸ στράτευμα*, 53, 26.

62, 17. *οὐδενὸς κωλύοντος*: *without opposition*; genitive absolute. — *σκηνάς*: *camp* (see Vocab.) or *huts*, for tents would have been taken away. Probably, too, a permanent guard was kept there.

62, 18. *οὗ*: relative adverb. — *ἐφύλαττον*: a little while before; translate, *had been on guard*.

62, 19. *δένδρων*: see on *θηρίων*, 56, 19.

62, 20. *σύμπλεων*: for the force of the prefix, cp. *σύμπαντες*, 58, 13. Observe that this adjective belongs to the Attic second declension,<sup>1</sup> and note the accent.<sup>2</sup> — *πολύ*: agrees with the nearest noun.

62, 21. *πυρούς, κριθάς*: plural because of their component grains; for a similar reason many Englishmen speak of *coals* for *coal*.

62, 22. *ὄρος*: here used to denote a *range* of mountains, the Taurus (like *mōns Iūra* in Caesar, *Gallie War* 1. 6). — *αὐτό*: the plain.

62, 25. *Ταρσοῦς*: *Tarsus*, later the home of St. Paul; see *Acts* 9. 11. The pl. *Ταρσοί* and *Ἰσσοί* (63, 5) are not used by other writers.

62, 27. *μέσον*: used as substantive.

63, 1. *ὄνομα, εὔρος*: accusative of specification.<sup>3</sup> — *πλήθρων*: genitive of measure, limiting *ποταμός*; for the number, cp. *παῖδες δύο*, 51, 1. The numeral is here indeclinable.<sup>4</sup>

63, 2. *ἔξιπιν . . . εἰς χωρίον*: *left and went to* or *left for* (as 'he left for Boston'). — *οἱ ἐνοικοῦντες*: *the inhabitants*; cp. *φεύγοντας*, 52, 25, and see note. The substantive participle is frequently to be rendered by a relative clause, *those who*, etc.; as *οἱ . . . ἔχοντες*, l. 3 f.

63, 3. *ἐπὶ τὰ ὄρη*: accusative of place whither; English expresses the place where, *upon the mountains*. — *πλὴν οἱ . . . ἔχοντες*: *πλὴν* is a conjunction here, *except that*; sc. *οὐκ ἐξέλιπον*.

H A.	B.	G.	Gl.
1 226, 227	119	306	92
2 162 a	92, 2	114	93 δ
3 718 and δ	337	1058	537
4 290 δ	155	376	cp. 187 a



63, 5. Σόλοις: originally a Greek colony, and hence it had nothing to fear. — Ἴσσοις: near the scene of Alexander's great battle with the Persians in 333 B.C. The inhabitants of these two towns remained to trade with the fleet and army. Such plurals as these and Ταρσούς (62, 25) are thought to be the name of the inhabitants applied to the city.

63, 6. προτέρα: adjective equivalent to an English adverb; see on ἐκούσαι, 53, 26. — Κύρου: genitive of comparison with προτέρα.<sup>1</sup>

63, 7. ἡμέραις: dative of degree of difference.<sup>2</sup>

63, 8. λόχοι: the λόχος consisted normally of one hundred men (Intro. § 56), but it seems here that the two missing λόχοι together contained only that number (see l. 12). Perhaps the λόχοι were not full, or possibly ἕκαστος should be read before ἑκατόν, *one hundred each*.

63, 9. οἱ μὲν . . . οἱ δέ: see on 52, 24. — ἀρπάζοντάς τι: circumstantial participle of time and cognate accusative, *while engaged in some act of depredation*. — κατακοπήναι: cp. the construction after φημί<sup>3</sup> with that after λέγω, 62, 12.

63, 10. Κιλίκων: see on ὑπὸ . . . ἀντιστασιωτῶν, 54, 2.

63, 11. τὸ ἄλλο στράτευμα: *the rest of the army*, of Menon's command.

63, 12. ἦσαν: *amounted to*. — δ' οὖν: see on 59, 9.

63, 13. οἱ δ' ἄλλοι: = τὸ ἄλλο στράτευμα, l. 11. — τε: correlative with καί, l. 15.

63, 14. διήρπασαν: an act not authorized by Cyrus and probably discontinued on his arrival.

63, 16. μετεπέμπετο: the tense denotes repetition.

63, 17. πρὸς ἑαυτόν: *to his presence*. — οὔτε . . . ἔφη: the οὐ of οὔτε, though grammatically belonging with ἔφη, goes in sense with the infinitive, *said that he had not before up to this time come*, etc.; cp. the use of Lat. *negō*, as *negat sē . . . posse*, *he says that he cannot*, Caesar, *Gallic War* 1. 8. Translate οὔτε . . . οὔτε, etc., *he said that he had not . . . and he did not wish either*. ἤθελε is in the same construction as ἔφη.

63, 18. πρότερον: superfluous with πω. — οὐδενί: being a compound negative, it does not make an affirmative with οὔτε, but strengthens the negation.<sup>4</sup> Translate the dative<sup>5</sup> as a possessive genitive, *of anybody*, with εἰς χεῖρας. — ἑαυτοῦ: see on Κύρου, l. 6.

H A.	B.	G.	Gl.
1 755	363	1154	517
2 781	388	1184	526 c
3 946 δ	669, 1	1523, 1	658
4 1030	433	1619	487
5 767	377, N. 1	1170	523 a

63, 19. ἔλεν: he said ἦλθον.

63, 20. Κύρῳ ἵεναι: sc. εἰς χεῖρας. — ἡ: *his*, cp. τοῦ, 51, 3.

63, 21. ἔπεισε: for a finite mood with πρίν, see on πρίν ἂν . . . συμβουλεύσῃται, 54, 7; the indicative is used of a definite past act.

63, 22. ἔλαβε: the context makes it clear that Syennesis is the subject. If there were room for doubt, the new subject would be expressed.

63, 25. παρὰ βασιλεῖ: *at court*; see on βασιλέως, 52, 6.

63, 27. χρυσοῦν (with ἀκινάκην): *gold-mounted*. The first three presents mentioned here could be given only by the king (see *Cyropædia* 8. 2. 8). Cyrus was thus playing the king already. — στολήν Περσικήν: probably the κάνδυσ, a long silk robe with sleeves. See Fig. 2, p. 18.

64, 1. διαρπάζεσθαι: in the same construction as the preceding accusatives (cp. δοθῆναι, 53, 4), *and the assurance that his country should not again be plundered*. He had in mind the looting of Tarsus. — ἦν . . . ἐντυγχάνωσιν: more vivid future condition<sup>1</sup> in indirect discourse; plural because it refers to Syennesis and any or all of his followers. Cyrus said ἦν που ἐντυγχάνητε, and the subjunctive is retained.

64, 2. ἀπολαμβάνειν: forms the apodosis of the condition; in the same construction as διαρπάζεσθαι, l. 1, *the right to take back*. Cyrus favors the Greeks in not giving strict orders that the booty be returned at once.

64, 4. CHAPTER 3. οὐκ ἔφασαν: see on οὔτε . . . ἔφη, 63, 17. — ἵεναι: with future meaning in indirect discourse (see Vocab., and cp. Eng. "I am going," "are you going?" etc., which refer to the future more often than to the present). In l. 7 and in προῖέναι, l. 9, the infinitive is not in indirect discourse, and so has no idea of time; see on παραγενέσθαι, 54, 11. — τοῦ πρόσω: genitive of place.<sup>2</sup>

64, 5. ὑπόπτων: their suspicions were now brought to a head, because to reach Pisidia from Tarsus they would have to retrace their steps and march west. — ἵεναι, μισθωθῆναι: observe that, unlike the usage of Latin, the subject of an infinitive in indirect discourse is omitted if it is the same as the subject of the principal verb.<sup>3</sup>

64, 6. ἐπὶ τούτῳ: *on this understanding*. — πρῶτος . . . Κλέαρχος . . .

H A.	B.	G.	GL
1 898	604	1403	650
2 760 a	358	1138	515, end
3 940	630	895, 2	571

**ἐβιάζετο**: *Clearchus was the first<sup>1</sup> to try to force*. The imperfect is conative; cp. **ἐκώλυνεν**, 62, 9.

64, 8. **ἐπεὶ ἄρξαιντο**: *as often as they began*; see on **ὅποτε . . . βούλοιτο**, 56, 20.

64, 9. **μικρόν, ὕστερον**: adverbial accusatives. — **μὴ καταπετρωθῆναι**: *being stoned to death*; object infinitive with a verb suggestive of hindering. **μή** could be omitted without changing the sense.<sup>2</sup>

64, 10. **ἔγνω**: *came to know, discovered*; for the tense, see on **ἠγάσθη**, 53, 16. — **δυνήσεται**: the mood of the direct discourse is retained.

64, 11. **ἐκκλησίαν**: abandoning the military method of coercion, he tries the civic method of persuasion. He treats the men no longer as soldiers, but as fellow-citizens. See *Introd.* § 68.

64, 12. **χρόνον**: accusative of extent. — **ἔστως**: 2 perfect with present meaning.<sup>3</sup>

64, 13. **ἐθαύμαζον**: it was indeed a novel sight, utterly alien to what they knew of his character.

64, 14. **μὴ θαυμάζετε**: **μή** is the regular negative with the imperative.<sup>4</sup> The present imperative expresses continuance.<sup>5</sup>

64, 15. **πράγμασιν**: dative of cause. — **ἐμοί**: placed at the beginning of the sentence because emphatic, "*you* may have no special obligations to Cyrus, but *I* have ties of hospitality which bind me to him."

64, 16. **φεύγοντα**: *when I was in exile*, the tense expressing continuance at the time of the principal verb. — **τὰ . . . ἄλλα**: cognate accusative. English would give the particular example before the more general statement. To preserve the order of the thought we may translate *not only in other ways, but also*, etc.

64, 18. **εἰς τὸ ἴδιον . . . ἐμοί**: *for my private use*; for the dative, see on **οὐδενί**, 63, 18.

64, 20. **ἐτιμωρούμην**: sc. **αὐτούς**, i.e. the Thracians. The tense points to the various acts of this vengeance.

64, 22. **τοὺς . . . γῆν**: double accusative with a verb of depriving.<sup>6</sup>

64, 24. **εἴ τι δέοιτο**: his thought at the time of going to Cyrus was **εἴαν τι δέγηται**, *if he shall have any need of me*; the subjunctive changes

H A.	B.	G.	Gl.
1 619 δ		926	546
2 963	643	1549	572 and δ
3 336	258	508, 509	370, 1
4 1019	431, 1	1610	486
5 874 and α	584	1346	485, 475
6 724	340	1069	535

to the optative, as does the final clause (originally *ἵνα . . . ὠφελῶ*), after a past tense. For the subjunctive retained, cp. *ἐντυγχάνωσιν*, l. 2. *τι* is cognate accusative. — *ἀνθ' ὧν εὖ ἔπαθον*: the full form would be *ἀντὶ τούτων ἃ εὖ ἔπαθον*; the antecedent is omitted, while the relative, as often in English, is attached to the preposition and attracted to the case of the omitted word; *in return for the benefits which I had received from him*.

64, 25. *ὑπ' ἐκείνου*: *εὖ ἔπαθον*, as passive of *εὖ ἐποίησα*,<sup>1</sup> takes the genitive of agent. — *ἐπεὶ*: causal. — *ὑμεῖς*: emphatic by contrast with *ἐμοί*, l. 15, and expressed only for that reason.

65, 1. *ἀνάγκη*: sc. *ἐστί*. — *προδόντα*: goes in sense with *μοι*, but agrees with the omitted subject of the infinitive; see on *λαβόντα*, 55, 4.

65, 2. *φιλικῶς*: dative of means with *χράσμαι*; cp. ablative of means with *utor* in Latin. — *ψευδόμενον*: *proving false*.

65, 3. *εἰ*: *whether*, introducing an indirect question.<sup>2</sup> — *δίκαια*: *what is right* (lit., *right things*). — *δ' οὖν*: i.e. *whether right or wrong*; see on 59, 9.

65, 4. *ὅ τι ἂν δέη*: a conditional relative clause equivalent to a more vivid future condition; <sup>3</sup> sc. *πάσχειν* with *δέη*. Distinguish *ὅ τι* from *ὅτι*.<sup>4</sup>

65, 5. *οὐδεὶς*: see on *οὐδενί*, 63, 18.

65, 6. *προδοὺς . . . εἰλόμην*: use two finite verbs, *betrayed and chose*; cp. the translation of *συλλέξας*, 52, 25.

65, 7. *ὑμεῖς ἐμοί . . . ἐγὼ . . . ὑμῖν*: observe the emphasis of the pronouns and the resulting strong antitheses. — *ἐμοί*: indirect object of a verb of obeying.

65, 8. *σὺν . . . ἔψομαι*: *will accompany*.

65, 9. *πατρίδα*: predicate accusative. The fact that he was an exile, a man without a country, lends added significance to the word.

65, 10. *ἂν*: not with *οἶμαι*, — for it is never found with the present indicative, — but with *εἶναι*, expressing in indirect discourse the apodosis of a less vivid future condition, of which *σὺν ὑμῖν* represents the protasis. The *ἂν* of the direct discourse is retained.<sup>5</sup> — *τίμιος*: if the subject of an infinitive is omitted because it is the same as the subject of the principal verb (see on *ιέναι*, etc., 64, 5), a predicate adjective or

H A.	B.	G.	Gl.
1 820	513	1241	499
2 1016	578	1605	655
3 916	623	1434	616 a, 618 a
4 280	150	426	221 b
5 964 a	647	1308	579

other modifier of the omitted subject is in the nominative.<sup>1</sup> — *οπου αν ε*: as secondary protasis to *αν ειναι*, this would naturally be less vivid also, *οπου ειην*. To secure greater vividness, the subjunctive with *αν* is used instead, *may be* for *might be*. — *υμων*: genitive of separation.

65, 11. *αν*: that the participle implies condition is shown by the *αν* of the following clause. The complete condition in direct discourse would be *ει ειην ερημος, ουκ αν ικανος ειην*. — *αν . . . ειναι*: as in l. 10. Note the repetition of *αν*<sup>2</sup> after *ουτ' . . . ουτ'*; it still belongs with *ειναι*.

65, 12. *ωφελησαι, αλεξασθαι*: with an adjective. — *ως*: introduces the genitive absolute, which takes the place of a participle in indirect discourse after *ουτω την γνώμην εχετε* (equivalent to *γιγνώσκετε τουτο*), *make up your minds to this, that*, etc. (lit., *in the belief (ως) that*, etc., *so make up your minds*). — *εμου . . . λοντος*: genitive absolute with future force; translate *I shall go*; cp. *ιεναι*, 64, 4, and see note.

65, 13. *οπη αν και υμεις*: sc. *ιητε*. — *και*: *too*, but translate only by emphasis upon *υμεις*.

65, 14. *αυτου*: intensive with *εκεινου*, *his own*.

65, 15. *ταυτα*: explained by the clause in indirect discourse, *οτι . . . πορεύεσθαι*, and best omitted in translating. — *ου φαη . . . πορεύεσθαι*: *said he was not going* (cp. *ουκ εφασαν ιεναι*, 64, 4, *said they would not go*), *refused to go*. — *παρα*: *to*, not *against* (cp. *επι, προς*). Note the three uses of *παρα*, ll. 15–18.

65, 17. *πλειους*: nominative.<sup>3</sup>

65, 19. *τούτοις*: dative of cause. — *μετεπέμπετο*: note the tense.

65, 21. *στρατιωτων*: genitive of separation with an adverb.<sup>4</sup> — *θαρρειν*: the infinitive is used with *λεγω* and *ειπον*, when they signify *tell* or *bid*. — *ως . . . δεον*: *because, as he said* (see on 52, 16), *this matter would turn out all right*; *δεον* is a participle used as a substantive; cp. *φευγοντας*, 52, 25.

65, 22. *μεταπέμπεσθαι*: *to keep sending for him*.

65, 23. *αυτος*: *for himself*, intensifying the omitted subject of *ιεναι* (see on *τιμος*, l. 10); *ιεναι* is future in meaning, as in 64, 4.

65, 24. *θ'* = *τε*.

65, 25. *αλλων*: partitive. — *τον βουλομενον*: *any one who wished*.

66, 1. *τα . . . Κυρου . . . προς ημας*: *the relation of Cyrus to us*.

H A.	B.	G.	GL
1 940	631	927	571
2 864	439 N. 2	1312	
3 236 δ	121	359 α	150
4 757 α end	362, 3	1150	518 δ

66, 2. **δῆλον** [ἐστίν] **δτι**: often equivalent to an adverb and printed as one word, **δηλονότι**. — **οὕτως ἔχει . . . ὥσπερ**: *is precisely the same as*; for ἔχω with an adverb instead of εἰμί with an adjective, see on **εὐνοϊκῶς ἔχουεν**, 52, 9; **οὕτως** anticipates **ὥσπερ**, which is more precise than **ὥς**.

66, 3. **ἡμεῖς**: sc. **ἐσμέν**, not a common omission.

66, 5. **ἡμῖν**: dative depending on the idea of giving in **μισθοδότης**. — **ἀδικεῖσθαι**: subject omitted because it is the same as that of the principal verb; see on **ἰέναι**, etc., 64, 5.

66, 6. **ὥστε . . . ἐθέλω**: see on **ὥστε . . . εἶναι**, 52, 7. — **μεταπεμπομένου αὐτοῦ**: the genitive absolute implying concession<sup>1</sup> is often strengthened by **καί** or **καίπερ**.<sup>2</sup>

65, 7. **τὸ μέγιστον**: adverbial accusative; so **πάντα**, 1. 8. — **αἰσχυρόμενος**: *from a feeling of shame*, circumstantial participle of cause; so **δεδιώς**, 1. 8.

66, 8. **ἐψευσμένος**: participle in indirect discourse agreeing with the subject.<sup>3</sup> The tense expresses action completed at the time of the main verb, and in direct discourse would be the perfect indicative.

66, 9. **δίκην ἐπιθή**: sc. **μοι**; an object clause with a verb of fearing.<sup>4</sup> — **ὧν**: genitive of cause; the full expression would be **δίκην τούτων ᾧ (in which<sup>5</sup>) νομίζει ἡδικῆσθαι**. On the attraction of the relative to the case of its omitted antecedent, see on **ἀνθ' ὧν**, 64, 24.

66, 10. **δοκεῖ**: **ὥρα** is the subject, the personal construction (see on **λέγεται Ἀπόλλων**, 57, 4) being usual with **δοκέω** in the meaning *seem, be thought*; the impersonal construction is often preferable in English, as, *it seems to me not to be a time*. The infinitive is the object of **δοκεῖ** and in indirect discourse (hence the negatives **οὐχ**, **οὐδέ**; see on **μή**, 54, 7). With **δοκεῖ** meaning *it seems best* an infinitive is the subject and not in indirect discourse. — **καθεύδειν**, **ἀμελεῖν**: depend on **ὥρα**.<sup>6</sup>

66, 11. **ἡμῶν αὐτῶν**: genitive with a verb of neglecting.<sup>7</sup> — **δτι χρή**: indirect questions are often introduced by the indefinite relative.

66, 12. **αὐτοῦ**: adverb. — **σκεπτέον**: verbal adjective (Lat. *videndum*) in the impersonal construction.<sup>8</sup> Translate *it seems to me that it is necessary to consider how*, etc. **εἶναι** is the subject of **δοκεῖ** and in indirect discourse.

H A.	B.	G.	Gl.
1 971 c	657, 1	1568; cp. 1563, 6	590
2 979	656, 2	1573	593 δ
3 982 and α	661 N. 2	1590	587
4 887	594	1378	611 δ
5 725 α and ε	340, 1	1052, 1239	536 c end
6 952	641	1521	565
7 742	356	1102	511 c
8 988, 990	663, 665	1597	596 δ

66, 13. *μενούμεν*: see on *ἔσται*, 52, 2. — *ἤδη*: *at once*, with *ἀπιέναι*, which is the subject of *δοκεῖ* and not in indirect discourse; see on *δοκεῖ*, l. 10.

66, 14. *ἄπιμεν*: equivalent to a future; see on *ιέναι*, 64, 4.

66, 15. *οὔτε στρατηγοῦ*, etc.: predicate genitive (sc. *ἐστί*) of source; translate *neither general nor private is of any use*.

66, 16. *ὁ ἀνὴρ*: *our man*, Cyrus. — *πολλοῦ*: genitive of value with *ἄξιος*<sup>1</sup> (sc. *ἐστίν*). — *ὃς ἂν φίλος ᾖ*: conditional relative clause equivalent to a present general condition.<sup>2</sup> See on *δύνηται*, 52, 3.

66, 17. *ἐχθρός*: indicates that Cyrus made a personal matter of his public enmities, *a very bitter personal foe to any one with whom he is at war*.

66, 19. *ὁμοίως*: join with *πάντες*. — *καὶ γάρ*: see on 52, 18. — *οὐδέ*: *not by any means*.

66, 20. *δοκοῦμεν*: for the personal construction, see on *δοκεῖ*, l. 10. — *αὐτοῦ*: genitive of separation with *πόρρω*. This sentence is a crafty suggestion of the difficulty of deserting Cyrus. — *ᾧρα*: sc. *ἐστί*; cp. *ἀνάγκη*, 65, 1. — *ὃ τι τις γινώσκει*: see on *ὃ τι χρή*, l. 11.

66, 22. *ἐκ τοῦ αὐτομάτου*: cp. *ἀπὸ τοῦ αὐτομάτου*, 60, 23.

66, 23. *λέγοντες*: cp. *ἀποκτενῶν*, 51, 15. — *ἐκείνου*: *Clearchus*. Frequently, for the sake of clearness, a Greek (or Latin) pronoun should be rendered by a proper name.

66, 24. *ἐπιδεικνύντες*: present circumstantial participle, implying at once attendant circumstance and purpose.<sup>3</sup> — *οἷα*: always distinguish between *οἶος* and *ὅσος*. — *εἴη*: the mood in an indirect question follows the usage of indirect discourse.<sup>4</sup>

66, 25. *καὶ . . . καὶ*: *either . . . or*. — *μένειν, ἀπιέναι*: depend on *ἀπορία*; see on *καθεύδειν*, l. 10. — *εἰς . . . δὴ*: *one in particular*. — *εἶπε . . . ἐλέσθαι*: see on *θαρρεῖν*, 65, 21.

67, 1. *εἰ μὴ βούλεται*: Xenophon quotes the speaker's very words; the optative is not used, because it would be ambiguous (it might be the optative in a less vivid future condition, or stand for the subjunctive in a more vivid future or for the indicative in a simple present condition).

67, 2. *ἀγοράζεσθαι*: this and the following infinitives depend on *εἶπε*.

H A.	B.	G.	Gl.
1 753 <i>f</i>	353, 1	1135	516 a
2 914, B (1)	625	1431, 1	616 a
3 969 c and remark	653, 5 and N. 1	1567	
4 932, 2	581	1479	661

— ἡ δ' ἀγορά, etc.: inserted by Xenophon to show the absurdity of the advice. The barbarian and the Greek forces of Cyrus were in every way distinct and not altogether friendly to one another. For the market, see Introd. § 60.

67, 3. ἐλθόντας . . . αἰτεῖν: *and for men* (sc. τινάς as subject of αἰτεῖν) *to go and ask*. For the accusatives with αἰτεῖν, see on 54, 3.

67, 4. ὥς ἀποπλέοιεν: he said ὥς ἀποπλέωμεν, a purpose clause, changed to optative after εἶπε in implied indirect discourse; see on πρὶν ἂν . . . συμβουλευέσθαι, 54, 7. — ἐὰν . . . διδῶ: retains the form of the direct discourse; the apodosis is αἰτεῖν, which, being dependent upon εἶπε, acquires the future force suitable for the apodosis of a future condition.

67, 5. ὅστις . . . ἀπάξει: relative clause of purpose.<sup>1</sup> — φιλίας: predicate adjective,<sup>2</sup> implying that the country would be hostile to them unless they were seen to be under the protection of Cyrus. Translate *through his country, which would thus become friendly*.

67, 6. μηδέ: *not . . . either*. — τὴν ταχίστην: adverbial accusative; cp. 61, 15.

67, 7. προκαταληψομένους (sc. ἄνδρας as object of πέμπειν): denotes purpose. — ἄκρα: of Mt. Taurus, through which they had entered Cilicia. — ὅπως μὴ φθάσωσι: purpose<sup>3</sup>; but cp. ὅπως . . . μενούμεν, 66, 13.

67, 8. καταλαβόντες: supplementary participle with φθάσωσι; see on παρών, 51, 5.

67, 9. ὧν . . . χρήματα: *many of whose men and much of whose property*; ὧν is partitive genitive with πολλούς, but possessive genitive with χρήματα. — ἔχομεν: with a participle ἔχω is not a mere auxiliary like English 'have,' but keeps its full force<sup>4</sup>; *we have in our possession, having gained them by plunder*. If Syennesis made any search for his kidnapped Cilicians (64, 2), it had evidently not been very successful.

67, 11. τοσοῦτον: (*only*) *so much, merely*, an allusion to Laconian brevity. This word ordinarily refers to what precedes. — ὥς . . . στρατηγήσοντα: a circumstantial participle with ὥς is sometimes equivalent to a participle in indirect discourse,<sup>5</sup> *let none of you mention me as* (i.e. *say that I am*) *the one who is to hold this command*.

H A.	B.	G.	Gl.
1 911	591	1442	619
2 670 a	453, 1	972	552 d
3 881 and a	590	1369	638 c
4 981 a	536, 2	1262	456 d
5 cp. 982	661 N. 4	1593, 1	594



67, 12. στρατηγίαν: cognate accusative. — μηδείς . . . λεγέτω: see on μὴ θαυμάζετε, 64, 14.

67, 13. ἡμοί: the so-called dative of agent<sup>1</sup> — really a form of the dative of interest, denoting the one upon whom rests the necessity of doing the act.

67, 14. ποιητέον: sc. ἐστί and see on σκεπτέον, 66, 12; it is impossible to determine whether we have here the personal or the impersonal construction. — ὡς: sc. λέγετε from λεγέτω; *but say rather that*. — ἀνδρὶ . . . πείσομαι: the dative is used of the one *for whom* a person persuades himself, i.e. the one *whom* he obeys<sup>2</sup>; cp. ἐπίστευον γὰρ αὐτῷ, 55, 16. — ὃν ἂν ὀλησθε: see on ὃ τι ἂν δέη, 65, 4. — ἢ δυνατόν μάλιστα: sc. ἐστίν, *to the best of my ability*.

67, 15. ἄρχεσθαι: passive.

67, 16. ὥς τις, etc.: *as well as anybody else in the world*; μάλιστα ἀνθρώπων belongs with ἄρχεσθαι ἐπίσταμαι, and while it is of course superfluous after ὥς τις καὶ ἄλλος, yet it adds emphasis. ἀνθρώπων is partitive with the superlative. καί is not translatable.

67, 17. ἐπιδεικνύς: see on ἐπιδεικνύντες, 66, 24.

67, 18. αἰτεῖν: object infinitive with κελεύοντος; sc. αὐτούς as direct object of κελεύοντος. — ὥσπερ . . . Κύρου ποιουμένου: genitive absolute with ὥσπερ<sup>3</sup>; *just as if Cyrus were making the journey back home again*.

67, 19. εἴη: impersonal, the subject being αἰτεῖν; indirectly quoted, but the construction changes at once to direct discourse.

67, 20. παρὰ τούτου: for a different construction of the person depending on αἰτεῖν, see l. 5. — ᾧ: dative of interest implying disadvantage; cp. οὐδενί, 63, 18, and see note. — εἰ . . . πιστεύσομεν: not expressing a future condition, but a present intention<sup>4</sup> of doing something in the future; *if we are thinking of trusting, if we are going to trust*.

67, 21. ἡγεμόνι: see on αὐτῷ, 55, 16. — τί . . . προκαταλαβεῖν: intensely ironical, amounting to 'If we make such senseless and unreasonable requests of Cyrus, why not ask him to obviate all the difficulties of our return?' Sc. ἡμᾶς as direct object of κωλύει.

67, 22. ἡμῖν: dative of interest implying advantage. — κελεύειν: object infinitive with a verb of hindering; for a different construction, see μὴ καταπετρωθῆναι, 64, 9, and note. — ἐγώ: *for my part*; see on ὑμεῖς, 64, 25.

H A.	B.	G.	Gl.
1 991	666	1188	524 b
2 764, 2	376	1160	520 a
3 978 a	656 N.	1576	593 d
4 893 c	502 N. 2	1391	648 a

67, 23. ὀκνοίην . . . ἔν: potential optative,<sup>1</sup> the apodosis of a less vivid future condition, the protasis of which is implied in the following conditional relative clause, ἃ ἡμῖν δοίη (*i.e.* 'if he should give us any').<sup>2</sup>

67, 24. μή . . . καταδύση: *from fear that*, etc., subjunctive after ὀκνοίην, a verb implying fear; see on δίκην ἐπιθή, 66, 9. — ταῖς τριήρεσι: dative of instrument. — τῷ ἡγεμόνι: indirect object of ἔπεσθαι.

67, 25. ὅθεν: *to a place from which*, the indefinite antecedent of the relative adverb being omitted. — οὐκ ἔσται: *it will not be possible*; ἔστι means *be possible* when it is used impersonally with an infinitive as subject.

67, 26. ἄκοντος . . . Κύρου: ἄκων is used regularly without ὦν. — ἀπιών: circumstantial participle of condition. — λαθεῖν . . . ἀπελθών: *to get away without his knowing it*; see on τρεφόμενον ἐλάνθανεν, 53, 26. The aorist participle expresses simple occurrence; αὐτόν is the object of λαθεῖν.

68, 1. δοκεῖ μοι: *I move*; the infinitive clauses in ll. 2–12 are subjects of δοκεῖ; ἄνδρας is subject of ἐρωτᾶν.

68, 2. οἵτινες ἐπιτήδαιοι: *sc. εἰσί.*

68, 3. τί: cognate accusative, *what use he wishes to make of us*. — ἡμῖν: see on φιλία, 65, 2.

68, 4. οἷαπερ: for the force of -περ, see on οὕτως . . . ὥσπερ, 66, 2; *just like that for which*; the relative is attracted to the case of the omitted antecedent. — καὶ πρόσθεν: omit καί in translation. When Cyrus responded to his father's summons (51, 8), he took with him a band of Greek mercenaries, whose high pay for this unusual journey, though they had gone merely as an escort and with practically no peril, furnished a precedent for later demands.

68, 5. ἡμᾶς: subject of ἔπεσθαι and εἶναι, which in turn are subjects of δοκεῖ and with it serve as apodoses of the more vivid future condition. — κακίους: accusative; cp. πλείους, 65, 17.

68, 6. τῶν . . . συναναβάντων: for the genitive, cp. Κύρου, 63, 6. — τούτῳ: *with him*; cp. αὐτῷ, 53, 5.

68, 7. τῆς πρόσθεν: *sc. πράξεως.*

68, 8. ἀξιούν: in the same construction as ἐρωτᾶν, l. 3, and having the same subject, *that they ask him* (*sc. αὐτόν*). — πείσαντα: by extra pay; "to give us good reasons (*i.e.* golden reasons) for following him," Dakyns.

H A.	B.	G.	GI
1 872 a	563	1329	479
2 917	624	1436	616 b

68, 9. ἀφίεναι: distinguish from ἀπιέναι; sc. ἡμᾶς as object. — ἐπόμενοι, ἀπιόντες: serve as protases to the following optatives, hence are equivalent to εἰ and the optative in less vivid future conditions.

68, 10. φίλοι: agreeing as predicate adjective with the subject of ἐποίμεθα.

68, 11. ἀπαγγεῖλαι δεῦρο: *that they report here*; the subject is still ἄνδρας, l. 2.

68, 13. ἔδοξε ταῦτα: *this was resolved upon*; cp. τὰ δόξαντα, l. 14, *the questions resolved upon*.

68, 14. στρατιᾷ: see on αὐτῷ, 54, 19, but to be rendered *by the army*.

68, 15. ἀκούει: Cyrus said ἀκούω, using present for perfect, as in English 'I hear you have been away' for 'I have heard,' etc. — ἐχθρόν: here an adjective (cp. 66, 17). An attack on Abrocōmas as a personal enemy would not be equivalent to a declaration of war against Artaxerxes. For the royal policy in such matters, see on αὐτῶν πολεμούντων, 53, 8.

68, 16. εἶναι: for a different construction with ἀκούω, see ἔχοντα, 62, 15. — ἀπέχοντα: refers to Abrocōmas. On this plea Cyrus succeeded in luring the Greeks nineteen stages farther before he declared his real intention.

68, 17. κἄν: crasis for καὶ ἐάν.<sup>1</sup>

68, 18. τὴν δίκην: δίκη regularly appears in this phrase without the article, as in 66, 9; here *the proper punishment, the punishment he deserved*.

68, 19. φύγη: equivalent to the Latin future perfect, *has* (shall have) *fled*; see on πρὶν ἂν . . . συμβουλεύσῃται, 54, 7. — ἡμεῖς, etc.: as is intimated in l. 21, the answer was not fully satisfactory, but the soldiers decided that the difficulties of advance were less than those of retreat.

68, 20. αἰρετοί: the ἄνδρας of l. 2.

68, 21. τοῖς δέ: dative of possessor; see on ὁ δέ, 51, 14. — ὅτι ἄγει: indirect discourse, the verb keeping the form which it had in the direct discourse (*he is leading*); English requires a past tense (*he was leading*) when the main verb is past.

68, 22. προσαιτοῦσι: in translation, combine the force of προσ- with the noun rather than with the verb, *asked for more pay*.

68, 23. πᾶσι: we might expect ἐκάστῳ. — δώσειν: the usual tense after a verb of promising, as in Latin. — οὗ: as object of ἔφερον the

relative would naturally be accusative, but it is attracted to the case of its omitted antecedent, which is genitive depending on the idea of comparison in ἡμιόλιον. Cp. ἀνθ' ὧν, 64, 24, and see note.

68, 24. ἔφερον: *dreu*; lit., *carried* from the paymaster's tent. See Introd. § 55. — τοῦ μηνός: time within which.<sup>1</sup> Note here, and in τῷ, l. 25, the distributive force of the article = *a* or *each*; cp. English *two cents a mile* and, less commonly, *a dollar the volume*.

68, 25. οὐδὲ . . . οὐδεὶς: a compound negative following another negative strengthens it.<sup>2</sup>

68, 26. ἐν τῷ γε φανερῷ: intimates that some knew well enough what was on foot.

69, 4. CHAPTER 4. στάδιον: in the plural this word is either neuter or masculine.<sup>3</sup>

69, 7. οἰκουμένην: *situated*.

69, 8. Κύρῳ παρήσαν: see on παρήσαν εἰς Σάρδεις, 55, 17; Κύρῳ is dative of interest implying advantage.

69, 9. ἐπ' αὐταῖς: *in command of them*.

69, 11. Λακεδαιμόνιος: for Sparta's services to Cyrus in this campaign, see Introd. § 7.

69, 12. αὐταῖς: cp. Κύρῳ, l. 8; *was conducting them (acting as guide for them)*.

69, 15. αἷς: dative of instrument.

69, 16. ἐπολιόρκει: *had been besieging*; see on ἐφύλαττον, 62, 18, where, as here, the imperfect denotes the continuance, and the context implies the completion, of a past action. See Introd. § 4.

69, 18. ἐπὶ: *on board*; ἐπὶ to denote mere position on regularly takes the genitive; cp. ἐπ' αὐταῖς, l. 9.

69, 19. μετάπεμπτος: verbal adjective used for a perfect passive participle,<sup>4</sup> and so taking the genitive of agent.

69, 20. ὧν: with a verb of ruling.<sup>5</sup> — ἑστρατήγει: *he remained in command*; observe the tense. — παρὰ Κύρῳ: *under Cyrus*, who, of course, held supreme command of all the forces engaged in the expedition. — ὥρμουν παρὰ . . . σκηνήν: *lay at anchor off (alongside) the tent of Cyrus*; cp. παρὰ τὴν ὁδόν, 59, 16, and see note.

H A.	B.	G.	Gl.
1 759	359	1136	515
2 1030	433	1619	487
3 214	114, 3	288	144
4 475, 1		776, 2	353, 2
5 741	356	1109	510 c

69, 21. Ἀβροκόμα: a Doric form.<sup>1</sup> The genitive is used rather than the dative because of the influence of ἀποστάντες. This was the last addition to the Greek force of Cyrus. See Introd. § 8.

69, 25. πύλας: the article is omitted because the word is practically a proper name; cp. βασιλέως, 52, 6. This pass is south of Issus, between the Amānus range and the sea. It was fortified by two walls. — ἦσαν δὲ ταῦτα: Xenophon violates more often than any other Attic writer the rule that a neuter plural subject takes a singular verb.<sup>2</sup> ταῦτα agrees with the predicate substantive τείχη; cp. αὕτη, 53, 1.

70, 1. τὸ μὲν ἔσωθεν: sc. τεῖχος, defined further by the appositive phrase τὸ πρὸ τῆς Κιλικίας. — πρὸ: *on the side of*.

70, 2. εἶχε: agrees with the nearer subject (cp. ἦν, 55, 28), καὶ . . . φυλακή being added as an afterthought. Syennesis doubtless thought that he must keep up the appearance of defense in the eyes of Abrocōmas, the king's general (l. 13), who, however, was no more sturdy a defender than Syennesis. In fact, the fleet rendered the pass untenable.

70, 3. φυλακή: subject of ἐλέγετο. — διὰ μέσου: *between*.

70, 4. πλέθρου: predicate genitive of measure; cp. πλέθρων, 63, 1.

70, 5. ἦσαν: agrees with the predicate nominative instead of with its subject.<sup>3</sup> — στάδιοι: see on στάδιον, 69, 4.

70, 6. παρελθεῖν: subject of ἦν; see on οὐκ ἔσται, 67, 25.

70, 7. καθήκοντα: used, like στενή, as a predicate adjective with ἦν; lit., *down-reaching*. Translate as a verb, *extended down* (καθῆκε).

70, 8. ἀμφοτέροις: see on ἀμφοτέρω, 51, 4.

70, 9. πύλαι: here in its usual meaning, *gates*; cp. 69, 25. — παρόδου: genitive with ἔνεκα.

70, 10. μετεπέμψατο: translate as pluperfect, for it probably refers to the summoning of the fleet from Ephesus. Cyrus had foreseen the possibility of a blockade at the pass, and had prepared to overcome it. — εἰσω καὶ ἔξω: both between the two walls and on the Syrian side, so as to take the Persian in front and rear.

70, 11. βιασομένους: *to overpower*; for the tense, see on ἀποκτενῶν, 51, 15. — εἰ φυλάττοιεν: more vivid future condition in implied indirect discourse after a past tense μετεπέμψατο, representing εἰ φυλάττωσι, the thought of Cyrus when he sent for the ships. For a similar change

H A.	B.	G.	Gl.
1 146 D (footnote)		188, 3	72 e
2 604 δ	498 N.	899, 2	496
3 610	501	904	498 d

to the optative, with the loss of *άν*, see *καταπράξειεν*, 55, 12, and note. For the subjunctive retained, see *πρὶν άν . . . συμβουλεύσῃται*, 54, 7.

70, 12. *ὅπερ*: *the very thing which*.

70, 13. *ἔχοντα*: causal.

70, 15. *όντα*: cp. *εἶναι*, 68, 16. — *Φοινίκης*: the satrapy of Abrocōmas.

70, 17. *στρατιᾶς*: partitive; used collectively, *troops*.

70, 20. *ἐμπόριον*: predicate, being without the article.<sup>1</sup> — *ἦν*: imperfect of the time described; the present might have been used.

70, 21. *αὐτόθι*: note the force of the suffix.<sup>2</sup>

70, 22. *Ξενίας*: cp. 51, 10.

70, 23. *τὰ πλείστου ἄξια*: *their most valuable possessions*; for the genitive, see on *πολλοῦ*, 66, 16.

70, 24. *ὡς μὲν . . . ἔδοκουν*: parenthetical; translate impersonally (see on *δοκεῖ*, 66, 10), *as it seemed*; *μὲν* implies that some held another view (*δέ*), which is not mentioned. The reason may well have been simply that Xenias, who had previously made the journey (51, 10), knew the dangerous nature of the enterprise. — *τοῖς πλείστοις*: *most of them*.

70, 25. *φιλοτιμηθέντες*: causal, and itself followed by causal *ὅτι*. — *στρατιώτας*: object of *ἔχειν*, 71, 1.

70, 26. *ἀπιλθόντας*: for the fact, see 65, 16 ff. — *ὡς ἀπιόντας*: *supposing* (see on *ὡς φίλον*, 51, 9) *that they were to go back*.

70, 27. *οὐ πρὸς βασιλέα*: sc. *ιόντας* from the preceding *ἀπιόντας*, but it may be omitted from the translation as well as from the Greek. — *εἰα*: *continued to allow*, or, transferring to *ἔχειν* the idea of continuance, *allowed to keep*. It would have been difficult to induce soldiers to return to a commander whom they had offended by desertion to another. For the independent spirit of the Greek soldiers, see *Introd.* § 68.

71, 1. *ὅτι διώκει*: *was pursuing*, not, of course, in person; see on *ὅτι ἄγει*, 68, 21.

71, 2. *τρίησι*: dative of means. — *ἤχοντο, ᾤκτιρον*: the tense indicates the repeated expression of such sentiments; for the augment, see on *ὥστε . . . ἡσθάνετο*, 53, 6. — *ὡς . . . ὄντας*: *because, as they said, they were cowards*; *ὡς* shows that the reason implied in the causal participle is that given by *οἱ μὲν*; see on *ὡς ἐπιβουλεύοντος*, 52, 16.

H A.	B.	G.	Gl.
1 669	449	956	551 g
2 217	137, 2	292, 1	228

71, 3. ληφθῆναι: the infinitive with its subject accusative is the object of ἤρχοντο, *that they might be caught*. — εἰ ἀλώσειντο: future optative<sup>1</sup> in implied indirect discourse after a past tense of a verb of feeling.<sup>2</sup> The direct form was εἰ ἀλώσονται.<sup>3</sup>

71, 5. ἀλλ' εὖ γε μέντοι ἐπιστάσθων: <sup>4</sup> *but let them nevertheless know full well*.

71, 6. οὔτε: correlative with οὔτε, l. 7, the intervening clause being parenthetical. — ἀποδεδράκασιν, ἀποπιφύγασιν: one word connotes *stealth*, the other *speed*. — ὅπη: *in what direction*.

71, 7. οἰχονται: *are gone*.<sup>5</sup> — ὥστε εἶναι: see on ὥστε . . . εἶναι, 52, 7.

71, 8. πλοῖον: *craft, tub*, used contemptuously in contrast with τριήρεις. — μὰ τοὺς θεούς: the accusative of swearing; <sup>6</sup> observe that the oath is negative. — ἔγωγε: ἐγώ, itself emphatic, is made still more so by the enclitic, *I shall not pursue them, no, not I*.

71, 9. ἔως . . . παρῇ: equivalent to a present general condition.<sup>7</sup>

71, 10. χρώμαι: sc. αὐτῷ, see on φιλία, 65, 2. — ἐπειδὴν . . . βούληται: see on l. 9.

71, 11. αὐτούς: after τις we might expect the singular (which is required in translation), but the statement is made more general by the plural (see on πάντας, 52, 6); cp. such incorrect English as 'Whoever approves of this, let them raise their hands.' κακῶς takes the place of the accusative of the thing (κακά); <sup>8</sup> αὐτούς is also an object of ἀποσυλῶ.<sup>9</sup>

71, 12. ἴωσαν: imperative. — κακίους: predicate nominative. — περὶ ἡμᾶς: cp. πρὸς ἡμᾶς, 66, 2. By using the plural, Cyrus identifies his soldiers' interests with his own.

71, 13. καίτοι ἔχω γε: strong emphasis is laid on the verb, *and yet I already have, to be sure*, hinting at the possibility of his taking harsh revenge.

71, 14. φρουρούμενα: with ἔχω, not *I have guarded*, but *I have under guard* (as hostages); see on ἔχομεν, 67, 9. Note the gender of the

H A.	B.	G.	Gl.
1 855 a	548	1287	483
2 932, 2	673	1497, 2	662
3 899	cp. 602 N. 2	1405	648 δ
4 873	583	1342	484
5 827	521 N.	1256	454 f
6 723	344	1066, 1067	532
7 914, B (1)	625	1431, 1	631, 616 α
8 712	330	1074	530 α
9 724	340	1069	535

participle, although the nearer noun is feminine. Women are still regarded in many parts of the East as mere property.

71, 15. **τούτων**: genitive of separation; probably neuter. — **στερήσονται**: the future middle here has the force of a passive.<sup>1</sup>

71, 17. **ἐὶ . . . καὶ**: *although*. — **ἀθυμότερος**: when the standard of comparison is not expressed, a comparative means *more than usual, more than the rest*, etc., sometimes *rather, somewhat*, weaker than the positive, the context deciding the meaning in each case. — **πρὸς**: *with regard to*.

71, 18. **ἀκούοντες**: the participle of the imperfect,<sup>2</sup> *upon hearing* (repeatedly) *of*. By his magnanimity on this occasion Cyrus gained much and lost little or nothing. The troops of the deserting generals remained, and Cyrus may well have considered it a gain that they were henceforth to be under Clearchus, the most efficient and experienced of his generals.

72, 2. **ὅντα**: *which was*.

72, 3. **πλέθρου**: see on **ποδῶν**, 57, 3.

72, 4. **πραίων**: this adjective has two stems.<sup>3</sup>

72, 5. **θεούς**: predicate accusative. There was a legend that in shame for the loss of her chastity, the Syrian goddess Dercēto had thrown herself into the Chalus and had there been changed to a fish. The Chaldaeans and other Orientals worshiped fish gods. Dagon, the god of the Philistines, who was believed by them to have delivered Samson into their hands (*Judges* 16. 23), was represented with his lower part in the form of a fish. — **ἐνόμιζον, εἶων**: see on **ἦν**, 70, 20. — **ἀδικεῖν**: sc. **τινά** as subject; **οὗς** is its object.

72, 6. **οὐδέ**: *nor . . . either*. — **περιστεράς**: Dercēto's daughter, Semiramis, had been transformed into a dove.

72, 7. **Παρυσάτιδος**: see on **Τισσαφέρνους**, 52, 19.

72, 8. **εἰς ζώνην**: *for girdle money*, cp. English 'pin money.' Girdles were made very expensive, decorated with jewels and other ornaments. It was a Persian custom to meet the personal expenses of royal personages or their favorites by grants to be raised by certain towns. So Artaxerxes had assigned to Themistōcles Lampsācus, Magnesia, and Myus, to supply him respectively with wine, bread, and other provisions. See Plato, *Alcibiades I*, 123 B, "Why, I have been informed

H A.	B.	G.	Gl.
1 496	515, 1	1248	393 a
2 856 a	542, 1	1289	
3 247 a	128	348	176



by a credible person who went up to the king [at Susa] that he passed through a large tract of excellent land, extending for nearly a day's journey, which the people of the country called the queen's girdle, and another, which they called her veil" (Jowett's translation).

72, 14. Συρίας: see on αὐτῶν, 53, 5. — ἄρξαντος: observe the tense, *the former ruler*. Belšys had evidently fled, so that Cyrus considered him no longer the ruler.

72, 16. πάντα ὅσα: emphasizes the idea of quantity.

72, 17. ὥραι: the article is often omitted in common designations of time. — αὐτόν: the park.

72, 22. σταδίων: it is now only about 400 feet. Perhaps σταδίων is a copyist's error for πλέθρων. — ὤκειτο: see on οἰκουμένην, 69, 7.

72, 25. ἔσται: he said ἔσται, *i.e.* from now on, intimating what was of course untrue, that his resolve to attack the king had only just then been taken; cp. ἀλώσονται, 71, 3, and see note. Cyrus had enticed the Greeks to a point whence they could not retreat without his aid and he was now ready to throw off the mask. Undoubtedly their indignation would have been far greater had they not before this more than suspected that they were bound for Babylon (68, 21). They had perhaps already made up their minds to follow Cyrus against the king if they should succeed in securing a largess, and their anger may have been more or less feigned to induce their generals to aid them in this. See *Intro.* § 11.

73, 4. τοῖς στρατηγοῖς: indirect object. See *Intro.* § 68.

73, 5. πάλαι . . . κρύπτειν: *had (have in direct discourse) long been concealing it*.<sup>1</sup> — εἰδότες: concessive. This charge was true only of Clearchus.

73, 6. διδῶ: retains the mood of direct discourse. — τις: refers to Cyrus, whose name is purposely not mentioned; cp. ὁ ἀνὴρ, 66, 16. — ὥσπερ: here *just as*; contrast 67, 18. — τοῖς προτέροις . . . ἀναβᾶσι: = τοῖς πρότερον . . . ἀναβᾶσι; for the event, see 51, 9 f., and cp. 68, 4 ff.

73, 8. καὶ ταῦτα . . . ἰόντων: with the participle sc. ἐκείνων; ταῦτα has no grammatical construction,<sup>2</sup> *and that too although they were going*. The participle might be in the dative, agreeing with τοῖς προτέροις. — καλοῦντος: causal; the present participle represents the imperfect; see on ἀκούοντες, 71, 18.

H A.  
1 826  
2 612 a

B.  
522  
312 N.

G.  
1258  
1573

Gl.  
454 d  
491 d

73, 10. ἑκάστῳ δώσειν: cp. πᾶσι δώσειν, 68, 23, and notes. — πέντε ἀργυρίου μνᾶς: about \$112, if, as is likely, not the Attic, but the heavier Persian mina is meant. Note the genitive of material.

73, 11. ἐπὶ . . . ἤκωσι: a temporal clause referring vividly to the future, and so equivalent to a more vivid future condition; cp. ὅτι ἂν δέη, 65, 4. The mood of direct discourse is retained. Since the present indicative of ἤκω is equivalent to a perfect (cp. αἴχονται, 71, 7, and note), the present subjunctive, with its added idea of futurity, has the force of a future perfect. — τὸν μισθόν: *the* pay agreed upon (68, 23 f.).

73, 12. ἐντελῆ: predicate; the largess is not to be deducted. — μέχρι ἂν καταστήσῃ: a temporal clause referring vividly to the future, and retaining the mood of direct discourse.<sup>1</sup> See Introd. § 11 and footnote.

73, 13. τὸ . . . πολὺ: *the greater part*. — τοῦ Ἑλληνικοῦ: sc. στρατεύματος, partitive genitive.

73, 14. δῆλον: predicate; the indirect question is the subject of the infinitive. — εἶναι: the infinitive is the regular construction with πρίν in Attic prose if the main verb is affirmative.<sup>2</sup> — τί ποιήσουσιν: both the interrogative (cp. ὅτι χρή, 66, 11, and see note) and the mood of the direct discourse are retained. — οἱ ἄλλοι: the soldiers of the other generals.

73, 15. πότερον . . . ἤ: an indirect alternative question.<sup>3</sup> — οὐ: note the accent.<sup>4</sup>

73, 16. τῶν ἄλλων: see on στρατιωτῶν, 65, 21.

73, 17. μοι: see on ἀνδρί, 67, 14. — πεισθήτε: see on δύνηται, 52, 3. Since the aorist middle of this verb is not in use, the aorist passive with middle meaning supplies its place. — οὔτε κινδυνεύσαντες οὔτε πονήσαντες: *without danger or toil*.

73, 18. τῶν ἄλλων . . . στρατιωτῶν: genitive depending on the idea of comparison in προτιμήσεσθε; <sup>5</sup> πλέον is pleonastic, but adds emphasis.

73, 19. κελεύω: sc. ὑμᾶς.

73, 20. Ἕλληνας: subject of ἔπεσθαι; cp. the construction with δέϊται, 54, 6.

73, 21. χρήναι: its subject is ὑμᾶς διαβῆναι; translate *that you ought to cross*.

H A.	B.	G.	Gl.
1 921	626	1465	631
2 955, 924 a	627	1470	568, 644 d
3 1017	579	1606	668
4 112 a	69, 1	138, 1	18
5 751	364	1132	509 b

73, 22. **δ τι**: cp. **τί** l. 14.

73, 23. **ἦν**: = **ἐάν**.

73, 24. **ἄρξαντες**: causal. — **τοῦ διαβαίνειν**: the infinitive is used as a substantive, and is partitive genitive with a verb of beginning.<sup>1</sup> — **ὡς . . . οὖσιν**: *on the ground that you are, thinking that you are*.

73, 25. **χάριν**: the object not only of **εἴσεται** but of **ἀποδώσει**. With the former it means *gratitude*, with the latter, the expression of gratitude, *a favor*.

74, 1. **ἐπίσταται**: sc. **χάριν ἀποδιδόναι**. — **εἴ τις καὶ ἄλλος**: *if any one does*; cp. **ὡς τις καὶ ἄλλος**, 67, 16.

74, 2. **τοῦμπαλιν**: crasis follows the rules of contraction.<sup>2</sup> — **ὑμῖν**: see on **φιλία**, 65, 2. — **ὡς . . . πειθομένοις**: *on the ground that you alone are obedient*.

74, 3. **πιστοτάτοις**: predicate adjective, *as most trusty*. — **φρούρια**: the easy life of soldiers garrisoned in the acropolis of some city.

74, 4. **λοχαγίας**: implies promotions. — **ἄλλου . . . Κύρου**: *anything else that you may desire, I know you will secure from Cyrus*, etc. **ἄλλου** is genitive with **τεύξεσθε**,<sup>3</sup> **Κύρου** is genitive of source, and **οὗτινος** genitive with **δέησθε**.<sup>4</sup> **ἄλλου** may equally well be explained as attracted from **ἄλλο** (object of **τεύξεσθε**) to the case of the following relative.<sup>5</sup>

74, 7. **διαβεβηκότας**: in indirect discourse; the report was **διαβεβηκάσι**. — **τε**: sometimes best omitted in translation.

74, 8. **στρατεύματι**: Menon's division. — **Γλοῦν**: the admiral's son. — **Ἐγώ**, etc.: bring out the emphasis of the pronouns in this sentence.

74, 9. **ἐπαινέσετε**: see on **ἔσται**, 52, 2.

74, 10. **ἦ . . . νομίζετε**: *as sure as my name is Cyrus* (lit., *or no longer consider me Cyrus*). He had been well known to the Greeks as a generous prince since his services to Lysander in the closing years of the Peloponnesian war (see Introd. § 7; cp. § 5). **Κῦρον** is predicate accusative; **μηκέτι** is to be taken with **νομίζετε**, not with the infinitive, in which case it would be **οὐκέτι**.<sup>6</sup>

74, 11. **ἤχοντο . . . εὐτυχῆσαι**: see on **ληφθῆναι**, 71, 3.

74, 12. **καί**: *too*, in addition to promises. Such a breach of fellow-

H A.	B.	G.	Gl.
1 738	356	1099	510 δ
2 77	43	43	35
3 739	356	1099	510 δ
4 743	362, 1	1112	512
5 1003	484, 2	1035	613 c
6 1022	431, 2	1611	564

ship and such greed for individual gain at a time when concerted action was essential were quite in accord with Menon's selfish character. — **ἐλέγετο**: personal construction, as is shown by the lack of a subject for **πέμψαι**.

74, 14. **τὸ ἄλλο στράτευμα**: the Greek contingent, except Menon's troops, which had already crossed (l. 6).

74, 15. **τῶν διαβαινόντων**: partitive.

74, 16. **μαστῶν**: translate by the singular. — **ὑπὸ τοῦ ποταμοῦ**: the use of the agent construction personifies the river; otherwise the dative of means would be used.

74, 18. **γένοιτο**: *had become*, for **ἐγένετο** of direct discourse; they hint that it has become so for his special benefit. — **εἰ μὴ**: *except*. — **τότε**: for **νῦν** of direct discourse.

74, 19. **πλοίοις**: on his march to Greece Xerxes had built at this point a pontoon bridge which had remained in use until Abrocōmas burned it. — **κατέκαυσεν**: see on **ἐποίησε**, 51, 6.

74, 20. **ἵνα . . . διαβῇ**: the mood of A.'s actual thought is retained after a past tense, where we might have the optative.<sup>1</sup> English requires *might* (not *may*) *cross*. — **θεῖον**: predicate, *a special providence*, the implied subject being the low water. A second subject of **ἐδόκει** is **ὑποχωρῆσαι τὸν ποταμόν**, *and that the river*, etc. (see on **δοκεῖ**, 66, 10).

74, 21. **Κύρῳ ὡς βασιλεύσονται**: dative of interest, *in honor of Cyrus, because he was destined to be king*; **ὡς** shows that the idea expressed by the participle was held by the river or by the god who controlled its waters. The statement of the Thapsacenes, as reported by Xenophon, must be regarded as a piece of Oriental flattery, since in the late autumn and early winter the river is often fordable. It is to be remembered, however, that the Greeks crossed between the middle and the end of July, at a time when the river is usually at flood height. From the end of May until towards the middle of July the waters stand about thirteen feet above low water (Rogers, *History of Babylonia and Assyria*, I, 274). The conduct of Abrocōmas, content with burning the boats, although it is likely that when he was there the river was already fordable, since he was not many days ahead of Cyrus, is an indication that he, like Syennēsis, was trimming between the rival brothers.

74, 27. **ἐπισιτίσαντο**: they were entering upon the Arabian desert.

75, 1. CHAPTER 5. τὸν Εὐφράτην . . . ἔχων: *i.e.* in a southeasterly direction; see on ἔχων, 51, 9.

75, 2. σταθμούς, etc.: making longer marches than usual (see Introd. § 64), for in the desert there were no supplies or suitable camping places.

75, 4. πεδίων: predicate; ἅπαν (where we might expect ἅπαντα) is attracted to the gender of the predicate substantive; see on αὐτή, 53, 1. — ὁμαλές: it was really like rolling prairie, but very flat compared with the mountainous scenery common in Greece.

75, 5. εἰ . . . ἄλλο: *whatever else there was*; for καί in this expression, cp. ὥς τις καὶ ἄλλος, 67, 16. — ὕλης: partitive, *in the shape of shrub*.

75, 6. ἅπαντα ἦσαν: for the plural after τι, see on αὐτούς, 71, 11. Observe that ἅπαντα includes two classes of things (ὕλης ἢ καλάμου), thus making the plural verb more natural; see on ἦσαν δὲ ταῦτα, 69, 25. — δένδρον: in an emphatic position, contrasted with shrubs; *as for a tree, there was none*.

75, 7. πλείστοι: *very many*; wild asses are now scarce there.

75, 10. διώκοι: see on ὁπότε . . . βούλοιτο, 56, 20.

75, 11. ἔστασαν: 2 pluperfect of ἵστημι. — πολὺ: with θάπτον, the separation adding emphasis.

75, 12. ταύτόν: by crasis for τὸ αὐτό,<sup>1</sup> see on τοῦμπαλιν, 74, 2. For the meaning, see on τὰ αὐτά, 52, 23.

76, 1. οὐκ ἦν: see on οὐκ ἔσται, 67, 25. — λαβεῖν: sc. τούτους as object. — εἰ μὴ . . . θηρῶεν: a past general condition.<sup>2</sup> — διαστάντες: *having stationed themselves at intervals*.

76, 3. τοῖς ἐλαφείοις: sc. κρέασι, *venison*; the dative is used with adjectives of likeness and unlikeness.<sup>3</sup>

76, 4. τῶν ἱππέων: partitive.

76, 5. πολὺ: adverbial accusative. — ἀπέσπα: the imperfect of repetition.

76, 6. ποσὶ, πτέρυξιν: instrument.

76, 7. δρόμῳ: manner.

76, 8. αἵρουσα: parallel with δρόμῳ, and so denoting manner. Translate *using its feet by running and its wings by lifting them like a sail*.

76, 9. ἔν: like ἦν, 73, 23, = εἰάν.

76, 10. ἀνιστῇ: in a present general condition (see on δύνηται, 52, 3);

H A.	B.	G.	GL
1 265	43	400	36 δ
2 894, 2	610	1393. 2	651, 2
3 773	392, 2	1175	522

observe the repetition expressed by the present, *if one keeps starting them up*, so that they get no chance to rest. — ἴσσι: the accent shows the meaning.<sup>1</sup>

76, 12. βραχύ: see on πολύ, l. 5.

76, 13. ἡδιστα: *very sweet*.

76, 15. Μάσκαν: Xenophon probably 'referred to a canal which formed an island by running across a neck of land in a bend of the river. — πλεθριαῖον: equivalent to ὄντα . . . πλέθρου, 72, 2.

76, 16. ἐρήμη: not 'deserted,' for Cyrus took in provisions there, l. 18; rather, *a desert city, a city in the desert*. — ὄνομα δ' αὐτῇ: sc. ἦν, *its name was*.

76, 17. Μάσκα: for the form, see on Ἀβροκόμα, 69, 21. The use of ὑπό personifies the river; see on 74, 16. The town was on an island formed by the Mascas and the Euphrātes, not by the Mascas alone.

76, 20. ἐνενήκοντα: the march through the desert was barren of events and was hurriedly made, covering some 300 miles in thirteen days.

76, 22. ὑπὸ λιμοῦ: *from hunger*.

76, 23. οὐδὲ ἄλλο οὐδὲν δένδρον: *and not even a single tree either*.<sup>2</sup> For οὐδέν, see on οὐδενί, 63, 18.

76, 25. ποιοῦντες: *fashioning*. The present participles express continued or customary action.

76, 26. ζῶν: *made a living in this way*. For the imperfects in this line, see on ἦν, 70, 20.

76, 27. σίτος: produced scantily, if at all, in this region. Cyrus had evidently underestimated the amount necessary, which has been roughly calculated at 400 tons a week for the soldiers alone, not reckoning non-combatants and beasts of burden. — ἦν: as in l. 1.

77, 1. Λυδίαι: the Lydians were notorious for their huckstering disposition. Herodotus (I. 155) says that, in order to tame their hitherto martial spirit, they had been encouraged by the Persian government to engage in trade, and were forbidden to use arms. For the market, see Introd. § 60.

77, 2. καπλήν: in apposition with σῖτον, which, with πρίασθαι ἦν, is implied after εἰ μή. — σίγλων: genitive of price.<sup>3</sup>

H A.	B.	G.	Gl.
1 480, 1	262, 1	144, 5	384 δ, 3
2 705	492 N. 2	966, 2	
3 746	353	1133	513

77, 3. δύναται: *amounts to, is worth.*

77, 6. χολνικας: the price was therefore about \$14.40 a bushel, some forty times the price of wheat, or sixty times the price of barley, at Athens.

77, 7. ἐχώραι: the imperfect is used as in 76, 26. — κρέα: the Greeks of Xenophon's time ate but little meat.

77, 8. ἐσθιόντες: supplementary participle with διεγίγνοντο; see on λέγων διῆγε, 59, 5.

77, 9. ἦν . . . οὓς ἤλαυνεν: *some<sup>1</sup> of these marches he made very long* (lit., *there were of these marches which he marched very long*); οὓς is cognate accusative.

77, 12. βούλοιτο: see on ὁπότε . . . βούλοιτο, 56, 20. — διατελέσαι: sc. τὴν ὁδόν, which is sometimes used.

77, 13. δῆ: strengthens ποτε, *once in particular*; cp. εἰς δῆ, 66, 25. — στενοχωρίας: some muddy depression between low hills. — ταῖς ἀμάξαις δυσπορεύτου: *difficult for the wagons to get through.*

77, 16. τοῦ . . . στρατοῦ: partitive,<sup>2</sup> *men of the army*; cp. "he spared to take of his own flock," 2 Samuel, 12. 4.

77, 18. ὥσπερ: *just as if*; but in l. 22, *just as.*

77, 19. κρατίστους: = ἀρίστους (cp. l. 15).

77, 20. τῆς εὐταξίας: partitive. The article is often used in Greek with abstract nouns; or it may mean *their* (well-known) *discipline*, for which the Persian nobility was famed; see on τῇ μάχῃ, 57, 8.

77, 21. ἔτυχεν . . . ἐστηκώς: see on παρὼν ἐτύγχανε, 51, 5; also on ἐστώς, 64, 12, where the 2 perfect has the same meaning as ἐστηκώς here.

77, 22. ἔντο: *rushed forward.* — ἐπὶ νίκη: *if a victory* (in a foot race or a charge) *were at stake*; ἐπί = *on condition of.* — καὶ . . . γηλόφου: *even*, etc., referring, not to the present situation, but to the supposed case of a man running to win a victory. μάλα goes with πρανοῦς.

77, 23. τοὺς, τὰς: here meaning *their* (well known as part of the Persian dress).

77, 24. ἔνιοι: sc. ἔχοντες.

77, 25. περί: the dative with περί is rare in Attic and is used particularly with nouns denoting parts of the body.

77, 26. ἢ ὥς τις ἂν ᾤετο: *than one would have thought possible* (lit., *than as one would have thought*); ἂν ᾤετο is the potential of the past<sup>3</sup>

H A.	B.	G.	Gl.
1 998	486 N.	1029	614 a
2 736	356	1097, 1	cp. 510 a
3 858	565	1335-7	461 c

(cp. Lat. *crēderēs*, *you would have believed*); οἶοιτο ἂν would mean *would think*.

77, 27. μετεώρους: predicate adjective, best translated as a verb, *they lifted the wagons and carried them out*.

78, 1. ὥς σπεύδων: ὥς implies that Cyrus was consciously in haste, but the thought would be the same if it were omitted (as it usually is with a participle in indirect discourse), and it cannot be naturally translated. See on δηλός . . . ἀνιώμενος, 59, 5.

78, 2. ὅδόν: accusative of extent. — ὅπου μή, etc.: equivalent to a protasis<sup>1</sup> with εἰ μή; hence the negative of a protasis is employed<sup>2</sup>; translate *except where*.

78, 3. ὅσῳ . . . τοσούτῳ, etc.: *the quicker . . . the more unprepared* (lit., *by how much quicker . . . by so much the more unprepared*); for the dative, see on ἡμέραις, 63, 7.

78, 4. ἔλθοι: in a conditional relative clause in indirect discourse. His thought was ὅσῳ ἂν θάπτον ἔλθω . . . μαχοῦμαι, equivalent to a more vivid future condition. — ἀπαρασκευαστοτέρῳ: predicate. — βασιλεῖ: for the case, see on Τισσαφέρνει, 53, 7.

78, 5. συναγείρεσθαι: for συναγείρεται of Cyrus' actual thought, the present being used because the army was already collecting. The future completion of the act was in his mind, though not expressed; *the greater (would be) the army that was collecting for the king*.

78, 6. συνιδεῖν . . . οὔσα: *it was possible for<sup>3</sup> one who closely observed the king's realm to see at a glance that it is strong*, etc. After συνιδεῖν (which is subject of impersonal ἦν) the grammatical construction would require ἰσχυρὰν οὔσαν (sc. τὴν ἀρχήν). Possibly Xenophon was interrupted in the middle of the sentence, and when he wrote ἰσχυρὰ οὔσα he was under the impression that something like δῆλη ἦν ἡ ἀρχή had gone before.

78, 7. πλήθει: dative of respect.<sup>4</sup> English requires two words, *extent* with χώρας, *number* with ἀνθρώπων.

78, 8. μήκεσι, τῷ διεσπᾶσθαι: causal; δυνάμεις is the subject of the infinitive, *because of the scattered condition of its forces*. Here Xenophon was not wholly right. To mobilize the Persian forces was not a

H A.	B.	G.	Gl.
1 914 A	621	1430	620, 617
2 913	620	1428, 1	646
3 771	382	1172, 1	523
4 780	390	1182	527 δ



difficult matter, but they were weak after being mobilized; see *Introd.* § 52.

78, 10. τὸν πόλεμον: *war* (the war implied in the previous lines). — ποιοῖτο: in a less vivid future condition. It was feared by many that the Louisiana Purchase would bring about a similar condition of affairs in our own country. It is largely the invention of more rapid means of transit and communication which has averted the danger.

78, 11. κατὰ: *in the course of*.

78, 12. ὄνομα: cp. 76, 16.

78, 15. στεγάσματα: see on ἄρχοντα, 51, 10. Layard, the famous English archaeologist, who explored the sites of Nineveh and of Babylon about 1850, used four hundred of these skins under a raft for transporting heavy monuments. See Fig. 42, p. 125. — χόρτου: genitive of material.

78, 16. συνήγον καὶ συνέσπων: *they brought them together and sewed them up*.

78, 17. ὥς μὴ ἀπτεσθαι: the use of ὥς<sup>1</sup> instead of ὥστε is a peculiarity of Xenophon among writers of Attic prose. For the infinitive, *could not touch*, see on ὥστε . . . εἶναι, 52, 7. — τῆς κάρφης: partitive genitive with a verb of touching.<sup>2</sup>

78, 21. ἀπὸ τοῦ φοίνικος: the preposition need not have been used; it gives the idea of source. The expression defines βαλάνου, which is a word of indefinite meaning (see *Vocab.*). The Greeks had no specific word for *date*. The Arabs still make a drink from the juice of dates.

78, 22. τοῦτο: neuter, though referring to μελίνης, *this grain*. — πλεῖστον: see on ἡδίστα, 76, 13.

78, 23. τι: cognate accusative; lit., *having disputed some (dispute)*, hence *having had some dispute*; cp. ἀρπάζοντάς τι, 63, 9.

79, 1. ἀδικεῖν: *was in the wrong*. — τὸν τοῦ Μένωνος: sc. στρατιώτην; the singular implies that at first there was only one soldier on each side of the dispute. — ἐνέβαλεν: sc. αὐτῷ. Clearchus, following the custom of Spartan officers, carried a staff, which he did not hesitate to use in enforcing discipline.

79, 2. ἔλεγεν: *kept telling about it*.

79, 3. ἐχαλέπαινον, etc.: so entirely separate were the commands of these Greek generals that any interference with a soldier of another's

H A.  
1 1054, 1 f  
2 738

B.  
595  
356

G.  
1456  
1099

Gl.  
566 b  
510 b

division was sure to cause friction. See Introd. § 68. Some had ascribed the desertion of Xenias and Pasion to pique (70, 22 ff.) at an infringement of their rights.

79, 6. ἀγοράν: apparently for the supplies brought across the river (78, 18 ff.).

79, 7. σὺν . . . αὐτόν: *with only a few about him*. ὀλίγοις is predicate, *with those about him being few*.

79, 10. διελαύνοντα: not in indirect discourse ('saw that he was riding'), but, *saw him* (in the act of) *riding*.<sup>1</sup>

79, 11. ἴησι: *let go, let drive* at him; cp. ἴεντο, 77, 22. — ἀξίῃ: instrument; so λίθῳ, l. 12. — οὗτος μὲν: *he* missed, but the implication is that ἄλλος δέ did not.

79, 12. αὐτοῦ: genitive with a verb of missing.<sup>2</sup>

79, 13. κραυγῆς γενομένης: the tense expresses mere occurrence, *and there was an uproar*.

79, 15. παραγγέλλει . . . ὅπλα: *he gave the order 'To arms!'*; cp. Lat. *ad arma conclāmāre*.

79, 17. αὐτοῦ: cp. 66, 12.

79, 18. ἀσπίδας . . . θέντας: *i.e.* in position to support him if he should be obliged to fall back with the cavalry. The shield rested on the ground and against the left knee, while the spear was held in readiness for instant use.

79, 19. Ὀρῆκας: for the size of this division, see 58, 2. The forty horsemen mentioned here were the only Greek cavalry with Cyrus; see Introd. § 57.

79, 20. οἱ ἦσαν αὐτῷ: *of which he had*; see on αὐτῷ, 53, 2.

79, 24. ἐκπεπλήχθαι: the perfect tense emphasizes the *state* of terror in which they remained; see on ἐξευγμένη πλοίοις, 56, 10. For the infinitive, see on ὥστε . . . εἶναι, 52, 7; sometimes, as here, an infinitive with ὥστε must be translated like an indicative, the attainment of the result being implied, though not expressed, by the Greek.

79, 25. οἱ δέ, etc.: *but some* (lit., *others*) *actually stood still, i.e.* were too frightened to do as the rest did.

79, 26. πράγματι: dative of cause. — ὕστερος: see on ἐκούσαι, 53, 26. — προσιών: cp. προσήλυνε, l. 8.

79, 27. οὖν: resumes the thought after the parenthesis; omit in

H A.	B.	G.	Gl.
1 982	666 N. 1	1582, 1583	586 a
2 748	356	1099	509 a

translation. — τὸ μέσον, etc.: *the space between the two parties*; cp. τὸ μέσον τῶν τειχῶν, 70, 5.

79, 29. Κλειάρχου: see on αὐτοῦ, 54, 6; cp. the construction with αἰτεῖν, 67, 3. — αὐτοῦ . . . καταλευσθῆναι: *when he had barely escaped being stoned to death*; ὀλίγου is genitive of quantity<sup>1</sup>; with the infinitive cp. καταπετρωθῆναι, 64, 10.

80, 1. λέγοι: optative of implied indirect discourse, quoting the reason of the angry man<sup>2</sup>; cp. the subjunctive with *quod* causal in Latin, which is likewise in implied indirect discourse. — αὐτοῦ: indirect reflexive, referring to the subject of ἐχαλέπαιεν, not of λέγοι.

80, 2. ἐν τούτῳ: sc. τῷ χρόνῳ, *at this moment*.

80, 4. τὰ παλτά: the article as in 77, 23, *his spears*, two of which were ordinarily carried by each Persian horseman, one for hurling, the other reserved for fighting at close quarters. — εἰς: more accurate than English *in*.

80, 5. πιστῶν: partitive.

80, 6. Πρόξευε: the peacemaker is supposed to be one of the disputants. The omission of ὦ with the vocative may indicate excitement or deep feeling. — οἱ ἄλλοι: in apposition with an implied ὑμεῖς, *all you other Greeks*.

80, 8. ἀλλήλοις: for the dative, see on Τισσαφέρνει, 53, 7. — συνάψετε: for threat or warning, a supposition is sometimes expressed very vividly by the future indicative.<sup>3</sup> — ἐν τῇδε, etc.: we might expect ἐκείνη, but it is put strongly, *on this very day*.

80, 9. ἐμέ τε . . . καὶ ὑμᾶς: *not only I . . . but you too*. — κατακεκόψεσθαι: represents the suddenness and the certainty of the act, 'the moment you do it, I shall be (have been) cut to pieces'; *i.e.* that act will be so sudden that they will see, not its performance, but only its result.<sup>4</sup> — ἐμοῦ: see on Κύρου, 63, 6.

80, 10. κακῶς . . . ἐχόντων: see on εὐνοϊκῶς ἔχοιεν, 52, 9; the genitive absolute implies condition. — οὗτοι, etc.: Cyrus knew that if he should receive a fatal setback, the barbarians in his army would at once try to curry favor with the king by killing both the invading general and their hereditary enemies, the Greeks.

H A.	B.	G.	GL
1 743 δ	356	1116	512
2 925 β	598 N.	1506	662
3 899	cp. 602 N. 2	1405	648 δ
4 855 δ	538 N.	1266	cp. 458

80, 11. τῶν . . . ὄντων : cp. ἐμοῦ, l. 9.

80, 12. ἐν ἑαυτῷ ἐγένετο : *came to himself* or *to his senses*.

80, 13. παυσάμενοι : *i.e.* from their quarrel. — ἀμφότεροι : *both parties*, as in 79, 28. — κατὰ χώραν . . . ὅπλα : see τίθημι in Vocab.; contrast ἔθετο, 79, 28.

80, 15. CHAPTER 6. προΐόντων : sc. αὐτῶν.<sup>1</sup> — ἐφαίνετο : the imperfect denotes repeated occurrence, *kept appearing*.

80, 16. ὁ στίβος : subject of ἤκάζεται in the personal construction. — ὡς . . . ἵππων : predicate genitive<sup>2</sup>; for ὡς, cp. 55, 25.

80, 17. οὗτοι : the ἵππεῖς implied in ἵππων. — προΐοντες : *as they advanced*. — εἰ τι ἄλλο : see on εἰ . . . ἄλλο, 75, 5. — χρήσιμον : *i.e.* to the army of Cyrus.

80, 18. γένει : for the dative, see on πλήθει, 78, 7.

80, 19. τὰ πολέμια : *in military science*, accusative of specification. — λεγόμενος ἐν : *reckoned* (lit., *mentioned*) *among*.

80, 20. Περσῶν : partitive; for the omission of the article, cp. Πισίδας, 54, 12, and see note. — καὶ πρόσθεν : *previously too*.

— 80, 21. εἰ . . . δοίη : that this was a less vivid future condition in the direct discourse is shown by the ἄν in the apodosis, for ἄν is never *added* in indirect discourse.

80, 22. ὅτι : would naturally come before the protasis.

80, 23. ἐνεδρεύσας : participle of manner.

80, 24. τοῦ καλεῖν ἐπιόντας : the participle agrees with the omitted subject of the infinitive, which is a genitive of separation with a verb of hindering,<sup>3</sup> *from burning as they advanced*. — ποιήσειεν ὥστε : *would act so that, would manage matters so that*. The force of ἄν is still felt.

80, 26. διαγγεῖλαι : *carry the news through*. — ταῦτα : serves both as subject of ἐδόκει and as object of ἀκούσαντι.

81, 1. ἡγεμόνων : *i.e.* the Persian commanders; the only cavalry in the Greek army was the little troop with Clearchus (79, 20 f.).

81, 2. νομίσας : inceptive or ingressive aorist, *having come to consider, concluding*; see on ἡγάσθη, 53, 16.

81, 3. ἥξοι : indirect discourse after historical present, for ἥξω, *I shall come*, of direct discourse; but ὡς ἄν δύνηται πλείστους, *as many as possible*, represents ὡς ἄν δύνωμαι πλείστους, this phrase of the letter not

H A.	B.	G.	Gl.
1 972 a	657 N. 1	1568	590 a
2 732 a	348, 1	1094, 2	508
3 963	643	1549	572 c

being changed to the optative. In fact, the change to the optative in indirect discourse depended on the preference of the writer, and was never obligatory.<sup>1</sup>

81, 4. φράσαι: object of ἐκέλευεν, *he urged*; sc. τὸν βασιλέα.

81, 5. ἐνὴν . . . ἐν: for the preposition repeated, see on ἐκ, 54, 21.

81, 6. πρόσθεν: see on οἴκοι, 54, 2.

81, 7. ὁ δέ: see on 51, 14.

81, 10. ἐπτὰ: in apposition with ἀρίστους, *seven in number*. Seven was a sacred number with the Persians as with the Jews; the king had a sort of cabinet of seven nobles; see *Ezra* 7. 14, *Esther* 1. 14 (cp. 1. 10).

81, 12. τούτους: the last mentioned. — θέσθαι τὰ δπλα: cp. 79, 28.

81, 13. τρισχιλίους: nearly a fourth of the Greek army. As this was important business and Orontas doubtless had much influence, Cyrus did not dare to trust his native troops.

81, 15. ὃς γε: *for he*; γε emphasizes ὃς, but is best rendered only by emphasis on *he*. The relative clause explains why Clearchus, alone of the Greeks, was invited to the trial.

81, 16. αὐτῷ: refers to Cyrus; αὐτῷ would refer to Clearchus; with τοῖς ἄλλοις sc. Πέρσαις.

81, 17. Ἑλλήνων: partitive, depending on μάλιστα, which strengthens προ-; cp. the different construction in 73, 18. — ἀπήγγειλε . . . κρίσιν: the English idiom requires the translation of κρίσιν (proleptic or anticipatory accusative<sup>2</sup>) as if it were the subject of ἐγένετο, *how the trial was conducted*; for the actual construction, cp. "I know thee who thou art," *Luke* 4. 34.

81, 19. ἄρχειν: he said ἦρχε.<sup>3</sup> — λόγου: *the discussion*; for the genitive, see on τοῦ διαβαίνειν, 73, 24.

81, 22. τοῦτο: sums up the relative clause. — πράξω: in a purpose clause, hence (aorist) subjunctive. For the future indicative with ὅπως, see on ἔσται, 52, 2. — τοντουί: the suffix -ι, like Lat. -ce (as in *huiusce*), is deictic (δείκνυμι, *show*), and is accompanied by a gesture toward the object mentioned, *of this man here*. — πρῶτον: adverb.

81, 23. ὁ ἐμός: the article is used with the possessive when it refers to a definite person or thing.<sup>4</sup> — εἶναι: infinitive of purpose; cp. διαρπάσαι, 61, 13.

H A	B.	G.	Gl.
1 933 end	674	1498	663
2 878	717, 18		
3 853 a	551	1285, 1	577 a
4 675	445	946, 1	551 c

81, 24. *ὡς ἔφη αὐτός*: refers to *ταχθεὶς . . . ὑπὸ τοῦ ἀδελφοῦ*. Cyrus suspects that this statement is not quite true, but that, on the death of Darius, Orontas, military commander of Sardis, seized the citadel without orders, to curry favor with the new king and hold his rival Cyrus in check. *αὐτός* is intensive, agreeing with the subject of *ἔφη*, *he himself*.<sup>1</sup>

81, 26. *αὐτόν*: object of *ἐποίησα*, *I made him so* (humble) *that it seemed best to him*; for the translation of the infinitive with *ὥστε*, see on *ἐκπεπλήχθαι*, 79, 24.

81, 27. *πολέμου*: genitive of separation. — *δεξιάν*: a binding pledge to a Persian.

82, 1. *μετὰ ταῦτα*: summing up the preceding clauses, which are introduced by *ἐπεὶ*, 81, 23. With these words, Cyrus abruptly turns to Orontas. — *ἔστιν ὃ τι*: *is there anything in which?* *ὃ τι* is cognate accusative. *ἔστιν* denotes existence; cp. its meaning in 76, 10, and see note.

82, 2. *ὅτι οὐ*: *No*; direct discourse is frequently introduced in Greek by *ὅτι*, which should be omitted in translation. For accent of *οὐ*, cp. 73, 15, and see note.

82, 3. *ἡρώτα*: *went on asking*; cp. *ἡρώτησεν*, l. 15. — *Οὐκοῦν*: shows that an affirmative reply is expected.<sup>2</sup>

82, 4. *οὐδέν*: cognate accusative, like *ὃ τι*, l. 1. — *ἀδικούμενος*: note the tense, *although suffering no wrong*.

82, 5. *ὃ τι*: object of implied *ποιεῖν* and referring to *κακόν* implied in *κακῶς*; translate *in whatever way you could*. — *ἔδυνε*: second person singular of the imperfect.<sup>3</sup> — *ἔφη*: *said (so)*, *said yes*.

82, 6. *ἔγνων*: *you had learned*; see on *ἐποίησε*, 51, 6.

82, 7. *δύναμιν*: *i.e.* its inadequacy, *the limits of your power* (Dakyns). The word is used ironically. — *μεταμέλειν . . . σοι*: *that you repented*; indirect discourse for *μεταμέλει μοι*. The pronoun is the dative of interest (lit., *it was a matter of repentance for you*).

82, 9. *καὶ ταῦθ'*: *this too*.

82, 10. *Τί*: cp. *ὃ τι*, l. 1. — *ἀδικηθεὶς*: causal, but translate as the main verb, *have you been wronged . . . that you now*, etc.

82, 11. *ἐπιβουλεύων . . . φανερός γέγονας*: *you have been found clearly plotting*; see on *δῆλος . . . ἀνιώμενος*, 59, 5.

H A.	B.	G.	Gl.
1 680, 2	475, 2 and N.	989, 1	199 c
2 1015	572, 1	1603	668
3 487, 1		632	365

82, 12. οὐδὲν ἀδικηθεὶς: sc. ἐπιβουλεύων αὐτῷ φανερὸς γέγονε, but translate merely *he had not been wronged at all*.

82, 13. ἄδικος: for the nominative, see on τίμιος, 65, 10. Observe how the idea of repeated offense is emphasized. Theoretically, no Persian might be put to death for a single crime; his whole life had to be considered and a balance struck between his good and his evil deeds.

82, 14. Ἡ γὰρ ἀνάγκη: sc. ἐστίν, *really, there's nothing else to do* (lit., *it is, in fact, certainly necessary*).

82, 15. ἂν γένοιτο: potential optative, with the implied protasis "if I should pardon you."

82, 17. ὅτι: see on ὅτι οὐ, l. 2. — σοί . . . δόξαιμι: *should I ever again seem so, at least to you*. Orontas had at least been consistently faithful to the king, to whom his allegiance primarily belonged, and it is possible that the agreements which he had failed to keep with Cyrus were forced. He stands in favorable contrast with such trimmers as Syennesis.

82, 18. πρὸς ταῦτα: may be rendered *in reply to this*, though Cyrus addresses the company, not the culprit.

82, 20. ἀπόφηναι: 1 aorist imperative middle. — γνώμην δ τι σοι δοκεῖ: either the first word or the last three might be omitted, but they can all be translated.

82, 23. ἡμῖν: Clearchus identifies himself with the rest of the company.

82, 24. τὸ κατὰ τοῦτον εἶναι: a substantive infinitive used absolutely<sup>1</sup>; τοῦτον twice repeated, instead of αὐτόν, lends a touch of contempt. — ἐθελοντάς: a noun, not a participle, as the accent shows.

82, 25. ἔφη: the subject is Clearchus, giving his account of the trial.

82, 26. λαβὼν . . . Ὀρόνταν: *seized Orontas by the girdle*, the Persian way of sentencing a man to death. ζώνης is partitive genitive with a verb of taking hold of.<sup>2</sup> It would have sufficed for Cyrus alone to take hold of the girdle, but he may have extended the ceremony to the rest in order to test their fidelity.

82, 27. ἐπὶ θανάτῳ: *thus voting for death* (lit., *on terms of death, i.e. on the understanding that it meant his death*).

83, 1. καί: *even*. — οἷς: its antecedent is the subject of ἐξήγον.—

H A.  
1 956 a  
2 738 a

B.  
642  
356 and N. 1

G.  
955, 2; 1534, 1535  
1099, 1100

GL  
569  
510 b

**προσετάχθη**: impersonal, *the command was given*; the subject is τὸ ἐξάγειν, supplied from ἐξήγον, but its omission is as natural in Greek as in English.

83, 2. **προσεκύνουν**: expresses customary past action. The act consisted in touching the ground with the forehead and kissing the earth; see *Daniel* 2. 46, 1 *Samuel* 20. 41.

83, 3. **καίπερ**: often used with a concessive participle.<sup>1</sup> — **ἐπὶ θάνατον**: accusative with a verb of motion; cp. *ἐπὶ θανάτῳ*, 82, 27.

83, 6. **οὔτε . . . οὐδείς**: for the double negative, see on 68, 25. — **τεθνηκότα**: the perfect participle denotes a state resulting from a completed act; see on *ἐξευγμένη*, etc., 56, 10.

83, 7. **ὅπως ἀπέθανεν**: Herodotus (7. 114) states that it was a Persian custom to execute by burying alive. It is not improbable that this method was adopted here. Possibly the rank and influence of Orontas, which had made it prudent to have a strong Greek guard at his trial, also rendered a secret execution advisable. — **εἰδώς**: *from actual knowledge*.

83, 12. CHAPTER 7. **νόκτας**: plural to denote the separate watches of the night. — **ἰδόκει**: *he thought*. — **εἰς . . . ἕω**: *at the next dawn*. *ἕως* forms its accusative without *ν*.<sup>2</sup>

83, 13. **μαχοῦμενον**: implies purpose.

83, 14. **δεξιὸν**: see on *δεξιόν*, 59, 26. For the battle it is Clearchus who holds this post of danger and distinction, while for a parade (59, 22 ff.) it fell to Menon, possibly indicating that in the meantime Clearchus had risen in the estimation of Cyrus and that Menon had fallen. For the position of the Greek hoplite force at the beginning of the battle, see D on the plan, p. 90. For the genitive *δεξιῶν*, see on *ὦν*, 69, 20.

83, 17. **ἡμέρα**: dative of association expressing time.<sup>3</sup>

83, 20. **λοχαγούς**: inasmuch as the captains of the mercenaries assisted in raising their own troops (see *Introd.* § 56), they had much greater influence, both with their men and with the commanding officer to whom they sold their services, than is normally enjoyed by the modern captain.

83, 21. **πῶς ἂν . . . ποιοίτο**: *how he should fight*, etc.; he said, *πῶς ἂν . . . ποιοίμην*, potential optative.

H A.	B.	G.	Gl.
1 979	656, 2	1573	593 <i>b</i>
2 161	92, 3	199	94
3 772 <i>c</i>	392, 3	1176	525



83, 23. ἀνθρώπων: genitive with a verb of want.<sup>1</sup> Observe that ἄνδρες is used of the Greeks, and note the difference in the significance of the two words. — ἀπορών, νομίζων: causal.

83, 24. κρείττους: *stronger*.

83, 25. διὰ τοῦτο: sums up νομίζων . . . εἶναι.

84, 1. ὅπως . . . ἔσισθε: the future indicative with ὅπως in an urgent command,<sup>2</sup> *be sure, therefore, to be men*, etc. Although this construction probably arose from the use of ὅπως depending on a verb of striving or caring for (see on ἔσται, 52, 2), it is unlikely that in Xenophon's time any ellipsis was felt. — ἐλευθερίας: see on πολλοῦ, 66, 16. — ἧς: attracted from the accusative,<sup>3</sup> in which it would naturally stand as object of κέκτησθε.

84, 2. ἧς: genitive of cause.<sup>4</sup> According to the Persian notion, Cyrus himself was the slave of the king (100, 1), who alone, of all the Persians, was free. — τήν: with an abstract noun; cp. 77, 20.

84, 3. ἀντὶ ὧν, etc.: *i.e.* ἀντὶ πάντων ἃ ἔχω; the antecedent is taken into the relative clause and attracts the relative to its own case.<sup>5</sup> — καὶ ἄλλων, etc.: with ἀντί.

84, 4. ὅπως . . . εἰδήτε: a purpose clause, depending on διδάξω.

84, 5. εἰδώς: cp. 83, 7. — γάρ: omit, or render *namely* (see Vocab.). — πολὺ: predicate after ἐστί understood.

84, 6. ἐπείσιν: with future force; the change to plural with a collective noun is natural in English too. — ἄν: at the beginning of a clause always = εἰάν, for ἄν with the optative never stands first (see l. 3 for instance).

84, 7. τὰ ἄλλα: *as for the rest*, accusative of specification. — καί: as in 83, 1. — αἰσχύνεσθαι μοι δοκῶ: *I feel ashamed (to think)*. — οἷους . . . ἀνθρώπους: predicate of ὄντας, a participle in indirect discourse after γνώσεσθε, *what sorry folk, upon my word, you will discover those in our country to be*. — ἡμῖν: ethical dative or dative of feeling, a weakened dative of interest, giving a colloquial touch to the language, like *upon my word, bless us, dear me, don't you know*.<sup>6</sup>

84, 8. ὑμῶν . . . ὄντων: implies condition, as does the following εἰ τῶν ἐμῶν (sc. πραγμάτων) γενομένων, *if my undertaking turns out well*.

H A.	B.	G.	Gl.
1 743	362, 1	1112	512
2 886	583 N. 3	1352	638 b
3 994	484, 1	1031	613 b
4 744	366	1126	509 c
5 995 and α	485	1038	613 d
6 770	381	1171	583 e

84, 9. ἀνδρῶν: contrast with ἀνθρώπους, l. 8. — ὑμῶν: partitive with τὸν βουλόμενον, *any one of you who*, etc.

84, 10. τοῖς οἴκοι: masculine; τῶν οἴκοι, l. 12, is neuter. — ἡλωτόν: predicate.

84, 11. ποιήσιν: its subject is the same as that of οἶμαι, hence omitted. — τὰ παρ' ἐμοί: *life with me*.

84, 13. πιστὸς . . . Κύρῳ: perhaps he spoke at the instigation of Cyrus.

84, 14. καὶ μὴν: introduces a new idea in the nature of an objection, *and yet*.

84, 15. διὰ τὸ . . . εἶναι: substantive infinitive with a preposition.<sup>1</sup> — κινδύνου προσιόντος: best taken as genitive absolute of cause, explaining διὰ τὸ . . . εἶναι, *because you are in such a plight, now that the peril is close upon you*.

84, 16. τι: the undertaking is purposely referred to in this indefinite way; cp. τις, 73, 6. — μεμνήσθαι: future perfect form with a future meaning, as the perfect form has the present meaning.

84, 17. ἔνιοι: sc. φασί. — μεμνήο: perfect optative.<sup>2</sup> — δύνασθαι ἂν: stands for the optative with ἂν of direct discourse in the apodosis of a less vivid future condition.

84, 18. ὥσα: *as much as*.

84, 19. Ἄλλ': *well*; so often at the beginning of speeches. — ἔστι . . . ἡμῖν: *in point of fact my father's realm extends*; μέν is a weak form of μὴν. Observe the *pluralis maiestatis*, ἡμῖν, which is dative of interest.

84, 20. μέχρι οὗ: the antecedent is omitted, as often in English, *to (the point) where*.

84, 22. τούτων: *these limits*; for the genitive, cp. ἀμφοτέρων, 79, 28.

84, 24. τούτων: genitive with an adjective expressing power or control.

84, 25. μὴ οὐκ: = Latin *ut* with a verb of fearing.<sup>3</sup>

84, 26. ἔχω: subjunctive. Here ἔχω is used in the sense of *know*, but in l. 27 in its usual meaning. — δῶ: deliberative subjunctive in an indirect question, representing τί δῶ of direct discourse.<sup>4</sup> In l. 27, δῶ is doubtless influenced by the analogy of the preceding δῶ, since after ἔχω, *have*, there is no idea of indirect question. — γένηται: impersonal, *if success attends us*.

H A.	B.	G.	Gl.
1 959	638 end	1546	cp. 574
2 465 a	227 N.	734, 1	p. 307
3 887	594	1364	610
4 866, 3	577	1358	471 a

84, 27. ὑμῶν: partitive depending on ἐκάστῳ; it is made emphatic by its position, and refers only to those Greek officers who were present. — καί: *as well*.

85, 1. στέφανον: a military decoration, like the modern medal. — οἱ δέ: refers to those included in ὑμῶν, 84, 27.

85, 3. ἐξηγγέλλον: cp. ἀπήγγελλον, 83, 18, and note the difference between the two words.

85, 5. σφίσιν: indirect reflexive.<sup>1</sup>

85, 6. ἐμπιμπλάς . . . γνώμην: *satisfying the expectations of all*.

85, 7. παρεκελεύοντο: denotes repetition. — πάντες ὅσοιπερ: *every man who* (lit., *all, just as many as*).

85, 8. μὴ μάχεσθαι: *i.e.* in person. The tactics of the Greeks, as of modern warfare, aimed to protect the commander from injury, while the Persian custom required the commander to be in front. In this request the Greeks were not wholly unselfish. If Cyrus were slain, what was to become of them, and who would carry out his fine promises? — τάττεσθαι: middle. According to Plutarch (*Life of Artaxerxes*, 8) Cyrus answered: "What say you, Clearchus? Do you urge me, aiming, as I do, at the royal power, to show myself unworthy of it?"

85, 10. Οἶαι γάρ: *do you really think?*

85, 11. Νῆ Δί': cp. μὰ τοὺς θεούς, 71, 8. — εἴπερ γε . . . ἔστι: *at least if he is really*; a simple present condition.

85, 12. ἐμὸς . . . ἀδελφός: *a brother of mine*; cp. ὁ ἐμὸς πατήρ, 81, 23, and see note.

85, 13. ταῦτ': *all this*, indicating the realm by a sweeping gesture.

85, 14. ἐγένετο: *amounted to*.

85, 15. ἀσπίς: *shield, i.e.* hoplites; the singular is used as we say 'forty sail,' 'thirty head of cattle.' There is an unexplained discrepancy between the numbers given here and previously (58, 13 ff., 63, 7-13, 69, 18-23).

85, 19. τὰ εἴκοσι: for the article, see on 58, 16.

85, 20. ἐλέγοντο: see on 57, 4.

85, 22. ἄλλοι: *besides*; cp. ἄλλο, 76, 23.

85, 23. ὧν: see on αὐτῶν, 53, 5.

85, 25. τοῦ: with στρατεύματος. — ἄρχοντες: Xenophon is uncertain how best to render their Persian title.

86, 2. ἕκαστος: sc. ἄρχων. Since Abrocōmas did not arrive in time

for the battle (see l. 5), only 900,000 of the king's forces can have taken part in the fighting. Even this number is probably an exaggeration. Ctesias, a Greek physician in the king's suite, is said by Plutarch (*Life of Artaxerxes*, 13) to have given the number as 400,000. See Introd. § 13.

86, 3. τῇ μάχῃ: the battle of Cunaxa, which soon followed.

86, 5. ὑστέρησε τῆς μάχης: *was too late for* (lit., *later than*<sup>1</sup>) *the battle*. This is in harmony with his previous conduct (see on 70, 2, 74, 21). He had the start of Cyrus and should have arrived before him. If Cyrus had been successful, Abrocōmas would scarcely have failed to claim credit for keeping his contingent out of the battle. — ἡμέραις: dative of degree of difference; cp. 63, 7.

86, 8. οἱ: *those who*; it is limited by the partitive, τῶν πολεμίων.

86, 9. ταῦτά: contrast with ταῦτα, l. 6, and cp. τὰ αὐτά, 52, 23.

86, 11. συντεταγμένῳ τῷ στρατεύματι: dative of military accompaniment,<sup>2</sup> *with his army drawn up in battle array*.

86, 13. βασιλεία: subject of the infinitive. — κατὰ: *along about*; cp. 78, 11. — μέσον: see on 56, 21.

86, 15. ὀργυαί: in apposition with τάφρος, instead of the usual genitive of measure (see l. 19); εὖρος and βάθος are accusatives of specification.

86, 17. Μηδίας τείχους: see Vocab. Evidently the wall was here in ruins, or the ditch would have been unnecessary.

86, 18. ὥς: with εἴκοσι. Why the passage was left is not clear. Probably the king had been prevented from completing the trench by the approach of Cyrus.

86, 22. παρήλθε καὶ ἐγένοντο: the author's thought suddenly changes. With the singular verb, Cyrus and the army are conceived of as a unit; with the plural, they are taken separately and the soldiers making up the army are in mind.

86, 24. ἦσαν: note the number, and see on ἦσαν, etc., 69, 25.

87, 1. δαρειακούς τρισχιλίους: about \$16,200, but with a purchasing power several times greater.

87, 2. ἀπ' ἐκείνης: *before that*. — θυόμενος: for the distinction between the active and middle, see Vocab.

87, 3. ἡμερῶν: time within which.

H A.  
1 749  
2 774

B.  
364  
392, 1

G.  
1120  
1190

Gl.  
509 b  
525 and a

87, 4. *ἔτι* : *at all*. — *εἰ . . . οὐ μαχεῖται* : this is perhaps a half-ironical repetition of the seer's words, retaining the future and the negative *οὐ*,<sup>1</sup> although in a protasis. Translate *if he will not fight*. — *ἐν* : *within*. A genitive, as in l. 3, is the usual construction.

87, 5. *ἐὰν δ' ἀληθεύῃς* : we might expect a simple present condition, but the idea is *if it shall turn out* (in the future) *that you are speaking the truth, if you prove to be telling the truth*.

87, 6. *δέκα τάλαντα* : = 60,000 Attic drachmas, or some \$10,800 (the drachma being a silver coin = about 18 cents). 3000 gold darics, equivalent to about \$16,200, were given in payment. The difference in the values as expressed in our money is due to the change in the proportional values of gold and silver—silver, as used in our coinage, being worth about two thirds as much, with reference to gold, as in ancient Greece. — *ἀπέδωκεν* : cp. *ἀποδιδόναι*, 59, 6, and see note.

87, 8. *ἐκώλυε* : cp. *ἐκώλυεν*, 62, 9. After all, a narrow passage would have been a poor place for the Persians to attempt to resist the Greeks, for they could not have brought into play their only strong point, superiority in numbers. — *διαβαίνειν* : see on *κελεύειν*, 67, 22. — *ἔδοξε* : the subject is personal ; see on 66, 10.

87, 9. *ἀπεγνωκέναι* : in indirect discourse (see on *δοκεῖ*, 66, 10), the tense denoting completion, *that he had definitely given up the idea of fighting*. *τοῦ μάχεσθαι* is the genitive of separation.

87, 10. *ἡμελημένως* : an adverb formed from a perfect participle. — *μᾶλλον* : here the comparative is weaker than its positive and means *rather, somewhat* ; see on *ἀθυμότερος*, 71, 17.

87, 12. *τὸ . . . πολὺ* : see on 73, 13.

87, 13. *αὐτῷ* : translate with *τὸ . . . πολὺ* (see on *οὐδενι*, 63, 18), *the greater part of his forces*. *στρατιώταις* (l. 14) also may be rendered as a possessive genitive (with *ὅπλων*), though, like *αὐτῷ*, it is really a dative of interest, *αὐτῷ* implying disadvantage, *στρατιώταις*, advantage.

87, 16. CHAPTER 8. *πλησίον* : adverb ; translate as a predicate adjective with *σταθμός*, which here means *halting place* ; usually it denotes the distance between two halting places. — *ἔμελλε* : *he was intending, expecting* ; with the infinitive *μελλω* is sometimes used like the Latin first periphrastic in *-urus*, to denote intention or futurity.<sup>2</sup> — *καταλύειν* : for breakfast. — *ἥνικα* : usually the temporal clause defines the time of the

H A.	B.	G.	Gl.
1	431, 1 and 3	1383, 2	
2 846 and α	533 and 1	1254	570 δ

main clause. Here the main clause really defines the time of the temporal clause, which contains the main idea.

88, 1. τῶν ἀμφὶ Κῦρον: *of the staff of Cyrus*.

88, 3. ἰδρῶντι τῷ ἵππῳ: dative of manner; observe the predicate position of the participle, *with his horse in a sweat*. See Introd. § 13.

88, 4. οἷς: for the dative, see on αὐτῷ, 51, 14.

88, 7. ὥς: *apparently*.

88, 9. αὐτίκα: modifies ἐπιπυσεῖσθαι, but is put first because emphatic. — ἐδόκουν: cp. ἐδόκει, 83, 12.

88, 10. καὶ πάντες δέ: *and in fact all*; see on καί, 51, 6.

88, 11. σφίσιν: see on 85, 5. — ἐπιπυσεῖσθαι: sc. βασιλέα as subject.

88, 14. ἵππον: according to Plutarch (quoting Ctesias), a fiery, hard-bitted charger, named Pasacas. — τὰ παλτά: see on 80, 4.

88, 16. καθίστασθαι, etc.: *to take their positions, each in his own line*; ἕκαστον is in apposition with the subject of the infinitive.

88, 19. κέρατος: the right wing of the whole army, where the Greek troops were stationed; see plan, p. 90.

88, 20. ἐχόμενος: *next*.

88, 21. μετὰ τοῦτον: *i.e.* towards the left.

88, 22. τοῦ . . . βαρβαρικοῦ: partitive with ἱππεῖς.

88, 24. ἔστησαν: 2 aorist, *took their positions*. These light troops were intended to follow up the anticipated victory of the hoplites.

88, 26. Ἀριαῖος, Κῦρος (89, 1), etc.: also subjects of ἔστησαν.

89, 1. ὅσον: adverb, *about*.

89, 3. αὐτοί: the men, in contrast to the horses (l. 6). See Introd. § 51.

89, 4. Κῦρον: the exception refers only to κράνεσι, and can be made clear in English by translating κράνεσι after πάντες πλὴν Κῦρον.

89, 5. ψιλὴν: *unprotected*. Ctesias, according to Plutarch, says he wore a tiara (see Fig. 43, p. 130), probably as an emblem of royal authority. This, however, left head and face open to a wound — a circumstance which proved to be of great importance (94, 11).

89, 8. μαχαίρας: for the difference between μάχαιρα and ξίφος, see Introd. § 58 end, and Figs. 31, 39, pp. 89, 111.

89, 10. μέσον ἡμέρας: the next division of the day after ἀγορὰ πληθουσα, 87, 15.

89, 11. ἐγίνετο: *was getting to be*.

89, 12. λευκή: the dust cloud on the horizon reflected the sun's rays

89, 13. χρόνῳ: see on ἡμέραις, 86, 5.

89, 14. ὥσπερ . . . τις : *a sort of . . . as it seemed*. — μελανία : the body of men faintly seen through the dust.

89, 15. ἐπὶ πολὺ : *for a long distance*.

89, 16. χαλκός τις ἤστραπτε : *there was a constant flashing of bronze* (lit., *some bronze kept flashing*).

89, 23. ἐχόμενοι : cp. ἐχόμενος, 88, 20.

89, 26. ἄλλοι : sc. ἦσαν.

90, 1. κατὰ : see on 60, 4. — ἀνθρώπων : with an adjective of fullness. We should say 'solid square.' For the arrangement of troops by nations in a Persian army, see Introd. § 49.

90, 2. ἐπορεύετο : agrees with the appositive, which is nearer than the subject. — ἄρματα : sc. ἦν (or ἦσαν, cp. εἶχον, l. 4).

90, 3. διαλείποντα συχνόν : *at considerable intervals*. — τὰ . . . καλούμενα : in apposition with ἄρματα ; for καλούμενα, see on κρήνη . . . καλουμένη, 59, 16. These chariots are described briefly by Xenophon in the *Cyropaedīa* (6. 1. 29 f.). They had strong wheels and, to prevent their being easily overturned, long axles. The driver was protected by the high front, back, and sides of the box, or body, of the chariot, and also by armor, only his eyes being exposed. The scythes, which extended outward from the hubs, were about three feet long.

90, 4. εἰς πλάγιον ἀποτεταμένα : *stretching out sideways* ; see Fig. 27, p. 85.

90, 6. ὥς διακόπτειν : see on ὥς μὴ ἄπτεσθαι, 78, 17. — ὅτε : = ὥτινι<sup>1</sup> ; for the case, cp. οἷς, 88, 4. — ἐντυγχάνοιεν : in a conditional relative clause equivalent to a past general condition.

90, 7. ἐλῶντα, διακόψοντα : future participles of purpose, agreeing with ἄρματα implied, as if εἶχον γνώμην (subject, τὰ ἄρματα) had preceded ; *the intention was that they should drive*, etc. ὥς represents the purpose as held by the chariots themselves ; see on ὥς ἀποκτενῶν, 51, 15.

90, 8. ὅ : object of εἶπεν, repeated in τοῦτο, 91, 1 ; translate *as to what*.

90, 9. Ἑλλησι : object of both participle and verb, taking the case required by the nearer.

91, 1. τοῦτο : *in this*, accusative of specification.

91, 5. ἄγειν : object of ἐβόα = ἐκέλευεν.

91, 6. ὅτι . . . εἴη : causal clause, in implied indirect discourse ; cp. λέγοι, 80, 1.

91, 7. ἡμῖν: dative of agent (which is really a dative of interest<sup>1</sup>). — πεποίηται: the perfect sometimes gains from the context future perfect force; but the perfect may be used in translation. — ὁρῶν . . . στίφος: *although he saw the crowded mass at the center*, i.e. the king's bodyguard of 6000 cavalry, 85, 22 f.

91, 8. Κύρου: see on Τισσαφέρνους, 56, 5. — ὄντα: participle in indirect discourse; βασιλέα is its subject.

91, 10. μέσον: in its substantive use, but lacking the article. For the king's superiority in numbers, see Introd. § 13.

91, 11. ἀλλ' ὅμως: *yet in spite of all, notwithstanding all this*; ὅμως stamps the participle as concessive.<sup>2</sup>

91, 12. μὴ κυκλωθείη: object of a verb of fearing, the optative depending on the main verb ἤθελεν.<sup>3</sup> The present participle denotes action going on at the time of ἤθελεν.

91, 13. αὐτῷ μέλει: *he was taking care*; μέλει retains the form actually used by Clearchus, but the change to the optative would be as regular as in ἔχοι, l. 14; see on 81, 3. These words were naturally interpreted by Cyrus as a promise to comply with the order. The disobedience of Clearchus left Cyrus and his bodyguard unsupported to contend against overwhelming odds. See Introd. § 14.

91, 14. ἔχοι: in indirect discourse for the present subjunctive ἔχη of direct discourse,<sup>4</sup> *that all should be well*. If Clearchus had used the future indicative, which is the common construction (see on ἔσται, 52, 2), the future optative would have been required.

91, 15. τὸ μὲν βαρβαρικὸν στρατεύμα: that of the king.

91, 16. ὁμαλῶς: = ἐν ἴσῳ, l. 2. — ἐν τῷ αὐτῷ: sc. χωρίῳ.

91, 17. μένον: participle. — συνετάττετο . . . προσιόντων: *was forming its ranks from those who were still coming up*, a state of affairs resulting from the disorderly way in which they had been marching (87, 10–14).

91, 18. οὐ πάνυ πρὸς: *at some distance from* (lit., *not very near*).

91, 20. Ξενοφών: this is the first mention of the author. He never speaks of himself in the first person. Cp. Caesar's practice, and see Introd. § 44 end.

H A.	B.	G.	Gl.
1 769	380	1186, 1187	524 <i>b</i> and <i>c</i>
2 979 <i>b</i>	655, 1		
3 887	594	1378	611 <i>c</i>
4 885 <i>b</i>	593, 1	1374, 1	638 <i>c</i>



91, 21. ὥς συναντήσαι: cp. ὥς διακόπτειν, 90, 6. — εἰ τι παραγγέλλοι: *if he had any orders*, indirect question.<sup>1</sup>

91, 22. ἐπιστήσας: sc. τὸν ἵππον.

91, 23. ἱερά, σφάγια: sc. ἐστίν. Both words here mean *omens*; for the difference, see σφάγιον in Vocab. Omens were drawn especially from the behavior and movements of the sacrificial victims; see p. 45, footnote, also Fig. 38, p. 107.

91, 24. λέγων: note the tense, *as he was saying this*. — θορύβου . . . ὠντος: partitive genitive of the sound heard<sup>2</sup>; the person heard is the source, as Κύρου, l. 8. The participle is circumstantial, not supplementary in indirect discourse; see on διελαύνοντα, 79, 10.

91, 25. τίς: cp. ὃ τι, 92, 2, and see on τί ποιήσουσιν, 73, 14. — σύνθημα: see Introd. § 66.

92, 1. δεύτερον: *for the second time*, i.e. it was repeated back from the last man to the first in order to avoid mistakes, just as a telegraphic message is 'repeated.' — καὶ ὅς: with the early demonstrative force,<sup>3</sup> *and he*. — ἐθαύμασε: the watchword would naturally have been given out by him, the commander in chief. — παραγγέλλει, εἴη: cp. μέλει, ἔχει, 91, 14.

92, 3. Ἀλλά: see on 84, 19.

92, 4. τοῦτο ἔστω: *so let it be*.

92, 6. οὐκέτι: we should say *less than*. — διειχέτην τὸ φάλαγγ: see on τὸ παῖδε, 51, 4.

92, 7. ἐπαιάνιζον: see Introd. § 66.

92, 8. ἤρχοντο: from ἄρχω. — ἀντίοι: equivalent to an English adverb; see on ἐκούσαι, 53, 26. For the case, see on τίμος, 65, 10. — πολεμίοις: dative with an adjective.<sup>4</sup> — ὥς: temporal conjunction with ἐξεκύμαινε. — πορευομένων: sc. αὐτῶν, genitive absolute of time.

92, 9. τι: sc. μέρος; so also with τὸ ὑπολειπόμενον, of which observe the tense, *was being left behind*.

92, 10. οἶον: adverb (originally cognate accusative with ἐλελίζουσι, *the sort of battle cry they raise*).

92, 11. ἐλελίζουσι: the war cry was distinct from the war song (cp. ἐπαιάνιζον, l. 7); see Introd. § 66.

92, 12. ἀσπίσι: for case, cp. ἀξίνῃ, 79, 11. We might expect πρὸς τὰς ἀσπίδας τοῖς δόρασι.

H A.	B.	G.	Gl.
1 1016	578	1605	655
2 742	356	1102	511 a
3 655 a	144 a	1023, 2	560
4 765	376	1174	522

92, 13. φόβον ποιοῦντες: *thus frightening*; the participle has a touch of purpose, though it is present; cp. ἐπιδεικνύντες, 66, 24, and see note.

— πρὶν . . . ἐξικνεῖσθαι: see on εἶναι, 73, 14.

92, 16. μὴ θεῖν: see on ἄγειν, 91, 5. They feared a rally and sudden attack by the enemy.

93, 1. τὰ μὲν . . . τὰ δέ: in partitive apposition with ἄρματα.

93, 2. ἡνιόχων: genitive with an adjective of want.<sup>1</sup> In the panic the charioteers had fled from their posts.

93, 3. προῖδουεν: *saw them coming*; for the force of προ-, cp. προαισθόμενος, 52, 22, and for the optative, see on ὅποτε . . . βούλοιτο, 56, 20. — δίσταντο: *they opened up gaps*; cp. the use of this word in 76, 1. This maneuver was afterwards performed by the soldiers of Alexander in the battle with the Persians at Arbela; cp. Introd. § 48. — ἔστι δ' ὅστις: *some one*; we might expect ἦν, but the use of the past, as in 77, 9, is exceptional.

93, 4. οὐδὲ τοῦτον: οὐδέ is intensive, *not even he*; like the preceding οὐδέν, it belongs grammatically with ἔφασαν (see on οὔτε . . . ἔφη, 63, 17), but in sense with παθεῖν. Note the emphatic repetition of negatives in these three lines (see on οὐδενί, 63, 18). The scythe chariots, fearful as was their appearance, were seldom more efficient than here. See Introd. § 51.

93, 5. οὐδ' . . . δέ: the negative of καὶ . . . δέ (see 51, 6 f.), *and no one else either*, strengthened by οὐδεῖς, l. 6.

93, 8. νικῶντας, διώκοντας: in indirect discourse, *that the Greeks had conquered and were pursuing*; the present of νικάω and some other verbs often refers to a continuous state rather than to an act, and the present may then be translated as the perfect of the corresponding act<sup>2</sup>; as 'I am victorious over' or 'I have conquered.' — τὸ καθ' αὐτούς: *sc. μέρος, the division opposite them*.

93, 9. ἡδόμενος: concessive.

93, 10. οὐδ': see on l. 4. — ὥς: distinguish from ὡς.<sup>3</sup>

93, 11. συνεισπειραμένην: circumstantial participle of manner.

93, 12. ἐπεμελείτο: *watched to see*, followed by an indirect question.

93, 13. ἦδει αὐτὸν ὅτι . . . ἔχοι: see on ἀπήγγειλε . . . κρίσιν, 81, 17.

93, 15. ἔχοντες: translate as the main verb, *hold their own center*

H A.	B.	G.	Gl.
1 753 c	357	1140	512
2 827	521	cp. 1256	454 f
3 120		138, 3	

*when they are in command.* The emphasis of the original can often be best reproduced by making a Greek participle the main verb in English, while the Greek main verb is rendered by a participle, a relative clause, or other form of subordination.

93, 16. ἦν ἡ: present general condition.

93, 17. αὐτῶν: see on 56, 22. — εἰ . . . χρήζοιεν: less vivid future condition, with the secondary reason ἡμίσει . . . στράτευμα as its apodosis.

93, 18. ἄν . . . αἰσθάνεσθαι: for the mood of direct discourse represented by this infinitive, see on ἄν, 65, 10. — χρόνῳ: dative of time when<sup>1</sup>; ἐν would be more regularly expressed.

93, 19. δὴ: *accordingly*. — ἔχων: concessive; see on ἀλλ' ὅμως, 91, 11. — αὐτοῦ: cp. the attributive position of the reflexive with the predicate position of personal pronouns (see αὐτῶν, l. 17).

93, 21. αὐτοῦ: with ἐμπροσθεν.

93, 22. ἐπέκαμπεν: he began to wheel his line so that it should face the river instead of being at right angles with it. See Introd. § 15.

93, 23. γενόμενος: translate as a verb, *he might get in the rear and cut*, etc. — κατακόψη: see on ἵνα . . . διαβῇ, 74, 20.

93, 24. ἀντίος: *to meet him*; see on 92, 8.

94, 1. τοὺς ἑξακισχιλίους: repeats τοὺς . . . τεταγμένους and serves to emphasize the disparity of the forces.

94, 2. ἑαυτοῦ: emphatic, *his own*; τῇ alone would mean *his*. αὐτός, too, adds to the emphasis.

94, 5. σχεδόν: *chiefly*.

94, 6. καλούμενοι: cp. 59, 16.

94, 7. τὸ . . . στίφος: not that of 91, 8, which had fled (l. 1), but probably the ὁμοστράπεζοι of the king. — ἡνέσχετο: has double augment.<sup>2</sup>

94, 8. τὸν ἄνδρα: *my man*; cp. ὁ ἀνὴρ, 66, 16. — ἔειπε: cp. ἔειπε, 77, 22.

94, 10. ἰᾶσθαι: for imperfect indicative<sup>3</sup> of direct discourse. The infinitive can be so used only when, as here, the time of the event is so clear as to render ambiguity impossible. — αὐτός: strengthens the unexpressed subject of the infinitive (see on τίμιος, 65, 10).

94, 11. αὐτόν: Cyrus. — τις: Artaxerxes jealously claimed the honor for himself (Plutarch, *Life of Artaxerxes*, 14), and gave up to the vengeance of Parysatis Mithridates (see next note) and others who asserted

H A.	B.	G.	Gl.
1 782 a	385	1194	527 c
2 361 a	175 N.	544	268 d
3 853 a	551	1285, 1	577 e

that they had struck the fatal blow. — ὑπὸ τὸν ὀφθαλμόν: the accusative implies motion; cp. εἰς τὰς χεῖρας, 80, 4. Plutarch (*Life of Artaxerxes*, 11), quoting Ctesias, says that after the king had retired from the fighting to recuperate from his wound, Cyrus had great difficulty in managing his restless horse. Finally his tiara (see on 89, 5) fell off, and as he was riding through the crowd a young man, named Mithridates, not knowing who he was, struck him with a spear in one of his temples near the eye. He fell from his horse in a swoon. Presently regaining partial consciousness, he was being led away, when he was hit from behind, and in falling struck his wounded temple on a stone, and so died.

94, 12. μαχόμενοι: limits the three following nominatives, which should be the subject of some verb, but there is no verb for them. The thought through ἐκατέρου is as independent of ὅποσοι . . . λέγει as if it had been in the genitive absolute μαχομένων καὶ βασιλέως, etc. (*while the king . . . were fighting*), and may be so translated.

94, 14. ἀπέθνησκον: cp. the tense used of the death of one person, l. 15.

94, 16. ἔκειντο: *lay dead*.

94, 18. πεπτωκότα: probably in indirect discourse.

94, 19. περιπεσεῖν: observe the force of the preposition, *with his arms about him*.

94, 20. ἐπισφάξασθαι: middle, with the reflexive added to intensify it, *that he slew himself upon him with his own hand*; cp. γυμνάσαι (active) . . . ἐαυτόν, 56, 20. This word is regularly used of sacrificing animals at the tombs of the dead.

94, 21. χρυσούν: as in 63, 27.

94, 24. CHAPTER 9. οὖν: *then*, returning to Cyrus. The following biographical sketch is called by Bruns "the first historical portrait." — Περσῶν . . . γενομένων: partitive with the superlatives.

94, 25. Κύρον τὸν ἀρχαῖον: *Cyrus the elder*, known in history as Cyrus the Great, the founder of the Persian empire. He is the subject of Xenophon's *Cyropaedīa* (see p. 31).

95, 2. παρὰ . . . γενέσθαι: *by all who seem to have been in the intimate acquaintance of Cyrus*. παρὰ with the genitive denotes the source whence the admission came, and may therefore be substituted for the regular agent construction; see on ἐκ βασιλέως, 52, 19.

95, 4. πρῶτον μὲν: marks the first period of his life, ἐπεὶ δέ, 96, 2, the second, and ἐπεὶ δέ, 96, 9, the third.

95, 7. πάντα: accusative of specification.

95, 8. πάντες γάρ, etc.: explains how princes came to be educated with other boys.

95, 9. ἐπὶ . . . θύραις: *at the court*. The king aimed to train up a supply of officials of assured virtue and fidelity.

95, 11. σωφροσύνην: this quality was highly prized by the Greeks; one of the cardinal points of their philosophy was adherence to the golden mean in all things.

95, 12. καταμάθοι ἄν: potential optative; it is clear that no definite protasis is present to the mind; see on 82, 15.

95, 15. ἔστι: cp. 76, 10, and see note. This statement is probably an exaggeration, representing the ideal aimed at by the authorities rather than the actual facts, for excess and corruption were so prevalent at the Persian court that they can hardly have been kept hidden from the youth.

95, 16. καί: correlates with καί before ἄλλους, l. 18.

95, 19. εὐθὺς . . . ὄντες: *even in childhood*; the adverb belongs grammatically with the main verb, but goes with the participle in sense.<sup>1</sup> The Persian boy's education began at the age of five.

95, 21. ἄρχειν, etc.: object infinitives.

95, 22. αἰδημονέστατος: precedes μέν because emphasized; otherwise we should have had πρῶτον μὲν αἰδημονέστατος, to correspond with ἔπειτα δὲ φιλιππότατος, l. 27.

95, 24. ἐδόκει: *was reputed*.

95, 25. τῶν . . . ὑποδεεστέρων: after μᾶλλον without ἢ; similarly ἑαυτοῦ after ὑποδεεστέρων, *those of lower rank than himself*.

95, 26. μᾶλλον: *better*.

95, 27. φιλιππότατος: sc. εἶναι, depending, like χρῆσθαι, on ἐδόκει. Fondness for horses was, and still is, considered a mark of aristocratic taste and breeding.

95, 28. ἄριστα: cognate accusative with χρῆσθαι, *make the best use of, be best in handling*.

95, 29. ἔκρινον: the subject is indefinite *they*.

96, 1. ἔργων: objective genitive with the superlatives.

96, 3. ἡλικία: indirect object. Probably this was about his sixteenth or seventeenth year. — φιλοθηρότατος: the hunting of wild beasts, chiefly the bear, lion, and tiger, was considered by the Persians to be good training for war.

96, 4. ἔρκτον: epicene.<sup>1</sup>

96, 6. τὰ μὲν: sc. πάθῃ, cognate accusative, *he received some injuries*; τέλος δέ correlates with it. — ὦν καί: omit καί in translation.

96, 8. πολλοῖς μακαριστόν: cp. τοῖς οἴκοι ζηλωτόν, 84, 10.

96, 9. κατεπέμφθη: for the force of the preposition in the compound, see on Title Ἀνάβασις, p. 227. — σατράπης: predicate.

96, 11. οἷς καθήκει: *whose duty it is*.

96, 12. πρῶτον μὲν ἐπέδειξεν: correlative with φανερός δ' ἦν, l. 25.

96, 13. αὐτὸν δι: see on ἀπήγγειλε . . . κρίσιν, 81, 17. — περὶ πλείστου ποιοῖτο: *he considered it of the greatest importance*. — τῷ: = τινί. — σπείσαιο: in a present general condition in indirect discourse.

96, 15. καὶ γὰρ οὖν: *and so of course*; so τοιγαροῦν, l. 18. See γάρ in Vocab. — ἐπίστευον: as the keynote of the passage, this verb occurs three times in this sentence. — αὐτῷ: with ἐπίστευον and ἐπιτρεπόμεναι, *trusted him and put themselves under his protection*. — αἱ πόλεις: see 52, 18–21.

96, 17. μηδέν: would be οὐδέν in direct discourse, and is therefore somewhat irregular, but is used perhaps because the main verb is equivalent to a verb of hoping.<sup>2</sup>

96, 18. ἐπολέμησε: see on ἡγάσθη, 53, 16.

96, 19. ἐκοῦσαι: see on 53, 26.

96, 20. οὗτοι . . . αὐτόν: the Milesians' fear of him is mentioned as creditable to him, because it arose from his unwillingness to abandon their exiles whom he had taken under his protection. See Introd. § 4.

96, 22. ἔλεγεν: we might have had λόγῳ corresponding to ἔργῳ. — προοῖτο: formed as if from a verb in -έω or -όω.<sup>3</sup> There was a tendency for verbs in -μι to take on forms of the -ω conjugation. Compare the tendency in English whereby many irregular verbs have become regular, as 'clomb,' an old past form of 'climb,' has given way, except in poetry, to 'climbed.' The potential optative in indirect discourse changes from the form of direct discourse only in person. — ἐπεὶ . . . ἐγένετο: an aorist indicative in a subordinate clause does not become optative in indirect discourse.<sup>4</sup>

96, 23. εἰ . . . πράξειαν: less vivid future conditions, quoted without

H A.	B.	G.	Gl.
1 127	78 N.	158	
2 1024	549, 2	1496	579 a
3 445 b	260 end	810, 2	377
4 935 c	675, 3	1499	662

change from the form of direct discourse. Contrast the meaning of *κακῶς πράττω*<sup>1</sup> with that of *κακῶς ποιῶ*, 71, 11.

96, 25. *φανερὸς δ' ἦν . . . πειρώμενος*: cp. *δῆλος ἦν . . . ἀνιώμενος*, 59, 5, and see note. — *ποιήσκειν*: in a past general condition, a type frequent in this chapter. The apodosis is *πειρώμενος*, which denotes continuance in the past (at the time of *ἦν*).

97, 1. *εὐχοίτο . . . ἵστε νικῶν*: in indirect discourse for *εὐχεται . . . ἔστ' ἂν νικᾷ* (a temporal clause equivalent to a more vivid future condition).

97, 2. *ἀλεξόμενος*: *returning like for like*. But Cyrus had ill requited his brother's forbearance, to which he had owed his life (51, 16).

97, 3. *καὶ γὰρ οὖν*: see on 96, 15. — *πλείστοι*, etc.: translate freely, *to him far (δῆ) more were eager to intrust . . . than to any other one man in our time*. *ἐνὶ γε ἀνδρί* is somewhat parenthetical and modifies *πλείστοι δῆ* (although grammatically in apposition with *αὐτῷ*), 'the number of persons who were eager to intrust their possessions to him was the very (δῆ) greatest, at least for *one* man.' *τῶν ἐφ' ἡμῶν* is partitive genitive limiting *αὐτῷ*.

97, 5. *οὐ . . . εἴποι*: *and yet, of course (δῆ), nobody would say either*. *τοῦτ'*, which is explained by the appositive clause *ὥς . . . εἶα καταγελᾶν*, may be omitted in translation.

97, 8. *ἦν*: as in 78, 6, with an infinitive as subject. — *ποδῶν*: genitive of separation.

97, 9. *στερομένους*: the present passive, as in English 'deprived,' has the perfect meaning; otherwise the form required to denote a condition or state would be *ἐστερημένους*; see on *ἐζευγμένη*, 56, 10. In Persia severe punishments were in vogue, such as scourging, cutting off the ears and nose, hewing off the hands and feet, and putting out the eyes.

97, 10. *ἐγένετο*: *it became possible*; the subject is *πορεύεσθαι*.

97, 11. *μηδὲν ἀδικοῦντι*: the negative *μή* shows the conditional force of the participle.<sup>2</sup> — *ἤθελεν*: in a conditional relative clause equivalent to a simple past condition. In such a clause the optative is more usual, giving a general meaning, as in l. 12, where we have the past general form of conditional relative clause *ὅ τι προχωροίη* (sc. *ἔχειν*), *whatever it was to his advantage to have*. But such words as *ὅστις*, *ὅπη*, etc., in themselves convey sufficiently the idea of generality and indefiniteness, and so are sometimes found with the indicative.<sup>3</sup>

H A.	B.	G.	Gl.
1 810	493, 1	1075	499 a
2 1025	431, 1	1612	582 c
3 918, 894 c	621 and N.	1432	618 c; cp. 617

97, 13. *γε μέντοι*: *however*, *γε* being rendered only by emphasis on *τοὺς ἀγαθοὺς*. — *ὡμολόγητο*: the subject is Cyrus, but translate as impersonal; the imperfect tense is more natural in English.

97, 15. *αὐτός*: *in person*.

97, 16. *οὗς*: repeated by *τούτους*, l. 17, which might have been used as its antecedent, *τούτους οὗς ἑώρα*. For *ἑώρα*, see on *ἤθελεν*, l. 11.

97, 17. *ἦς*: see on *ἀντὶ ὧν*, 84, 3. — *κατεστρέφετο*: note the tense, indicating the subjugation of one district after another.

97, 18. *ὥστε . . . εἶναι*: *so that the good appeared to be most prosperous, and the bad appeared worthy to be their slaves*.

97, 22. *οἶοιτο*: cp. *προχωροίη*, l. 12, and see on *ἤθελεν*, l. 11. — *εἰς . . . δικαιοσύνην*: *with respect to justice, however*. The noun is emphasized by *γε*; cp. l. 13.

97, 23. *εἰ . . . γένοιτο . . . ἐποιεῖτο*: past general condition and its conclusion. — *φανερὸς . . . βουλόμενος*: cp. *φανερὸς . . . πειρώμενος*, 96, 25. — *ἐπιδείκνυσθαι*: *to distinguish himself*. — *περὶ παντός*: cp. *περὶ πλείστου*, 96, 13.

97, 24. *τούτους*: for the plural, see on *αὐτούς*, 71, 11. — *τῶν . . . φιλοκερδούντων*: for the genitive, cp. *τῶν . . . ὑποδεεστέρων*, 95, 25.

97, 26. *αὐτῷ*: cp. 53, 12, and see note.

97, 27. *ἐχρήσατο*: *gained the services of*; see on *ἡγάσθη*, 53, 16.

98, 1. *ἐπλευσαν*: *i.e.* coming from overseas, probably meaning Greek mercenaries; see *Introd.* § 53. — *ἔγνωσαν*: *learned*; the aorist is used as in 97, 27.

98, 2. *εἶναι*: its subject is *Κύρῳ . . . πειθαρχεῖν*. — *ἡ . . . κέρδος*: *than their mere monthly pay* (sc. *εἶναι*); for *κατὰ μῆνα* (here used as an attributive adjective), see on *κατά*, 60, 4.

98, 3. *τίς γε*: *τίς* is emphasized by *γε*, *any one at all*. — *τι*: cognate accusative with *ὑπηρετήσκειν*; translate *in any way*.

98, 4. *οὐδενί*: combine the negative idea with *πώποτε*, and translate the dative as a possessive pronoun (see on *οὐδενί*, 63, 18) with *προθυμίαν*, *he never allowed his* (lit., *anybody's*) *zeal to go unrewarded*.

98, 6. *Κύρῳ*: dative of possessor; translate *Cyrus was said to have gained*.

98, 7. *ὄντα*: this and the next two participles are in indirect discourse. — *ἐκ τοῦ δικαίου*: cp. *ἐκ τοῦ ἀδίκου*, 97, 24.

98, 8. *ἦς χώρας*: cp. 97, 17. — *ἄρχοι*: cp. the indicative *κατεστρέφετο*, 97, 17; the mood here is influenced by *ὁρώη*.

98, 9. *οὐδένα ἂν . . . ἀφείλετο*: sc. *τὴν χώραν*, which, like *οὐδένα*, is



object of a verb of depriving<sup>1</sup> (cp. the accusatives with αἰτεῖ, 54, 3). ἄν with the imperfect or aorist indicative is used to denote customary action in the past<sup>2</sup>; cp. English 'he would (*i.e.* used to) call for me every morning.' ἄν belongs also to προσεδίδου. For the translation of οὐδένα, see on οὐδενί, l. 4.

98, 11. ὃ ἐπέπατο . . . Κῦρον: two objects with a verb of concealing.<sup>1</sup>

98, 12. φθονῶν . . . ἐφαίνετο: for the force of ἐφαίνετο with a supplementary participle in indirect discourse, see Vocab. — τοῖς . . . πλουτοῦσιν: for the dative, cp. τοῖς στρατηγοῖς, 73, 4.

98, 14. φίλους: emphasized by its position and by γε (cp. 97, 22). It is the object of the last word in the sentence. To keep the emphasis, translate *as to friends, however, whatever friends he made*, etc. — ποιήσαιο: for the optative, cp. προχωροίη, 97, 12.

98, 15. ὄντας: see on ὄντα, l. 7. — ὃ τι: cognate accusative with κατεργάζεσθαι; the implied indefinite antecedent τούτου can be omitted as well in English as in Greek, *capable coworkers in whatever he happened to wish*, etc.

98, 16. πρὸς πάντων: see on παρὰ . . . γενέσθαι, 95, 2.

98, 17. κράτιστος δὴ: cp. the force of δὴ, 97, 3. — θεραπεύειν: limits κράτιστος *the very best man* in the world *to serve them* (the φίλους, l. 14). — αὐτὸ τοῦτο: has no construction as the sentence stands; ὡς ἔχει is in apposition with it. Translate, *and for this very reason for which he thought he himself needed friends, — namely, that he might have coworkers, — he, too, on his part, tried to be for his friends a most efficient coworker*, etc.

98, 18. φίλων: genitive with a verb of want.<sup>3</sup>

98, 20. τούτου: *in that*, objective genitive with συνεργός; being an indefinite antecedent (of ὅτου<sup>4</sup>), it is expressed only because emphatic; see on ὃ τι, l. 15. — ἐπιθυμοῦντα: cp. ὄντα, l. 7.

98, 21. οἶμαι: parenthetical, not introducing indirect discourse. — εἰς γε ἀνὴρ: *at least for one man*; cp. ἐνὶ γε ἀνδρί, 97, 3.

98, 22. πάντων δὴ μάλιστα: *most of all, chiefly*. — διεδίδου: observe the distributive force of δια-.

98, 23. πρὸς . . . σκοπῶν: *with an eye to*. — ὅτου: its antecedent, if

H A.	B.	G.	GL
1 724	340	1069	535
2 835 a	568	1296	467 a
3 743	cp. 356	1112	512
4 742	356	1102	511 c

expressed, would be preceded by *πρός*; translate *to whatever*, and see on δ τι, l. 15.

98, 25. *ὅς*: expressing the giver's intention, *intending it for*, etc.

98, 26. *λέγειν*: for imperfect indicative; see on *ἰᾶσθαι*, 94, 10. — *ἔφασαν*: see on *ἔκρινον*, 95, 29.

98, 27. *σῶμα*: its most obvious construction is as subject of *δύναιτο*; probably, however, Cyrus is still the subject (as with *νομίζοι*) and τὸ . . . *σῶμα* is accusative of specification, *in his own person*.

99, 1. *κόσμον*: predicate accusative (see on *σατράπην*, 51, 6) with *νομίζοι*, which stands for *νομίζω* of direct discourse.

99, 2. *καὶ . . . ποιῶντα*: τὸ νικᾶν<sup>1</sup> is the subject of *ἐστὶ* understood with *θαυμαστόν*; τὰ μεγάλα is cognate accusative after *ποιῶντα*, which agrees with the subject of τὸ νικᾶν; *his surpassing his friends in doing great services is nothing remarkable*.

99, 3. *γε*: *to be sure*. — *καὶ*: *also*, in addition to other reasons; best omitted in translation.

99, 4. *ἐπιμέλεια, τῷ προθυμείσθαι*: see on *πλήθει*, 78, 7. — *φίλων*: for the genitive, cp. *μάχης*, 86, 5.

99, 5. *ταῦτα*: sums up the preceding clause τὸ δέ, etc.

99, 6. *γάρ*: introduces instances of the generosity of Cyrus, *for example*. — *οἶνον*: better with *βίκους* than with *ἡμιδεεῖς*.

99, 7. *ὅποτε . . . λάβοι*: temporal clause equivalent to a past general condition, *whenever he received any*, etc.

99, 8. *χρόνου*: time within which.<sup>2</sup> — *τούτου*: for the genitive, see on *τῶν . . . ὑποδεεστέρων*, 95, 25. — *τούτον*: an abrupt change to direct discourse. — *σοί*: more emphatic, and so more polite, than the enclitic *σοι*.

99, 9. *ἔπεμψε*: English prefers the perfect. — *οἷς*: see on *ἀνθ' ὧν . . . ἔπαθον*, 64, 24.

99, 11. *ἐπιλέγειν*: in addition to presenting the gifts.

99, 14. *τούτων*: partitive genitive with a verb of tasting<sup>3</sup>; cp. English "taste of the jelly," "smell of the rose." — *γεύσασθαι*: the aorist infinitive not in indirect discourse expresses mere occurrence.

99, 19. *ἐπιμέλειαν*: the forethought of Cyrus in making provision. — *διαπέμπων*: for the force of the preposition, cp. *διεδίδου*, 98, 22.

99, 22. *ἄγουσιν*: participle.

H A.	B.	G.	Gl.
1 958, 959	637	1542	574
2 759	359	1136	515
3 742	356	1102	510 e

99, 23. ὥς μὴ . . . ἄγωσιν: for the mood, see on ἵνα . . . διαβῇ, 74, 20. Cyrus was particularly fond of horses; see 95, 27 f.

99, 26. μᾶλλον ὄψεσθαι: *were likely to see him*, a periphrastic future as in 87, 16, but observe that here the future infinitive<sup>1</sup> is employed, — its principal use when not in indirect discourse.

99, 27. τιμῇ: indicative retained in an indirect question, representing his thought 'that I may show whom I honor.' The relative pronoun is rarely used to introduce indirect questions.

99, 29. Ἑλλήνων, βαρβάρων: partitive with οὐδένα.

100, 1. τεκμήριον δέ: sc. ἐστί; the δέ correlates with μέν, 99, 28, the proof being added to Xenophon's private judgment. — δούλου ὄντος: concessive, *slave though he was*, see on ἦς, 84, 2.

100, 2. πλήν, etc.: but see 62, 4–6, which shows that Orontas was not the only one to prove unfaithful to Cyrus.

100, 3. καὶ οὗτος . . . ἑαυτῷ: for the circumstance see 81, 7 f. — οἱ: see on οἱ, 53, 4.

100, 4. αὐτόν: repeats ὃν; omit it in translating, and render ὃν (whose antecedent, being indefinite, is omitted), *one whom*, meaning the faithless messenger of 81, 7 f.

100, 6. οὗτοι: repeats πολλοί with emphasis, *these moreover the men most highly esteemed by him*; cp. καὶ ταῦτα, 73, 8, and see note.

100, 7. ὄντες: equivalent to the protasis of a less vivid future condition.

100, 8. τιμῆς: for the genitive with τυγχάνειν, see on ἄλλου . . . Κύρου, 74, 4.

100, 9. τὸ . . . αὐτῷ γινόμενον: *what befell him*, subject of an implied ἐστί; τεκμήριον is predicate.

100, 10. ὅτι: with τεκμήριον. — καὶ . . . καί: *not only . . . but also*.

100, 11. τοὺς: used only once because the three adjectives apply to only one class of people. — ἀποθνήσκοντος: note the tense.

100, 15. ἱππικοῦ: see on αὐτῶν, 53, 5. — πεπτωκότα: in indirect discourse. See Introd. § 24.

100, 17. CHAPTER 10. ἐνταῦθα: the narrative is taken up where it was left at the end of Chapter 8. — ἡ κεφαλὴ καὶ ἡ χεὶρ: they were cut off by order of the king and fastened upon a stake (144, 1 f.).

100, 19. μετὰ Ἀριαίου: μετὰ denotes a closer connection than σύν; οἱ μετὰ Ἀριαίου includes Ariaeus, *Ariaeus and his men*; so often the

similar phrases with ἀπὸ or παρ': but αὐτὸν αὐτῶν is not where the king (αὐτῶ) is not included in the expression.

100, 21. ἄρρῶντο: that saying. — εἰρήνην . . . εἶπε: she *seemingly* was said to be; ὅδοι is participle feminine.

100, 23. τέ τε ἄλλα: see on τὴν . . . ἄλλα 64. 12. — πολλὰ. predicate, *to a great amount*. — Φασίλη: Cyrus carried his familiarity in Greek so far as to have Greek women in his harem.

100, 24. τὴν . . . λεγόμενῃ: translate as a relative clause. — σοφὴν καὶ καλὴν: *witty and pretty*.

100, 25. λαμβάνει: the singular because such spot went to the king alone. — νεώτερα: implies that the battle occurred near the Persian women.

101, 1. γυνή: *lightly clad, i.e. with only her tunic or χiton* (see Vocab. and Fig. 59, p. 185): the outer garment (χiton), which was usually worn only in public, had been laid aside in camp. — πρὸς . . . Ἑλλήνων: *toward or in the direction of the Greeks*, not, of course, the main body; for the genitive, cp. ἐπὶ Ἰωνίας. 105, 12.

101, 2. ὅπλα ἔχοντες: *to be under arms, on guard*.

101, 4. οἱ δὲ καὶ αὐτῶν: *but some, too, of their own number*; the expression correlates with πολλοὺς μὲν. 1. 3. — μὲν . . . γε: *however*; cp. 97, 22, and see on εἰς . . . δικαιοσύνην.

101, 5. ἐντὸς αὐτῶν . . . ἐγένοντο: *had come within their lines*. — χρήματα: this word, as well as ἄνθρωποι, which includes the women, is in apposition with τὰλλα ὅποσα.

101, 6. ἔσωσαν: repeated to emphasize the rescue effected by a few against so many.

101, 7. ἀλλήλων: genitive of separation. — Ἕλληνες: here the main body.

101, 8. οἱ μὲν . . . οἱ δέ: *the latter . . . the king and his followers* (implied by the plural). More commonly οἱ μὲν refers to those first mentioned, οἱ δέ to the latter. — τοὺς καθ' αὐτούς: *their immediate opponents*; cp. τὸ καθ' αὐτούς, 93, 8. — ὡς πάντας νικῶντες: *in the belief that they were victorious over all, i.e. had conquered*; see on νικῶντας, 93, 8.

101, 9. ὡς . . . πάντες νικῶντες: *in the belief that their whole army was victorious*.

101, 13. Τισσαφέρνους: he had been at the king's left (see plan, p. 90), had charged through the Greek right, and joined the king in the camp of Cyrus (102, 12-15).

101, 14. διώκοντες: *in pursuit*; supplementary participle with οἰχον-

ται,<sup>1</sup> and containing the main idea. ὄχονται remains in the indicative, although νικῶσι of the direct discourse has become optative (l. 13); see on ἤξοι, 81, 3.

101, 17. πλησιαίτατος: observe the irregular comparison; cp. φιλαίτερον, 100, 4. — εἰ πέμποιν . . . ἴοιν: the optative represents the deliberative subjunctive<sup>2</sup> of the direct discourse.<sup>3</sup> εἰ . . . ἢ introduce indirect alternative questions.<sup>4</sup>

101, 18. ἐν τούτῳ: sc. τῷ χρόνῳ, *meanwhile*.

101, 19. δῆλος . . . ὅπισθεν: *was evidently advancing again, in their rear, as it seemed*; cp. δῆλος ἦν ἀνιῶμενος, 59, 5.

101, 20. στραφέντες: *countermarching*, see plan, p. 102.

101, 21. προσιόντος: sc. αὐτοῦ, and see on προϊόντων, 80, 15; καί connects the genitive absolute with the circumstantial participle, ὡς belonging with both.

101, 22. οὐκ ἦγεν: *did not advance*; cp. ἄγων, 79, 28. — παρήλθεν: in his pursuit of the barbarian army of Cyrus (100, 18). Translate as pluperfect. — εὐωνύμου: *i.e.* as they originally stood (see plan, p. 90). They had since faced about (l. 20), and their left then rested on the river (see plan, p. 103).

101, 24. αὐτομολήσαντας: having deserted to Cyrus on the mistaken supposition that he had won, they were doubtless glad to offer themselves again to Artaxerxes.

101, 26. ἔφυγεν, διήλασε: for translation, cp. παρήλθεν, l. 22; διήλασε . . . κατὰ may be rendered *had charged through*.

102, 1. Ἕλληνας: here an adjective. For the position of these troops, see C on the plan, p. 90. For their organization and equipment, see Introd. §§ 57, 59.

102, 2. διαστάντες: see on δίσταντο, 93, 3.

102, 4. αὐτούς: the cavalry of Tissaphernes.

102, 7. γενέσθαι: *to have proved himself*. He had received the charge in such a way as to damage the foe and escape harm himself.

102, 10. ὥς: conjunction. — μείον ἔχων: *with the worst of it*.

102, 12. στρατόπεδον: the camp of Cyrus, which the king was plundering; see 100, 18 ff. These movements of Tissaphernes (101, 25–102, 15) preceded the king's advance (101, 12–25).

H A.	B.	G.	Gl.
1 827	521 N.	1256	454/
2 866, 3	577	1358	471 a
3 932, 2	673	1490	659 a
4 1017	579	1606	655

102, 17. ἐπεὶ: causal. — κατά: *opposite*.

102, 18. εὐόνυμον: used as in 101, 22. See plan, p. 193.

102, 21. περιπτύξαντες: *outflanking* (lit., *folding round*).

102, 24. ἀναπτύσσειν: *fold back* the line to a position parallel with the river. Apparently this maneuver was not executed, as they were still deliberating upon it (103, 1) when the king changed the direction of his advance.

102, 25. ποιήσασθαι: *to put*.

102, 26. ἐν ᾧ: cp. ἐν τούτῳ, 101, 18.

103, 1. καὶ δὴ . . . συνῆει: *the king had already changed his direction and brought his line of battle opposite into the same position* (lit., *arrangement*) *as that in which he had met them for battle the first time; i.e.* instead of continuing in the direction in which he was marching when the Greeks first noticed him (101, 18–23), which would have taken him past the Greek line, he seems to have turned obliquely to the right and approached the river, so that his line of battle, when it halted, faced the Greeks, was at right angles to the river, and had one flank protected by it. Of course the greater part of his line extended far beyond the Greek army, since it was more than twice as long as the whole force of Cyrus in the first battle (see 93, 19 f. and plan, p. 103). — δὴ: sometimes, especially with καί, almost equivalent to ἤδη.

103, 6. τὸ πρόσθεν: adverbial accusative. For the first attack, see 92, 6 ff. — αὖ: *once more*. — ἐκ πλεονος: *when at* (lit., *from*) *a greater distance* from the Greeks *than before*, i.e. more than a bowshot; see 92, 13.

103, 8. κώμης τινός: perhaps Cunaxa, a village (not mentioned by name in the *Anabasis*) near which Plutarch says the battle was fought.

103, 12. πεῖλοι: predicate, sc. ὄντες; the king was now surrounded not by infantry but by cavalry.

103, 13. ἰππέων: genitive with a verb of fullness; cp. σίτου, 74, 26.

103, 15. ὥστε . . . γινώσκειν: sc. τοὺς Ἕλληνας as subject. — τὸ ποιούμενον: equivalent to the more usual τὸ γιγνόμενον. The Persians, being on the hill, could be easily seen by the Greeks on the plain.

103, 18. αἰτόν τινα . . . ἀνατεταμένον: *a sort of golden eagle on a shield* (as a background) *raised aloft upon a pole*. Possibly the object thus vaguely described by the Greeks, who saw the standard only from a distance, was not an eagle at all, but the upper half of a human figure partly inclosed by wings, symbolizing the chief deity of the Persians. See the top of Fig. 2, p. 18 (cp. Fig. 34, p. 95).

103, 22. ἐνταῦθα: used as in 54, 22. — δὴ: *of course*, ironical.

103, 23. ἄθροοι : predicate, like πεζοί, l. 12.

103, 24. ἱππέων : genitive of separation.

103, 25. ἀπεχώρησαν : note the tense, simply stating the completed act, and cp. ἐψιλοῦτο of the act in progress (*was being cleared*).

103, 26. ὑπ' αὐτόν : *at the foot* ; motion is implied, cp. ὑπό, 94, 11.

103, 28. τὰ . . . λόφου : object of κατιδόντας, *things on the other side of the hill*. — τί ἐστίν : *what was going on*.

104, 1. ἀνὰ κράτος : cp. κατὰ κράτος, 92, 15. — σχεδὸν . . . ὅτε : *about the time when*.

104, 2. ἦν : cp. ἐστίν, 103, 29. — ἥλιος : names of heavenly bodies may, like βασιλεύς, omit the article, being treated as proper nouns.

104, 3. θέμενοι τὰ ὅπλα : *grounding arms*.

104, 4. ἐθαύμαζον : observe the tense. — ὅτι . . . φαίνονται : a causal clause in implied indirect discourse, representing the thought of the Greeks.

104, 6. τεθνηκότα : see on πεπτωκότα, 100, 15. — διώκοντα οἰχίσθαι : see on 101, 14.

104, 7. καταληψόμενόν τι : *to occupy some point*.

104, 9. ἐνταῦθα : cp. 103, 22. — ἄγοιντο, ἀπίοιεν : see on εἰ πέμπουεν, etc., 101, 17.

104, 10. δορπηστόν : a Greek's regular meals were as follows : ἀκράτισμα, *breakfast*, a simple meal of bread dipped in wine, taken directly after rising ; ἄριστον, *luncheon*, eaten late in the forenoon (for the Greeks with Cyrus it was the first meal, a combination of breakfast and luncheon) ; δεῖπνον, *dinner*, the chief meal, taken late in the day, having superseded the old δόρπον, *supper*.

104, 12. τῶν τε ἄλλων : see on τὰ . . . ἄλλα, 64, 16.

104, 13. διηρπασμένα : see on διελαύνοντα, 79, 10. — εἴ τι : as in 75, 5.

104, 16. λάβοι : in implied indirect discourse, representing a subjunctive of a more vivid future condition in the thought of Cyrus. — διαδοίη . . . Ἕλλησιν : Cyrus knew that his real strength lay, not in his 100,000 barbarians, but in his 13,000 Greeks ; hence it was prudent to provide for their needs in case of emergency.

104, 17. ὥς ἐλέγοντο : an extreme instance of the Greek tendency to use the personal construction ; translate *as it was said*. See on λέγεται Ἀπόλλων, 57, 4. — ἅμαξαι : predicate of ἦσαν ; αὐταί is its subject.

104, 18. διήρπασαν : pluperfect in meaning ; so ἦσαν, l. 19, and ἐφάνη, l. 21.

104, 20. πρὶν . . . καταλῦσαι : see on εἶναι, 73, 14.

104, 21. μέν: correlative to δέ, 105, 1. — νύκτα: accusative of extent. — οὕτω: *i.e.* hungry and tired, but flushed with victory; cp. "Jesus therefore, being wearied with his journey, sat *thus* by the well," *John* 4. 6.

## BOOK II

Page 105, FOOTNOTE. In the manuscripts at the beginning of this book, and of each of the following books of the *Anabasis*, except the sixth, there is a brief summary of the preceding narrative. These summaries were inserted when the *Anabasis* was divided into books, which was not before the third century B.C. In Xenophon's time, such conveniences as the division of the work into books, chapters, etc., had not been thought of. — 1. ὥς: *how*, introducing an indirect question. — Κύρῳ: see on αὐτῷ, 53, 26. — 4. τὰ πάντα: *in all respects*, adverbial accusative. — νικᾶν: see on νικῶντας, 93, 8; its subject, being also that of οἰόμενοι, is not expressed. — λόγῳ: *narrative, i.e.* Book I.

105, 2. CHAPTER I. — πέμπει, φαίνοιτο: see on αὐτῷ μέλει, 91, 13. See Introd. § 16. — σηματούντα: purpose.

105, 5. ἕως . . . συμμείξειαν: implied indirect discourse for ἕως ἂν συμμείξωμεν.<sup>1</sup> There is also an idea of purpose.<sup>2</sup>

105, 6. ὄντων: see on προΐόντων, 80, 15. — ἅμα ἡλίῳ ἀνέχοντι: cp. ἅμα . . . ἡμέρα, l. 1, and see on ἡλιος, 104, 2.

105, 7. γεγονὼς ἀπό: translate, *a descendant of*.

105, 8. Γλοῦς: he had been on the side of Cyrus; see 74, 8. — Ταμῷ: genitive.<sup>3</sup> See 69, 12.

105, 9. πεφευγὼς: a participle; εἴη goes with ἐν τῷ σταθμῷ.

105, 10. ὄθεν: = ἐνθεν, 100, 21.

105, 11. περιμένοιν: *were waiting*, for περιμένομεν of direct discourse. — εἰ μέλλοιεν: see on ἔμελλε, 87, 16.

105, 12. ἀπιέναι: with future force. — ἐπὶ: *on the road to, in the direction of*; cp. πρὸς with genitive, 101, 1.

105, 13. ἀκούσαντες οἱ στρατηγοὶ } : the chiastic order; a line drawn  
οἱ Ἕλληνες πυνθανόμενοι }  
from noun to noun, and one from participle to participle, form the letter *chi* (X). This order is not uncommon in the *Anabasis*; cp. ἀναβαίνει

H A.	B.	G.	Gl.
1 921	626	1465	631, p. 267 end
2 921, remark	626	1467	
3 159, 162 δ	92	196, 198	92, 93 ε



. . . λαβὼν . . . ἔχων . . . ἀνέβη, 51, 8 f. So, too, in English, as "Children ought not to lay up for the parents, but the parents for the children," 2 *Corinthians* 12. 14.

105, 14. πυνθανόμενοι: imperfect participle, denoting the gradual spread of the news.

105, 15. 'ΑΛΛ': see on 84, 19. — ὄφειλε . . . ἦν: *would that Cyrus were alive!* (lit., *Cyrus ought to be alive*). This construction is confined to unattainable or hopeless wishes.<sup>1</sup>

105, 16. νικῶμεν: for the tense, see on νικῶντας, 93, 8.

105, 18. ἐπορευόμεθα ἂν: *we should now be on our way*, present contrary to fact apodosis, with a past protasis.<sup>2</sup>

105, 20. τῶν . . . νικόντων: see on Τισσαφέρνους, 52, 19. — μάχην: cognate accusative, *in battle*.

105, 21. τὸ ἄρχειν: subject of ἐστί; cp. τὸ . . . νικᾶν, 99, 2.

106, 1. τοὺς ἀγγέλους: Procles and Glus.

106, 3. ἐβούλετο: *wished it*. Possibly Menon hoped to win great advantages for himself by intriguing to betray the Greeks to Ariaeus and the Persians. For previous instances of Menon's selfish spirit, see 63, 13 f.; 74, 12 and note.

106, 4. οἱ μὲν: *they*, contrasted with Κλέαρχος δέ; for the usual correlative, see on 52, 24. — περίμενε: observe that περί does not suffer elision.<sup>3</sup>

106, 5. ὅπως (= ὡς) ἰδύνατο: *as best they could*.

106, 6. κόπτοντες: plural with the collective noun στρατεύμα, which implies a plural.

106, 7. ξύλοις: *as firewood*; in apposition with the following datives, for which see on φιλία, 65, 2. — μικρόν: cognate accusative, *a short distance*.

106, 8. οὗ: *to the place where*.

106, 10. ἠνάγκαζον: the imperfect has a pluperfect force (cp. ἐποίησε, 51, 6), but the action, completed in past time, had been repeated, *had from time to time compelled*, as the various squads of deserters came to them. These are mentioned in 101, 24.

106, 11. ἐκβάλλειν: *i.e.* out of their quivers, as a precaution against treachery.

H A.  
1 871 a  
2 895  
3 360 a

B.  
588, 2  
606

G.  
1512  
1397  
50 a

Gl.  
470 b  
649  
33 b

106, 15. ἦσαν φέρεσθαι (middle): *were (there for them) to carry off*. The infinitive depends on ἦσαν and denotes that *for which*<sup>1</sup> the subject serves. Cp. ἐκεῖ σκία τ' ἐστὶ καὶ πόα καθίζεσθαι, *there is shade and grass to sit down on*, Plato, *Phaedrus* 229 B. The infinitive is originally a dative, and this usage with εἰμί, which was commoner in poetry than in prose, may be compared with the Latin dative in such phrases as *cūrae esse, auxiliō esse*, etc. — ἔρημοι: predicate, *having been abandoned*. — χρώμενοι: denotes the means of ἔψοντες.

106, 16. κρέα: object of both ἔψοντες and ἠσθιον, *they boiled meat and lived on it*. A diet of meat alone was something of a hardship; see on 77, 7.

106, 19. βάρβαροι: sc. ὄντες. — αὐτῶν: partitive with εἰς.

106, 20. ἐντίμως ἔχων: see on εὐνοϊκῶς ἔχοιεν, 52, 9.

106, 21. τῶν ἀμφὶ τάξαις: *tactics*; the genitive depends on the adjective.<sup>2</sup>

106, 24. νικῶν τυγχάνει: seemingly with a touch of irony.

106, 25. παραδόντας, λόντας: translate as infinitives.

107, 1. εὐρίσκεισθαι, etc.: *to secure a favor if they can*.

107, 4. τοσοῦτον: *merely* (Lat. *tantum*); see on 67, 11; ὅτι . . . παραδιδόναι is in apposition with it.

107, 5. τῶν νικόντων: cp. 105, 20.

107, 9. ὅ τι: cognate accusative with ἀποκρίνασθαι, which is to be supplied with ἔχετε. — κάλλιστον . . . ἄριστον: note the conditions; the answer must be honorable and generally excellent, not quixotic or inexpedient.

107, 11. ἐξηρημένα: the perfect tense denotes completed action, *that had been taken out*. Greeks and Romans alike drew omens from the appearance of the vitals — heart, liver, lungs, etc. — of the sacrificial victim. See p. 45, footnote.

107, 12. θυόμενος: note the middle (cp. 87, 2).

107, 14. πρόσθεν: with ἦ.

107, 16. ὡς κρατῶν: cp. ὡς . . . πάντες νικῶντες, 101, 9.

107, 17. ὡς διὰ φιλίαν: *for alleged friendship's sake*. — δῶρα: predicate accusative, *as gifts*.

107, 18. οὐ: sc. δεῖ, but it may be omitted in translating. — λαβεῖν ἑλθόντα: when Leonidas at Thermopylae received the Persian's demand

H A.	B.	G.	Gl.
1	640	cp. 1547	565
2 754 a	351	1142	516 b

that he surrender his arms, he sent back the laconic answer, Μολὼν λαβέ, *come and get them*. — πείσας: *by persuasion*, in contrast with ὡς κρατῶν.

107, 20. ταῦτα: cognate accusative, *in this*. — πρὸς ταῦτα: cp. 82, 18.

107, 22. αὐτῷ: with ἀντιποιεῖται; for the case, see on Τισσαφέρνει, 53, 7. — ἀρχῆς: genitive of cause; cp. ἥς, 84, 2.

107, 23. ἐαυτοῦ: for the case, cp. τῶν . . . νικῶντων, 105, 20. — ἔχων: sc. ὑμᾶς; it implies cause, as does also δυνάμενος, l. 25. — μέση τῇ . . . χώρᾳ: see on μέσου, 56, 21.

107, 24. ποταμῶν: what rivers?

107, 25. ὅσον: *so great that*. — οὐδ' εἰ: *not even if*; as the use of οὐ (not μή) indicates, the negative goes with the verb of the apodosis.

107, 26. παρέχοι: sc. αὐτούς.

108, 1. εἰ μή: as in 74, 18.

108, 2. ἂν . . . χρησθαι, ἂν . . . στερηθῆναι: apodoses of less vivid future conditions, the protases of which are implied in ἔχοντες and παραδόντες; see on ἂν, 65, 10. Distinguish between the present ἔχοντες, expressing continuance, and the aorist παραδόντες, expressing mere occurrence. There is the same difference also between the present infinitive χρησθαι and the aorist στερηθῆναι, since they represent optatives, which would have no distinction of time in direct discourse.<sup>1</sup>

108, 4. οἶον: imperative; it denotes continued action,<sup>2</sup> *entertain the idea*.

108, 5. παραδώσειν: sc. ἡμᾶς as subject, which is omitted because it can be easily implied from ἡμῖν. Bring out the force of adverbial καί, which occurs thrice in this and the preceding sentence.

108, 7. φιλοσόφῳ: i.e. 'you talk on the favorite subjects of the philosophers, ἡ ἀρετή and τὸ ἀγαθόν, and, like a philosopher, you fail to make practical suggestions.'

108, 8. ἴσθι: from οἶδα, not εἰμί.

108, 9. ὣν: *that you are*. The participle in indirect discourse is nominative if its subject is the same as that of the main verb.

108, 10. δυνάμει: see on ἀντιστασιωτῶν, 54, 5. — λέγειν: see on ἰᾶσθαι, 94, 10.

108, 11. καὶ . . . καί: *just as . . . so also*.

108, 12. πολλοῦ: see on πολλοῦ, 66, 16.

108, 13. ἄλλο τι: see on τί, 68, 3; sc. αὐτοῖς with χρησθαι. — ἐπ'

H A.	B.	G.	Gl.
1 851	539	1272	483
2 874 and α	584	1346	484, 485

**Αἴγυπτον**: Cambyses, son of Cyrus the Great, invaded and overcame Egypt (525 B.C.), but the country had been a continual trouble to the succeeding rulers of Persia, and at this time was independent, with kings of its own. The Greeks hint that with their aid the Egyptians may be brought again under Persian dominion.

108, 14. **συγκαταστρέφαιντ' ἄν**: better adapted in sense to **στρατεύειν** than to the more general **ἄλλο τι . . . χρῆσθαι**, although the latter very likely refers to assistance that they might render the king in subduing other refractory peoples, such as the Pisidians or the Lycaonians; see on **διαρπάσαι**, 61, 13.

108, 17. **ἄλλος**: in partitive apposition with **οὔτοι**; cp. **τὰ μὲν . . . τὰ δέ**, 93, 1.

108, 19. **οἶμαι**: see on 98, 21; translate *and, I think, all the others have too*.

108, 20. **ἡμεῖς**: sc. **Ἕλληνές ἐσμεν**. — **τοσοῦτοι . . . ὅσους**: the fact is emphasized that all present, without exception, were Greeks — there was no one to report his words to the king.

108, 21. **συμβουλευόμεθά σοι**: Clearchus unexpectedly puts the meeting in a new light. Behold Phalinus transformed from drillmaster and messenger of Artaxerxes to one of the advisory committee of the Greek army!

108, 24. **λεγόμενον**: *when reported as follows*, limiting **ὁ**.

108, 27. **ἀνάγκη**: sc. **ἐστί**.

108, 29. **καὶ . . . πρεσβεύοντα**: *even the very man who was acting as ambassador*, etc.

109, 3. **ὑποστρέψας**: the plan of Clearchus was well laid, but Greek has met Greek. Observe the idea of craft suggested by **ὑπο-** in **ὑπήγετο**, 108, 29, and here.

109, 4. **τῶν**: article with a round number, as in 58, 16. — **μία τις** (sc. **ἐλπίς**): *a single one*, more indefinite than **μία**. — **ἐστι**: in this simple condition, and in its corresponding negative supposition in l. 6 f., Phalinus gives no hint as to whether he believes there is or is not a hope for the Greeks, so that Clearchus is not a whit farther ahead than before.

109, 5. **σωθῆναι**: = **σωτηρίας**, l. 6. It depends on **ἐλπίς**, to be supplied from **ἐλπίδων**, l. 4; for the infinitive with a substantive, see on **καθεύδειν**, 66, 10. — **πολεμοῦντας**: agrees with **ὑμᾶς** implied as the subject of **σωθῆναι**; see on **λαβόντα**, 55, 4.

109, 7. **ἄκοντος**: cp. 67, 26, and see note. — **ὑμῖν**: with **συμβουλεύω**.

109, 11. **πλείονος**: see on **πολλοῦ**, 66, 16. — **ἄξιοι**: see on **τίμιος**, 65, 10. — **ἔχοντες . . . ἢ παραδόντες**: equivalent to a second protasis for **ἂν εἶναι**.

109, 16. **μένουσι**: limits **ὑμῖν**, which is dative of possessor, *if you remain here, you have a truce*. — **εἰησαν**: for **εἰσί** of direct discourse.

109, 17. **εἶπατε**: this first aorist<sup>1</sup> form is more usual than **εἶπετε**.

109, 18. **ὡς πολέμου ὄντος**: *that there is war* (lit., *in the belief (ὡς) that there is war, I shall report it from you*)<sup>2</sup>; see on **ὡς**, 65, 12.

109, 20. **καί** (before **ἡμῖν**): symmetrical with **καί** before **βασιλεῖ** (l. 21), but both may be omitted in translating.

109, 21. **ἄπερ**: sc. **δοκεῖ**. — **τί . . . ταῦτά ἐστιν**: **τί** for **τίνα**, the subject being a neuter plural which may be considered as a unit. Distinguish **ταῦτά** from **ταῦτά**, l. 20.

109, 22. **ἀπεκρίνατο**: the asyndeton (lack of connective) suggests the abruptness of the laconic reply.

109, 23. **ἀπιοῦσι . . . πόλεμος**: he tantalizingly quotes the words of Phalinus (l. 16 f.), whose insistence shows how anxious the king was to learn the plans of the Greeks. Clearchus, disappointed at getting no favorable advice from Phalinus, checkmates his efforts exasperatingly. Again Greek has met Greek.

109, 26. **ὃ τι . . . ποιήσοι**: see on **ὃ τι χροή**, 66, 11.

110, 1. CHAPTER 2. **ᾤχετο, ἦκον**: the scene is skillfully changed by the use of these imperfects with pluperfect meaning, *had gone, had come*.

110, 2. **Μένων . . . ἔμνε**: a suspicious circumstance; see on **ἐβούλετο**, 106, 3.

110, 3. **ἔλεγον, φαίη**: observe the construction of the clauses which depend on these verbs.<sup>3</sup>

110, 4. **βελτίους**: *i.e.* in rank.

110, 5. **οὗς οὐκ ἂν ἀνασχέσθαι**: a relative clause which is attracted to the construction of the main clause of the indirect discourse<sup>4</sup> (instead of **οἱ οὐκ ἂν ἀνάσχοιντο**); the protasis is implied in the genitive absolute, but translate *who would not put up with his being king*.

110, 6. **ἤδη**: as in 66, 13. — **νυκτός**: time within which, *sometime in the night*; **νύκτα** would mean *during the whole night, the whole night through*.

H A.	B.	G.	GL
1 438	207, 1 N. 1	671	351
2 cp. 978	661 N. 4	1593, 2	594
3 946 δ	669, 1	1523	658, 659
4 947	671 N.	1524	

110, 7. εἰ δὲ μή: *otherwise*; the phrase is stereotyped and consequently does not change to εἰ δὲ μή (ἤκητε).

110, 8. οὕτω: here *as follows*; it usually refers to what precedes.

110, 9. ὥσπερ λέγετε: sc. χρὴ ποιεῖν; *i.e.* we must come at once in the night. — ὅποῖον: made vaguer by τι, *whatsoever*. — ὑμῖν: emphasis is shown by its position; they were to think only of their own advantage and leave the Greeks out of account.

110, 10. οὐδὲ τοῦτοις: he is as non-committal to these presumably friendly Persians as he had been to his renegade fellow-countryman Phalinus.

110, 12. δύνοντος: note the tense of action going on at the time of the main act.

110, 14. λέναι . . . οὐκ ἐγίγνετο: *did not turn out favorably for going*. If the first victim failed to give the desired omen, it was usual to try another and another, until a favorable omen was secured, or the sacrificer gave up trying. It was, however, an especially good sign to secure favorable omens at the first trial.

110, 15. εἰκότως ἄρα: *with good reason as it proves*.

110, 16. ἐν μέσῳ: cp. 84, 22. — Τίγρης . . . ἔστι: this was not true, for the king had not yet crossed the Tigris. Possibly the scouts had mistaken a large canal for the river.

110, 18. πλοῖα . . . ἡμεῖς: emphatic, the former from its position, the latter from being expressed at all.

110, 19. οἶόν τε<sup>1</sup>: = ἔστιν (see end of the line).

110, 21. ἀπιόντας: agrees with ὑμᾶς, the implied subject of δειπνεῖν, *for you to go off and dine on whatever*, etc.

110, 22. σημήνη: cp. ἐσάλπιγξε, 60, 21, and see note. There were in the king's army men like Phalinus, who understood the usual Greek signals and would interpret this one as Clearchus intended, namely, as a signal for "turning in." — ὥς ἀναπαύεσθαι: *as if for going to rest*.

110, 24. ἐπὶ . . . τῷ τρίτῳ: *at the third signal*.

110, 25. τῷ ἡγουμένῳ (sc. μέρει): *the van*. — πρὸς: *next to*.

111, 1. τὰ δπλα: = τοὺς ὀπλίτας.

111, 3. ὁ μὲν: Clearchus. — ἰδόμενοι: sc. αὐτὸν στρατηγόν. The participle is causal.

111, 4. ἐφρόνει: for the tense, see on ἐστρατεύετο, 55, 12. — δεῖ τὸν ἄρχοντα: sc. φρονεῖν. Aside from the fact that Clearchus seems to

have been the most experienced of the Greek generals, a Spartan would probably in any case have secured the leadership on account of Sparta's prominence in Greek affairs at that time and the fact that most of the soldiers were Peloponnesians.

III, 6. ἐντεῦθεν: whence? see 104, 10 ff.

III, 7. εἰς, ὡς: cp. 55, 21, and 55, 25.

III, 8. ἡὐτομόλησε: a severe loss, as it proved, for it left the Greeks entirely without cavalry. See Introd. § 57. This was the first desertion from the Greek army.

III, 10. ἄλλοις: dative of interest implying advantage; see on αὐταῖς, 69, 12. In the sense of 'command' ἡγέομαι takes the genitive<sup>1</sup>; see τοῦ δεξίου κέρως, 83, 14. — κατὰ τὰ παρηγγελμένα: according to orders (see 110, 25 f.).

III, 12. σταθμόν: see 100, 21.

III, 15. ἐν τάξει, etc.: remaining in line, they ordered arms (see τίθημι in Vocab.) while the generals, etc. θέμενοι grammatically applies to the generals and captains; actually, of course, the army is meant.

III, 19. κράτιστοι: see on βελτίους, 110, 4.

III, 20. μήτε . . . τε: = neque . . . et, not only not . . . but also. μή is used regularly here, although in indirect discourse.<sup>2</sup> — προδώσειν: in indirect discourse, the commonest use of the future infinitive.

III, 22. προσώμοσαν: for force of προσ-, cp. προσαιτοῦσι, 68, 22.

III, 24. ταῦρον, κάπρον, κριόν: cp. the su-oue-taurilia of the Romans, which, however, was a sacrifice of purification, not for ratification of oaths. — εἰς ἀσπίδα: so that the blood should flow into the hollow of the shield.

III, 25. ξίφος, λόγχην: each party used its principal offensive weapon.

III, 1. τὰ πιστά: the interchange of pledges.

III, 4. ἥνπερ: sc. ὁδόν, by the very road over which, cognate accusative of the ground over which a journey is made.<sup>3</sup> — δοκεῖς: you think; cp. ἐδόκει, 83, 12.

III, 5. ἀπιόντες: implies condition.

III, 6. ὑπό: see on 76, 22.

III, 7. ἡμῖν: dative of possessor, ὑπάρχει being equivalent to ἔστι. —

H A.	B.	G.	Gl.
1 741	356	1109	510 c
2 1024	549, 2	1496	579 a
3 715 δ	333	1057	536 a

οὐδὲν τῶν ἐπιτηδίων: cp. *nihil vīnī*, Caesar, *Gallic War*, 2. 15.—  
σταθμῶν: time within which.

112, 8. οὐδὲ δεῦρο ἰόντες: *not even on our way hither*, much less now, when we have come through so recently.

112, 9. εἶχομεν: with an infinitive = ἐδυνάμεθα.

112, 11. ἐπιτηδίων: see on ἀνθρώπων, 83, 23.

112, 12. πορευτέον δ' ἡμῖν: sc. ἐστί, the impersonal verbal<sup>1</sup> construction with dative of the agent<sup>2</sup>; *we must make our first marches as long as we can*.—σταθμούς: cognate accusative; see on 77, 9.

112, 14. στρατεύματος: genitive of separation.

112, 15. ἡμερῶν: genitive of measure.—ὁδόν: accusative of extent.—  
οὐκέτι μὴ δύνηται: a strong future denial.<sup>3</sup>

112, 16. στρατεύματι: dative of military accompaniment<sup>4</sup> without σύν; cp. the ablative in Latin without *cum*, as *omnibus cōpīs*.

112, 18. ἐπιτηδίων: cp. l. 11.

112, 19. ταύτην, etc.; in translating, preserve the emphasis as shown by the order, "*this*," said he, "*is the opinion which I hold, for my part*."

112, 20. Ἦν . . . δυναμένη: *amounted to*; cp. δύναται, 77, 3.

112, 21. ἀποδρᾶναι, ἀποφυγεῖν: for the meaning, see on 71, 6.—κάλ-  
λιον: chance struck panic and dismay into the hearts of the Persians, so that they took for a hostile advance what was really a retreat.

112, 22. ἐν δεξιᾷ: in what direction were they marching?

112, 23. ἥλιφ: see on ἥλιος, 104, 2, but cp. τὸν ἥλιον, earlier in the line.

112, 24. τοῦτο: cp. 91, 1, and see note.

113, 1. τῶν . . . Ἑλλήνων: partitive genitive with a relative clause, *whoever of the Greeks*.—μή: not οὐ, because in a conditional relative clause (equivalent to a simple past condition).

113, 3. ἐτέρωτο: the tense denotes that he *had been* wounded, and *still was*<sup>5</sup> in a wounded condition.

113, 4. ἐν ᾧ: cp. 102, 26, and see on ἐν τούτῳ, 101, 18.

113, 7. ἐστρατοπεδεύετο: for the tense, see on ἐστρατεύετο, 55, 12.

113, 10. ἀπειρηκότας: in indirect discourse; for the meaning, cp. ἀπαγορεύουσι, 76, 12.

H A.	B.	G.	Gl.
1 990	665	1597	596 δ
2 991	666	1597	524 δ
3 1032	569, 2	1360	489 α
4 774	392	1190	525
5 847	534	1250, 4	457



113, 11. οὐδέ: strengthens οὐ, *not . . . either*; much less did he retreat.  
 113, 14. ἐξ ἧν . . . ἀπὸ τῶν: distinguish between the meanings of the two prepositions.

113, 15. καὶ αὐτὰ τὰ . . . ξύλα: *even the very timbers*.

113, 17. ὅμως: *i.e.* although the villages had been looted.

113, 18. ὡς ἐτύγγανον: *sc.* αὐλιζόμενοι.

113, 20. ὥστε . . . καὶ ἔφυγον: *actually fled*: *cp.* ὥστε . . . ἀκούειν, and see on ὥστε . . . εἶναι, 52, 7.

113, 26. οἷς: attracted to the case of the omitted antecedent.

114, 2. οἷον εἰκὸς . . . γενέσθαι: *such as naturally arises*; *sc.* ἐστὶ with εἰκός.

114, 3. ἡμπεσόντος: *sc.* στρατιᾷ (*cp.* τοῖς Ἑλλησι, l. 1).

114, 5. τῶν τότε: *of* [the heralds of] *his time*.

114, 8. ὅς ἂν, etc.: conditional relative clause equivalent to a more vivid future condition. — τὸν . . . ὄπλα: such a proclamation was intended to produce a hearty laugh. The idea that during a panic an ass was loose in the camp arsenal (see ὄπλον in Vocab.) was evidently a standing military joke, getting its point from the resemblance between the confused uproar of the panic and the din caused by a braying ass running over or against shields and spears. It probably also carried the implication that the frightened soldiers were themselves a pack of asses. The last word of the proclamation must have been greeted with laughter, *shall receive as his reward — a thousand dollars (\$1080)*, the extravagance of the reward showing that Clearchus was jesting and that their fear was groundless.

114, 14. εἰς . . . τιθεσθαι: *to take their places in line of battle and to order arms*; *cp.* 111, 15.

114, 15. ἥπερ εἶχον: *cp.* εὐνοϊκῶς ἔχοιεν, 52, 9, and see note.

114, 17. CHAPTER 3. Ὅ . . . ἔγραψα: *what I wrote*; the clause is subject of ἦν; for the fact, see 113, 24 f.

114, 18. τῷδε: *from the following circumstance*.

114, 19. πέμπων: κήρυκας is implied, but it can be omitted from the translation as well as from the Greek.

114, 21. ἐξήτουν: *kept asking*, as they were passed from one sentinel to another.

114, 23. εἶπε . . . κελεύειν: see on θαρρεῖν, 65, 21.

114, 24. ἄχρι ἂν σχολάσῃ: see on 73, 11.

115, 1. ὡς . . . πυκνήν: *so as to present a fine appearance* (*lit., hold well to be looked at*) as a phalanx compact on all sides. φάλαγξ is in

apposition with *στράτευμα*, which is implied as subject of *ἔχαιν*. For *ὥς*, see on 78, 17.

115, 2. *τῶν ὀπλων*: cp. *τὰ ὄπλα*, 111, 1.

115, 3. *μηδένα*: the regular negative with the infinitive not in indirect discourse. Apparently all the rest of the army, including non-combatants, were within the square of hoplites, who stood close together so that the king's messengers might not be able to see through their ranks, even if they should approach close to the phalanx. — *εἶναι*: with *ὥς*, l. 1, *so that nobody should be*.

115, 4. *τε* (after *αὐτός*): correlates with *καί* before *τοῖς ἄλλοις*, l. 5.

115, 6. *ταῦτά*: *to do the same*.

115, 8. *ἤκοιεν, ἔσονται*: observe the partial change of mood; see on 81, 3. — *ἄνδρες*: in apposition with the subject of *ἤκοιεν*.

115, 11. *μάχης*: for the case, cp. *φίλων*, 98, 18.

115, 12. *οὐδ' ὁ τολμήσων*: sc. *ἔστι*, *and there is no one who will dare*; cp. *τὸν βουλόμενον*, 65, 25. — *μή*: shows that the participle implies condition; translate *without*.

115, 13. *ἄριστον*: standing at the beginning (l. 11) and again at the end of the sentence, it gains special emphasis.

115, 15. *φ*: dative of cause. Its antecedent is the preceding clause.

115, 17. *δοκοῖεν*: the subject is the Greeks; with *ἤκοιεν* it is again the messengers.

115, 18. *ἔξουσιν*: see on *ὅστις* . . . *ἀπάξει*, 67, 5.

115, 19. *εἰ* . . . *ἀπιοῦσιν*: *whether he was making a truce merely (αὐτοῖς) with the men who were coming and going, i.e. with the messengers*. Clearchus seems to have feared that the Persian army would refuse to be bound by the action of these envoys.

115, 21. *μέχρι ἂν* . . . *διαγγελθῇ*: cp. *ἄχρι ἂν σχολάσῃ*, 114, 24.

115, 23. *μεταστησάμενος αὐτούς*: *had them withdraw*.

115, 27. *ἔστ' ἂν ὀκνήσωσιν*: cp. *μέχρι ἂν* . . . *διαγγελθῇ*, l. 21.

116, 1. *ἀποδόξῃ*: for the mood, see on *μὴ* . . . *καταδύσῃ*, 67, 24.

116, 2. *οἶμαι γε μέντοι*: *though, I suppose*.

116, 3. *καιρός*: *the right time*.

116, 4. *σπένδοιτο*: indirect discourse for *σπένδομαι*, 'I make the truce, I accept your terms.'

116, 6. *μέντοι*: answering to *μέν*, stronger than the usual *δέ*.

116, 7. *ποιησάμενος*: concessive. — *δέ*: answers to *μέν* of the concessive clause, but both particles may be disregarded in the translation, *Clearchus, although he had made the truce, advanced with his army in*

*line of battle.* He feared treachery, not without good reason too, as the outcome of the dealings with the Persians shows. See Introd. §§ 17-19.

116, 9. ὥς: = ὥστε, as in 115, 1.

116, 11. ἦσαν ἐκπεπτωκότες: the periphrastic pluperfect active indicates not only that the trees had fallen, but that they were still lying on the ground where they had fallen; translate *which had fallen and were lying there*. — τοὺς δέ: cp. οἱ δέ, 79, 25, and see note.

116, 12. Κλέαρχον: proleptic accusative; see on ἀπήγγειλε . . . κρίσιν, 81, 17.

116, 13. τό: *his*; see on 77, 23.

116, 14. βακτηρίαν: see on ἐνέβαλεν, 79, 1.

116, 15. πρὸς τοῦτο: *for this task*, the building of bridges. — τὸν ἐπιτήδειον: *the proper person*, the lazy man.

116, 16. ἐπαισεν ἄν: of customary action; see ἄν . . . ἀφείλετο, 98, 9, and note. — αὐτός, etc.: Grant (*Memoirs*, I. 485) praises Col. J. H. Wilson for "going down into the water and working as hard as any one engaged" on a bridge, the construction of which he was superintending.

116, 18. μὴ οὐ: a double negative is used because αἰσχύνῃν εἶναι contains a vague negative idea<sup>1</sup> (*were ashamed* = thought it not right). — πρὸς αὐτό: cp. πρὸς τοῦτο, I. 15. — οἱ . . . γεγονότες: *all up to thirty years of age*.

116, 21. μή: used irregularly for οὐ of direct discourse; cp. μηδέν, 96, 17, and see note.

116, 23. οἷα: *proper*; the infinitive ἄρδεν depends upon it.<sup>2</sup> The canals would be full in the summer months, in order to prepare the fields for the autumn sowing, but it was now probably about the middle of September. — ἤδη: *at once, at the very start*; it strengthens the idea expressed in προ-, I. 24.

116, 24. εἰς: cp. 53, 24.

117, 3. φοινίκων: genitive of source; cp. Δαρείου, 51, 1. — ἐψητὸν . . . αὐτῶν: sc. φοινίκων, *made from the same trees by boiling the sap* (lit., *boiled from the same*).

117, 5. ἀπέκειντο: serves as passive of ἀποτίθημι; see on τοὺς ἐκπεπτωκότες, 53, 1.

117, 8. κάλλους: genitive of cause.

H A.		B.	G.	Gl.
1 1034	4	434	1616	572 a
2 1009		641	1526	565 a

117, 9. ἡλέκτρον : genitive of separation ; a fuller expression would be ἡλέκτρον ὄψεως, in which ὄψεως would be the genitive of separation. — οὐδέν : cp. οὐδέν, 53, 8.

117, 10. τὰς δέ τινας : *and some* [others].

117, 11. τραγήματα : in predicate apposition.

117, 12. ἦν : sc. τὸ τραγήμα as subject. — παρὰ πότον : at a symposium, the latter part of a banquet when wine flowed freely. — ἡδύ : *a sweet morsel*, forming part of the dessert, like candy nowadays.

117, 18. τοῦτο : for the gender, cp. 78, 22, and see note. — ὅθεν ἔξαιρεθείη : equivalent to a past general condition.

117, 19. ἠύαίνετο : this is confirmed by modern travelers.

117, 21. ὁ . . . ἀδελφός : note that the order of the substantives is the same as in English, *the king's wife's brother*. — γυναικός : her name was Statira, and she had much influence over Artaxerxes in opposing the schemes of Parysatis. Ctesias says that she was at length poisoned by her rival, while both sat at the same table and partook of the same bird, which had been divided by a knife smeared with poison on one side only (Plutarch, *Life of Artaxerxes*, 20).

117, 23. αὐτοῖς : dative of association.

117, 24. πρῶτος : see on 64, 6.

117, 25. γείτων : predicate nominative. For the province of Tissaphernes, see Introd. § 3. Upon the death of Cyrus Tissaphernes was given his satrapy too (Diodorus, 14. 26. 4).

118, 1. πολλὰ καὶ ἀμήχανα : *many difficulties*.

118, 2. εὖρημα ἐποίησάμην : *I considered it a piece of good luck* (lit., *a find*). — εἰ πως δυνάμην : the apodosis is implied in the context.<sup>1</sup>

118, 3. δοῦναι . . . ὑμᾶς : δοῦναι is object of αἰτήσασθαι (cp. ἡξίου . . . δοθῆναι οἱ . . . πόλεις, 53, 3), ἀποσῶσαι of δοῦναι, *beg from the king permission* (lit., *to permit me*) *to take you back safe*.

118, 4. ἄν . . . ἔχειν : for optative with ἄν in direct discourse.

118, 5. πρὸς ὑμῶν : *in your sight* ; cp. 81, 21.

118, 6. ᾗτούμην : repeatedly, *I kept making my request of the king*.

118, 7. ἐπιστρατεύοντα : in indirect discourse with ἡγγεῖλα.

118, 10. διήλασα : see 101, 25 ff.

118, 12. ἀπέκτεινε : see on τις, 94, 11.

118, 14 αὐτῷ : the king.

118, 15. **βουλεύσασθαι**: with the future tense, depending on a verb of promising, cp. Lat. *sē haec datūrum pollicitus est*.

118, 17. **μετρίως**: *i.e.* less haughtily than before (107, 13 ff.).

118, 18. **διαπράξασθαι**: with both **εὐπρακτότερον** and **δύνωμαι**. See 107, 1, and note.

118, 19. **μεταστάντες**: contrast **μεταστησάμενος**, 115, 23.

118, 20. **ἔλεγεν**: *was spokesman*.

118, 21. **ὥς . . . πολεμήσοντες**: **ὥς** connects closely with the subject of the sentence the purpose implied by the future participle, *with the intention of making war*. Although the purpose of their assembling was really to make war on the king, that purpose was Cyrus's, not theirs.

118, 22. **προφάσεις**: see 54, 20 f., 68, 15.

118, 25. **ἐν δεινῷ**: *in danger*; having gone so far, it must be victory or death. — **ῥσχύνθημεν**: the corresponding English verb is intransitive; <sup>1</sup> **προδοῦναι** is a second object.

118, 27. **παρίχοντες**, etc.: the imperfect participle (see on **τῶν . . . στρατευομένων**, 55, 28), *since before that we had been holding ourselves in readiness to be benefited by him* (lit., *for him to benefit us*). For the infinitive of purpose in the active, see on **διαπράσαι**, 61, 13. — **ἐπεὶ**: causal.

119, 1. **βασίλει . . . ἀρχῆς**: see on **αὐτῷ** and **ἀρχῆς**, 107, 22. — **οὐτ' ἔστιν οὗτο ἕνεκα**: *nor is there any reason why*.

119, 2. **βουλοίμεθα . . . ποιεῖν, ἀποκτεῖναι . . . ἐθέλομεν**: chiasmic order; see on 105, 13. — **τὴν . . . χώραν κακῶς ποιεῖν**: see on **αὐτούς**, 71, 11.

119, 4. **εἴ τις . . . μή**: *if no one*. — **ἀδικοῦντα**: circumstantial participle implying condition; sc. **τινά** as subject and **ἡμᾶς** as object.

119, 6. **εὖ ποιῶν ὑπάρχη**: *takes the lead in benefiting us*; for the participle, see on **λέγων διῆγε**, 59, 5; but **εὖ ποιῶντες**, l. 7, is circumstantial, implying manner. — **τούτου**: see on **ἀντιστασιωτῶν**, 54, 5.

119, 10. **ἦκω**: for the mood and tense, see on 73, 11. — **μενόντων**: imperative.

119, 11. **ἀγοράν**: see Introd. § 60.

119, 12. **εἰς . . . ὑστεραίαν**: *the next day*; cp. **εἰς . . . ἔω**, 83, 12.

119, 13. **διαπεπραγμένος . . . δοθῆναι αὐτῷ**: *having secured permission*; see on **δοῦναι . . . ὑμᾶς**, 118, 3.

119, 15. **καίπερ**: *although*, with the genitive absolute; see on 83, 3.

119, 16. *ἄξιον*: *fitting*.

119, 18. *ἡ μὲν*: regularly in oaths, *on our word of honor*. — *παρέξειν*, *ἀπάξειν*: sc. *ἡμᾶς* as subject; the infinitives are in indirect discourse after *πιστὰ λαβεῖν*, which is equivalent to a verb of promising; so *πορεύεσθαι*, l. 22, and *ἔξειν*, l. 24, depending on *ὁμοῖσαι*.

119, 20. *ὅπου . . . ἢ*: *wherever it is impossible*; a conditional relative clause, hence the negative is *μή*. — *λαμβάνειν*: *i.e.* without purchase.

119, 22. *φιλίας*: sc. *χώρας*.

119, 24. *ὄνουνένους*: *by purchase*. The object of Tissaphernes was to keep on good terms with the Greeks and lure them away from the fertile plain between the Tigris and the Euphrates, where they might intrench themselves and cause the king endless trouble. When they had once crossed the Tigris, they met only with neglect and treachery. The Greeks, for their part, as Xenophon later (144, 10 ff.) showed them, made a mistake in thus binding themselves.

119, 25. *ταῦτα ἔδοξε*: see on 68, 13. — *δεξιάς*: cp. *δεξιάν*, 81, 27, and see note.

120, 3. *ὡς βασιλεία*: see on 56, 3. — *διαπράξωμαι*: equivalent to a future perfect; cp. *πρὶν ἂν . . . συμβουλευσῇται*, 54, 7, and see note.

120, 4. *ὡς ἀπάξων*: see on *ὡς . . . πολεμήσοντες*, 118, 21.

120, 5. *ἀρχήν*: see on *γείτων*, 117, 25.

120, 8. CHAPTER 4. *ἡμέρας . . . εἴκοσιν*: we learn from Diodorus (14. 26. 4 f.) that after the truce the king went to Babylon, and there gave his daughter in marriage to Tissaphernes. In return Tissaphernes promised to destroy the Greeks, if the king would provide him with an army and become reconciled with Ariaeus, through whose aid the Greek army could be betrayed on the homeward march. How far he succeeded will appear in the following account.

120, 11. *μή μνησικακήσειν*: indirect discourse, depending on the idea of promising in *δεξιάς*; see on *παρέξειν*, etc., 119, 18.

120, 12. *αὐτοῖς*: *against them*, dative of interest implying disadvantage. — *ἐπιστρατείας*: genitive of cause.

120, 13. *τῶν παροικομένων*: neuter.

120, 14. *οἱ περὶ Ἀριαίου*: see on *μετὰ Ἀριαίου*, 100, 19. — *ἥττον*: *i.e.* than before.

120, 15. *καὶ διὰ τοῦτο*: as well as because of the association of Ariaeus with the king's messengers and the fact that Tissaphernes was gone so long.

120, 17. **Λεγον**: the subject changes to οἱ Ἕλληνες; see on 63, 22.

120, 18. **ἢ οὐκ ἐπιστάμεθα**: a first member of the alternative question is not expressed; cp. the similar use of *an* in Latin; see ἦ in Vocab.

120, 19. **ἄν**: belongs with the potential optative ποιήσαιο. — **περὶ πάντος**: stronger than περὶ πλείστου, 96, 13.

120, 20. **εἴη**: assimilated from the subjunctive to the mood of ποιήσαιο.<sup>1</sup> — **στρατεύειν**: dependent upon φόβος εἴη, which is equivalent to a verb of fearing.

120, 21. **ὑπάγεται**: cp. ὑπήγετο, 108, 29, and see on ὑποστρέψας, 109, 3. — **τὸ διεσπάρθαι . . . στράτευμα**: cp. τῷ διεσπάρθαι, etc., 78, 9. — **αὐτῷ**: the dative of interest may often be translated as a possessive genitive.

120, 22. **ἐπὰν . . . ἀλισθῇ**: cp. ἐπὰν . . . ἤκωσι, 73, 11, and see note.

120, 23. **οὐκ ἔστιν ὅπως οὐκ**: see ὅπως in Vocab. Observe that both negatives have their full force.<sup>2</sup>

120, 24. **τι**: cp. καταληψόμενόν τι, 104, 7, and see note.

120, 26. **τοσοῖδε**: *so few*.

121, 5. **ἄπιμεν**: with future force, while ἀπιέναι (in indirect discourse, see on δοκεῖ, 66, 10) has a present meaning. — **ἐπὶ πολέμῳ**: *at war* with the king; cp. ἐπὶ θανάτῳ, 82, 27, and see note.

121, 7. **θεν**: *a place from which*; see on 67, 25. — **ὁ ἡγησόμενος**: cp. ὁ πολμήσων, 115, 12.

121, 8. **ἅμα . . . ἡμῶν**: *as soon as we do this*; for the adverb, see on εὐθὺς . . . ὄντες, 95, 19.

121, 9. **ἀφιστήξει**: for the force of the tense,<sup>3</sup> see on κατακεκόψεσθαι, 80, 9.

121, 10. **όντες**: sc. φίλοι: it refers of course to the Persian army of Cyrus; πολέμοι is predicate.

121, 11. **ποταμός**: placed first because emphatic, being a new topic; translate *as to rivers, whether* (see on εἰ, 65, 3) *any other*, etc. — **ἡμῖν**: dative of agent with the verbal.

121, 12. **διαβατέος**: the personal use of the verbal.<sup>4</sup> — **δ' οὖν**: see on 59, 9.

H A.	B.	G.	Gl.
1 881 δ	590 N. 1	cp. 1439	642 δ end
2 1031	433	1618	487 α
3 467	230	705	364
4 989	664	1595	596 α

121, 13. διαβῆναι: the aorist expresses the mere fact, the present would denote continued or repeated crossing. — ἄν: = εἰάν, as always when standing at the beginning of a clause.

121, 14. μάχεσθαι γε: translate the particle merely by emphasizing the infinitive. — ἱππεῖς: the Greek cavalry had deserted; see on ἡντομόλησε, 111, 8. — σύμμαχοι: in apposition. — τῶν δέ, etc.: *but of the enemy horsemen are the most numerous and most efficient force.*

121, 16. νικῶντες: = εἰ νικῶμεν. — τίνα: *i.e.* in the rout, where the greatest carnage took place in ancient battles. Clearchus means that the enemy, being mounted, could easily escape. He purposely exaggerates the strength of the king's cavalry, that the Greeks may be more contented to wait for Tissaphernes. — ἡττωμένων: *sc.* ἡμῶν.

121, 17. οἷόν τε: see on 110, 19. — βασιλέα: anticipates αὐτόν, l. 19, and has no grammatical construction. Translate *as to the king*. — ὅ . . . τὰ σύμμαχα: *whose* (see on αὐτῷ, 120, 21) *advantages are so many*; it refers not only to men and supplies, but to the natural features of the country.

121, 19. ὃ τι: *why*, adverbial accusative. In a direct question τί would be used.

121, 20. ἐπισηκῆσαι: see on ἡσχύνθημεν, 118, 25. — τὰ . . . ποιῆσαι: “make his word worthless and his credit discreditable,” Dakyns.

121, 23. ὥς: *as he said*. — ἀπιών: with future force, implying purpose.

121, 24. ἦγε: Orontas is the subject. He was satrap of Armenia. — ἐπὶ γάμφ: *in marriage*; *cp.* ἐπὶ πολέμῳ, l. 5.

122, 2. ἐπορεύοντο: this beginning of the actual retreat must have taken place about the first of October.

122, 5. ὑφορῶντες: *cp.* ὑπώπτευε, 51, 3, and ὑποψίαν, below, l. 9. See *Introd.* § 17. — αὐτοὶ ἐφ' ἑαυτῶν: *by themselves*.

122, 6. ἡγεμόνας: *guides*.

122, 7. ἐφυλάττοντο: *cp.* τοῦτον φυλάττεσθαι, 82, 23.

122, 9. ἐκ τοῦ αὐτοῦ: *sc.* χωρίου; *cp.* ἐν τῷ αὐτῷ, 91, 16.

122, 10. πληγὰς ἐνέτεινον: = πληγὰς ἐνέβαλον; *cp.* 79, 1.

122, 13. καλούμενον: *i.e.* though in Babylonia, it was *called* the wall of Media (see Μηδία in *Vocab.*). The wall was apparently in ruins at its southern end (see on 86, 17), so that although the Greeks had passed the site of it twice before, once on the advance with Cyrus and again (of which no mention is made by Xenophon) on the retreat, this was probably their first view of the wall itself. They were now



marching toward the east, a fact which was not likely to allay their suspicions (see Introd. § 18). The supposed location of the wall is shown on the map (frontispiece).

122, 14. ἦν ᾠκοδομημένον: *was built*; cp. ἦσαν ἐκπεπτωκότες, 116, 11, and see note. — κειμέναις: *laid*, used as the passive of τίθημι; see on ἀπέκειντο, 117, 5.

122, 15. ποδῶν, παρασαγγῶν: genitives of measure, depending on τεῖχος, which is implied as the subject of ἦν ᾠκοδομημένον and of ἐλέγετο. For εὖρος, ὕψος, and μῆκος, see on ὄνομα, etc., 63, 1.

122, 17. οὐ πολὺ: more than fifty miles, however.

122, 19. ἔευγμένην: cp. 56, 10, noting this difference, that there the *bridge* was said to be yoked, here, more picturesquely as well as more correctly, the *thing bridged*. Similarly in Latin we can say *flūmen iungere* or *pontem iungere*.

122, 20. ἦσαν ἀπό: cp. εἰσιν ἐκ, 56, 22.

122, 23. ἐπὶ τὰς μελίνας: sc. οἱ ὀχετοὶ κατατέμνονται.

123, 3. δασέος παντοίων δένδρων: δασύς, with which a dative of means is regularly found (see 215, 25), is here used like an adjective of fullness with the genitive of material. Some, however, separate παντοίων δένδρων from δασέος, and take it as genitive of material with παραδείσου.

123, 4. βάρβαροι: sc. ἐσκήνησαν.

123, 6. τῶν ὀπλων: like τὰ ὄπλα, 114, 8; see Introd. § 65.

123, 7. ποῦ ἂν ἴδοι: he said ποῦ ἂν ἴδοιμι, potential optative.

123, 9. καὶ ταῦτα: see on 73, 8. ὧν is concessive. If the warning had been in good faith, Menon would probably have been notified too. — Ἀριαίου . . . ξένου: see 106, 3.

123, 10. ὅτι: see on ὅτι οὐ, 82, 2.

123, 11. Ἐπεμψε: see on ἦν, 55, 28, and cp. ἦκε, 117, 21. On the tense, see on 99, 9.

123, 12. μὴ . . . ἐπιθῶνται: φυλάττεσθαι here takes the construction of a verb of fearing.

123, 17. ἐν μέσῳ . . . τοῦ ποταμοῦ: cp. τὰ ἐν μέσῳ τούτων, 84, 22.

123, 18. διώρυχος: the second of the two mentioned in 122, 18 ff. The pontoon bridge over it could easily be destroyed.

123, 20. ἐταράχθη, ἐφοβείτο: note the tenses, the former indicating the state into which he fell (see on ἠγάσθη, 53, 16), the latter the condition in which he remained.

123, 21. νεανίσκος: it has been suggested, though with no very good reason, that this was Xenophon.

123, 22. τό τε . . . λύσειν: note the tenses,<sup>1</sup> *the intention to*, etc. These verbal nouns are subjects of εἶη.

123, 23. δῆλον, etc.: the construction changes to direct discourse. — ἐπιτιθεμένους: sc. αὐτούς as the subject of the infinitives. The participle is equivalent to the protasis of a more vivid future condition.

123, 25. οὐδὲ . . . ἄν: *not even if*; the negative belongs to the apodosis. — ὥσιν, ἔχοιμεν ἄν: a mixed condition.<sup>2</sup> — ἔχοιμεν ἄν . . . σωθῶμεν: *should we know where to flee and be safe*. The subjunctive is deliberative in an indirect question: so φύγωσιν, l. 28; cp. 84, 26, and see notes.

123, 28. ὄντων: concessive.

124, 2. πόση τις: *about how extensive*.

124, 3. πολλή: sc. ἐστι.

124, 4. πολλαὶ καὶ μεγάλαι: English omits the conjunction.

124, 5. ὑποπέμψειαν: for the force of ὑπο-, see on 109, 3.

124, 6. νήσφ: the angle of land formed by the canal and the Tigris.

124, 9. καὶ . . . ἐνόντων: genitive absolute implying cause, *and since there were in it men to cultivate it*.

124, 10. γένοιτο: like μέναιεν, l. 6, and ἔχοιεν, l. 8, optative with ὀκνοῦντες μή, l. 5.

124, 12. μέντοι . . . ὁμως: *however . . . all the same*.

124, 16. ἐξευγμένην: see on 122, 19.

124, 17. ὥς . . . πεφυλαγμένως: *as guardedly as possible*; with οἶόν τε sc. ἦν. For πεφυλαγμένως, see on ἡμελημένως, 87, 10.

124, 19. διαβαινόντων: see on προϊόντων, 80, 15. The dative, depending on ἐπιθήσεσθαι, might have been used.

124, 21. σκοπῶν εἰ: *watching to see if*. — διαβαίνοιεν: *they were crossing* (not *would cross*), for διαβαίνουσι of the direct question.

124, 22. ᾗχετο ἀπελαύνων: *went riding away*; see on διώκοντες, 101, 14.

124, 23. ἐπορεύθησαν: here begins their northward journey (see map), which ended at Trapēzus. See Introd. § 22.

125, 2. τοῖς Ἑλλήσιν: see on αὐτοῖς, 117, 23.

125, 4. ὥς βοηθήσων: *as he said, to aid*; perhaps his arrival so long after the battle indicates that he was trimming between the king and his rival. See on 86, 5.

H A.  
1 855 a  
2 901 a

B.  
549  
612, 1

G.  
1277  
1421, 2

Gl.  
563  
650, 479

125, 6. *εἰς δύο*: allowing six feet between each pair, with ten thousand men in line, the column would be over five and one half miles long.

125, 7. *ὅσον . . . χρόνον*: accusative of extent, *however long*. — *τὸ ἡγούμενον*: object; see on *τῷ ἡγούμενῳ*, 110, 25.

125, 8. *ἐπιστήσκει*: in a conditional relative clause equivalent to a past general condition. The frequent halts increased the time required for the long column to pass the spectators, and served to increase the impression of its length.

125, 9. *γίνεσθαι*: *to last*.

125, 10. *ὥστε*: with *δόξαι* and *ἐκπεπλήχθαι*. The attainment of the result is implied, though not expressed; see on 79, 24.

125, 14. *Παρυσάτιδος κόμας*: see on *εἰς ζώνην*, 72, 8.

125, 17. *Κύρῳ ἐπεγγελῶν*: *as an insult to Cyrus* (dative of indirect object), who had been supported by Parysatis in all his efforts against the king. Perhaps the object was also to arouse against the Greeks the anger of the influential queen mother. — *διαρπάσαι*: see on 61, 13.

125, 18. *πλήν ἀνδραπόδων*: *i.e.* no slaves were to be carried away.

125, 26. *σχεδίαις διφθερίναις*: cp. the device mentioned in 78, 14 ff.

126, 3. CHAPTER 5. *ὑποψίαι*: between Greeks and barbarians; cp. 122, 5–11.

126, 5. *εἰ . . . δύναίτο*: he thought *ἐὰν . . . δύνωμαι*; it depends on *παῦσαι*, the second subject of *ἔδοξεν*. Cp. *εἰ ἀλώσονται*, 71, 3, and see note.

126, 6. *πρὶν . . . γενέσθαι*: see on *εἶναι*, 73, 14.

126, 10. *Τισσαφέρνῃ*: a rare vocative form. — *ἡμῖν*: see on *ἡμῖν*, 91, 7.

126, 11. *μὴ ἀδικήσιν*: see on 120, 11.

126, 12. *ἡμᾶς*: cp. *τοῦτον φυλάττεσθαι*, 82, 23.

126, 13. *σκοπῶν*: concessive. — *οὐ δύναμαι οὔτε*: translate as if *οὔτε δύναμαι* were written, which would correspond better with *ἐγώ τε . . . οἶδα*, l. 14. See on *μήτε . . . τε*, 111, 20.

126, 15. *οὐδὲ ἐπινοοῦμεν*: *we do not even intend*.

126, 16. *σοι*: dative of association.

126, 17. *ἀλλήλων*: genitive of separation.

126, 18. *ἀνθρώπους*: translate as direct object of *οἶδα*; it would more regularly be the subject of a participle, *ποιήσαντας* in indirect discourse, taking the place of the relative clause *οἱ . . . ἐποίησαν*. — *ἤδη*: *already, before now*. — *ἐκ, ἐξ*: *as a result of*, of cause considered as source. Cp. *ἀπὸ . . . χρημάτων*, 53, 19, and see note.

126, 19. *καί*: *merely*. — *φοβηθέντες, βουλόμενοι*: causal; the former,

expressing mere occurrence, denotes the entrance <sup>1</sup> into the state of fear, *having begun to fear*, while the latter expresses continuance, *wishing*.

126, 20. πρὶν παθεῖν: sc. τι as cognate accusative. — ἐποίησαν: with two accusatives.<sup>2</sup> — τοὺς οὐτε μέλλοντας: *men who were neither intending*, sc. ποιεῖν; see on ἔμελλε, 87, 16.

126, 21. αὖ: *what is more*.

126, 22. συνουσίαις: dative of means.

127, 1. ἡμῖν: cp. αὐτῷ, 55, 16. — πρῶτον . . . μέγιστον: adverbs; the correlative to μέν, which is repeated in l. 10, is δ' in l. 12.

127, 2. θεῶν: *by the gods*, objective genitive.<sup>3</sup>

127, 3. τούτων: the oaths; for the case, see on ἡμῶν αὐτῶν, 66, 11. — παρημεληκώς: see on ἐψευσμένος, 66, 8.

127, 5. θεῶν: *with the gods*, objective genitive<sup>3</sup>; cp. l. 2. — ἀπὸ . . . τάχους: expresses means; see on ἀπὸ . . . χρημάτων, 53, 19.

127, 6. ὅποι . . . φεύγων: equivalent to a protasis of ἂν . . . ἀποφύγοι; translate *where any one could flee and escape*. — ἀποφύγοι, ἀποδραίη: see on 71, 6.

127, 7. ὅπως: *how*.

127, 8. ὑποχα: predicate, sc. ἐστί. — ἴσον: adverb. With the thought of ll. 5–9, cp. *Psalms* 139. 7–12.

127, 10. οὕτω γινώσκω: *that is what I think*.

127, 11. παρ' οὗς . . . κατεθέμεθα: *into whose keeping we gave*.

127, 14. πᾶσα . . . ὁδός: *every road*, but cp. πᾶσα . . . ἡ ὁδός, *all our road*, l. 15.

127, 16. αὐτῆς: partitive with οὐδέν.

127, 17. φοβερότατον: *a most fearful thing*; cp. ἡδύ, 117, 12.

127, 18. μεστή . . . ἀπορίας: an oxymoron, or paradoxical saying.

127, 19. ἄλλο τι . . . ἦ: = Latin *nōne*, anticipating an affirmative answer.<sup>4</sup>

127, 20. τὸν . . . ἔφεδρον: in apposition with βασιλέα, a metaphor from the athletic games, which are suggested also by ἀγωνιζοίμεθα. The ἔφεδρος, of course, had an advantage over one who had already exerted his strength in the contest.

127, 23. ταῦτα: sums up ὅσων . . . στερήσαιμι. — γάρ: see on 84, 5.

127, 24. τῶν τότε: cp. 114, 5. — εἶναι: sc. αὐτόν as subject.

H A.	B.	G.	Gl.
1 841	529	1260	464
2 725 a	340	1073	536 c
3 729 e and remark	350	1085, 3	506 a
4 1015 b	573 N.	1604	

127, 25. βούλοιτο: for indicative of direct discourse. — σέ: emphatic because contrasted with Κύρον, l. 23. — Κύρου . . . χώραν: the province of Cyrus had been given to Tissaphernes; see on 117, 25.

127, 27. ἥ . . . ἐχρήτο: *which Cyrus found hostile*; cp. *ūtor* in Latin, as *hīs meliōribus cīvibus ūterēmur*, *we should find them better citizens*; Cicero, *Catiline* 2. 18. — ταύτην: repeats τὴν . . . δύναμιν, l. 26 f.

128, 2. ὅστις οὐ βούλεται: as in Latin, a relative pronoun may introduce a result clause.<sup>1</sup>

128, 3. ἀλλὰ μὴν: *in fact*. — γάρ: confirmatory adverb, *actually*. Clearchus speaks with great earnestness in his desire to convince Tissaphernes that friendliness is no less desirable for the Persians than for the Greeks. 'You ought not to be suspicious of us. I have shown you that it would be madness for us not to wish to be friendly to you. *In fact I will actually tell you, too, the following reasons on account of which I have hopes that you also will wish to be friendly to us.*' — ταῦτα: commonly refers back, but sometimes, as here, to what follows. — ἐξ ὧν: cp. ἐκ, 126, 18, and see note.

128, 4. γάρ: as in 127, 23.

128, 5. Μυσοῦς: see 82, 4. — ἂν . . . παρασχεῖν: *I could make*.

128, 7. Πισίδας: sc. λυπηροὺς ὄντας.

128, 8. εἶναι: ὄντα would be more usual. — ἐνοχλοῦντα: supplementary participle not in indirect discourse.<sup>2</sup>

128, 9. οἷς: for the case, cp. στρατηγοῖς, 73, 4.

128, 11. τῆς . . . οὔσης: with ἤ, *than*, this would read ἤ (χρησάμενοι) τῇ νῦν σὺν ἐμοὶ οὔση.

128, 12. ἀλλὰ μὴν: as in l. 3. — βούλοιο: sc. εἶναι.

128, 13. ὥς μέγιστος: *the greatest possible friend*.

128, 14. ἔχων: equivalent to εἰ ἔχois, protasis of the potential optatives εἴης and ἀναστρέφοιο; εἰ βούλοιο and εἰ λυποίῃ are secondary protases.

128, 15. τῆς χάριτος: sc. ἔνεκα.

128, 18. τὸ . . . ἀπιστεῖν: the subject of δοκεῖ; σέ is subject of ἀπιστεῖν, and is accented because emphatic<sup>3</sup>; translate *your distrust of us*. — καὶ ἥδιστ': καί emphasizes the superlative, *very gladly indeed*.

128, 19. ὄνομα: translate *by name*. There is a confusion of two con-

H A.	B.	G.	GL
1 910	597	1445	619
2 981	660	1580	585 δ
3 263	71, 2	144, 1	20 α

structions, ἀκούσαιμι τίς and ἀκούσαιμι τὸ ὄνομα τούτου ὅστις. — δεινὸς λέγειν: the infinitive explains the adjective.

128, 20. λέγων: *by mere talk*, i.e. with no evidence to back it up.

128, 23. σου: cp. Τισσαφέρνους, 56, 5, and see note.

128, 25. ἄν . . . εἶναι: for εἴης ἄν of direct discourse. — μοι: with δοκεῖς; σταντῶ depends on the adjective; καί is adverbial. For the personal construction of δοκεῖς, see on 66, 10.

129, 1. ὥς δ' ἄν μάθης: a rare case of ἄν in a purpose clause.<sup>1</sup>

129, 3. γάρ: emotional *why!* — ἐβουλόμεθα: in a present condition contrary to fact.

129, 5. ἐν ᾗ: *with which*, expressing means.

129, 6. οὐδεὶς κίνδυνος: sc. εἴη ἄν; translate *and be in no danger*. — ἀλλά: translate *or*. — ὑμῖν: indirect object of ἐπιτίθεσθαι, which explains ἐπιτηδείων.

129, 7. ἀπορεῖν . . . δοκοῦμεν: *does it seem to you that we should lack?* Direct discourse would have ἀποροῖμεν ἄν. — οὐ: with ὁρᾶτε, l. 9, and also with εἰσί, l. 10. — τοσαῦτα μὲν πεδία: sc. ὄντα πορευτέα from l. 9.

129, 8. ὄντα, ὄντα: the former is a circumstantial participle of concession, the latter is in indirect discourse with πεδία and ὄρη as its subjects.

129, 11. ἐφ': *on the banks*. — ταμιεύεσθαι . . . μάχεσθαι: *to parcel out as many of you as we care to fight with (at once)*.

129, 12. εἰσὶ . . . οὓς: cp. ἦν . . . οὓς, 77, 9.

129, 13. διαπορεύοιμεν: observe the active of this word, and compare its meaning with the middle in l. 8.

129, 14. ἀλλά: *still*; an adversative conjunction is sometimes found in the apodosis.<sup>2</sup>

129, 15. ὃν: object of κατακαύσαντες.

129, 16. οὐδ' εἰ: see on 107, 25.

129, 18. ἄν: anticipates and prepares for ἄν of the apodosis, l. 20.

129, 19. μηδένα: not οὐδένα, for ἔχοντες, of which this is object, is conditional = εἰ ἔχομεν.

129, 21. ἀσεβής: sc. ἐστί.

129, 22. ἀπόρων: this and the following genitives are masculine predicate possessives with ἐστί, *it is characteristic of*.

129, 23. ἐν ἀνάγκῃ ἔχομένων: *bound by necessity*. — καὶ τούτων: cp.

H A.	B.	G.	Gl.
1 882	590 N. 2	1367	636 a
2 1046, 2 a	601 N.	1422	

the moving weapon is thought of; English calls attention only to the place where it struck.

132, 18. ἐκπεπληγμένοι: this was the most favorable time for Tissaphernes to attack the Greek army, but he seems to have thought that a mere demand for surrender would be followed by their speedy submission. See Introd. § 20.

133, 1. πρᾶσιθιν: its subject is the clause εἴ τις . . . λοχαγός; for εἴ τις, see on εἰ . . . ἄλλο, 75, 5.

133, 2. εἴη . . . ἀπαγγέλωσι: in implied indirect discourse depending on ἐκέλευον; εἴη represents ἐστὶ of direct discourse, but ἀπαγγέλωσι is not changed from its direct form; see on ἦξοι, 81, 3.

133, 6. τὰ περὶ Προξένου: *news of Proxenus, the fate of Proxenus*, the friend by whom he had been induced to come on the expedition. Xenophon had as yet no official position in the army; see Introd. § 21.

133, 10. ἐπιρκῶν, λύων: in indirect discourse; cp. φθονῶν, 98, 12. — ἔχει τὴν δίκην: *has his deserts*, see on 68, 18.

133, 13. ὑμᾶς, ὅπλα: for two objects, see on αὐτόν, μισθόν, 54, 3. In translating, keep the emphasis of ὑμᾶς, *as for you*. — ἀπαιτεῖ: the following clause explains the ἀπ-; see on ἀπῆτουν, 59, 4. — αὐτοῦ, Κύρου: see on Τισσαφέρνους, 52, 19. — εἶναι: sc. τὰ ὅπλα as subject.

133, 14. δούλου: see on ἦς, 84, 2.

133, 15. ἔλεγε: see on 118, 20. Cleanor was the oldest (see 107, 13).

133, 17. οἱ ἄλλοι: see on 80, 6. — αἰσχύνησθε: see on ἡσχύνθημεν, 118, 25.

133, 18. οἵτινες . . . ἀπολωλέκατε . . . ἔρχεσθε: causal.<sup>1</sup> — ὁμόσαντες: see 111, 18 ff. — ἡμῖν: to be taken with both ὁμόσαντες and τοὺς αὐτοὺς.

133, 19. φίλους καὶ ἐχθρούς: predicate, *as friends*, etc. — προδόντες, προδεδωκότες: in his indignation Cleanor repeats himself.

133, 21. τοὺς ἄλλους ἡμᾶς: *the rest of us*.

133, 23. γάρ: as in 129, 3. — ἐπιβουλεύων φανερὸς ἐγένετο: see on ἐπιβουλεύων . . . φανερὸς γέγονας, 82, 11.

133, 27. δίκαιον: sc. ἐστὶ.

134, 1. Πρόξενος . . . καὶ Μένων: introduced before ἐπείπερ for emphasis, *as to Proxenus and Menon*.

• 134, 8. CHAPTER 6. οὕτω: *as described above*; see 132, 4–12.

134, 9. ἀποτμηθέντες τὰς κεφαλὰς: *having been beheaded*. A verb which in the active takes two accusatives or an accusative of the

thing with dative of the person (αὐτοῖς τὰς κεφαλὰς ἀποτέμνειν), when changed to the passive, retains the accusative of the thing.<sup>1</sup> Parysatis made every effort to save the life of Clearchus, but the opposition of Statira was too strong (Plutarch, *Life of Artaxerxes*, 18).

134, 10. εἰς μὲν: the correlative does not appear till 136, 26. — ὁμολογουμένως . . . δόξας: *was reputed, as was admitted by all who had a personal acquaintance with him*; cp. 95, 2 f.; with ὁμολογουμένως cp. πεφυλαγμένως, 124, 17. — ἐκ πάντων: cp. ἐκ βασιλέως, 52, 19, also παρὰ πάντων, 95, 2, where the thought is the same as here.

134, 11. αὐτοῦ: with an adverb derived from an adjective which takes the genitive<sup>2</sup>; cp. τῶν ἀμφὶ τάξεις, 106, 21, and see note.

134, 13. πόλεμος: the Peloponnesian war, 431-404 B.C.

134, 14. παρέμενεν: *i.e.* to the Spartans.

134, 15. Ἕλληνας: the Greek colonists of the Thracian Chersonese and the coast beyond. — διαπραξάμενος . . . ἐφόρων: *having gained his point as best he could from the ephors*.

134, 16. ὡς ἔδύνατο: hints at dishonorable methods, perhaps deception. — ὡς πολεμήσων: see on ὡς ἀποκτενῶν, 51, 15.

134, 18. ἔξω ὄντος: sc. αὐτοῦ, *after he had gone (was outside the state)*; we might have had ὄντα in agreement with αὐτόν.

134, 19. ἐξ Ἰσθμοῦ: he had reached the Isthmus of Corinth before the ephors succeeded in communicating with him.

134, 20. ᾧχετο πλέων: see on ᾧχετο ἀπελαύνων, 124, 22.

134, 21. ἐθανατώθη: he was safe so long as he stayed out of the country, since there were no extradition laws in those days; cp. φυγὰς ἦν, 53, 15. — τελῶν: the ephors.

134, 23. ἄλλη: these arguments are not found in any of Xenophon's writings. Probably he was under the impression that he had given them earlier in the *Anabasis*. Cp. 53, 14 ff., 64, 15 ff.

134, 24. οὐκ ἐπὶ ῥαθυμίαν: cp. 64, 18.

134, 27. ἀπὸ τούτου: sc. χρόνου, *from this time on*. — ἔφερε καὶ ἦγε: see ἄγω in Vocab. The object is not, as might be expected, the booty, but those from whom it is taken, *i.e.* the expression has become equivalent to a verb of depriving and takes an accusative of the person deprived. — πολεμῶν διεγένετο: see on λέγων διῆγε, 59, 5, but here the idea is *continuance* rather than *repetition*.

H A.	B.	G.	Gl.
1 cp. 724 α	335	1239	
2 756	357	1147	518 α



135, 3. Ταῦτα: see on ταῦτα, 128, 3.

135, 4. ὅστις . . . αἰρεῖται: *to prefer*; cp. οἵτινες ἐθέλουσι, 129, 23, and see note. — ἐξόν: see on 130, 1.

135, 5. ὥστε πολεμεῖν: a proviso clause,<sup>1</sup> *so that it be in fighting*.

135, 8. δαπανᾶν: intransitive, as in 53, 8.

135, 9. ταύτη: adverb.

135, 11. ἄγων: *ready to lead*.

135, 13. ὡς δυνατόν: sc. ἦν, *so far as was possible*. — ἐκ . . . τρόπου: the English idiom requires *with*, not *from*. For an incident which throws light on his character, see 78, 23 ff.

135, 14. κάκεινος: = καὶ ἐκεῖνος; omit καί in translation. — ὡς τις καὶ ἄλλος: see on 67, 16.

135, 15. ὅπως ἔχοι: cp. 91, 14, and see note; but here the optative is used as in purpose clauses, because the main verb is past. — αὐτῷ: see on οὐδενί, 63, 18.

135, 17. ὡς . . . Κλεάρχῳ: impersonal use of the verbal. Κλεάρχῳ is not dative of agent, but of indirect object, πειστέον being here a passive of the middle, *Clearchus must be obeyed* (lit.; *it must be obeyed Clearchus*). Κλεάρχῳ is much more forcible than a pronoun would be.

135, 18. ἐκ τοῦ . . . εἶναι: expresses means, *by being*. — χαλεπός: nominative because the subject of the infinitive is the same as that of the main verb.<sup>2</sup> — ὁρᾶν: explains the adjective.

135, 19. τῇ φωνῇ: dative of respect.

135, 20. ὡς: instead of ὥστε; see on ὡς μὴ ἄπτεσθαι, 78, 17. — ἔσθ' ὅτε: *sometimes*.<sup>3</sup>

135, 21. στρατεύματος: cp. στρατηγοῦ, 66, 15.

135, 22. λέγειν: as in 98, 26.

135, 24. εἰ μίλλοι: *if he was to*. — φίλων ἀφέξεισθαι: *to keep his hands off from friends*, i.e. not plunder them, as Menón's soldiers had sacked the friendly city of Tarsus (63, 14).

135, 26. ἀκούειν σφόδρα: *obey implicitly*. Observe the genitive<sup>4</sup> with ἀκούειν.

135, 27. καὶ . . . ἐφαίνετο: *for they said that his sternness appeared then to be brightly reflected in the faces of the rest, and his severity seemed to be resolution against the enemy, so that it appeared to betoken*

H A.		B.	G.	GL.
1 953 δ		596	1453	566 c
2 940		631	927	571
3 998 δ		486 N.	1029	614 a
4 742		356	1102	511 a

*safety and to be no longer severity.* ἔρρωμένον is a participle used as a substantive.

136, 4. ὅτε . . . γένοιτο: see on ὅποτε . . . βούλοιτο, 56, 20.

136, 5. ἀρξομένους: middle for passive, in agreement with the subject of ἀπιέναι.

136, 7. ὥσπερ . . . διδάσκαλον: in a time when corporal punishment was of frequent occurrence in the schools.

136, 8. καὶ γὰρ οὖν: see on 96, 15.

136, 11. οἵτινες: its antecedent, if expressed, would be the dative with ἐχρήτο; translate *whoever came to him . . . he found exceedingly obedient.* Cp. ἐχρήτο, 127, 27.

136, 15. παρέησαν: cp. παρήν, 58, 4.

136, 20. ἤδη μεγάλα, etc.: *his qualities which made the soldiers with him efficient were at once valuable.*

136, 22. παρήν: *was theirs.*

136, 23. ἄρχων: in predicate apposition with the subject, *that is the kind of man he was as a commander.*

136, 24. οὐ μάλα ἐθέλειν: stated mildly, *not to be specially fond of.* The claim which Clearchus made at 67, 14 ff., was only for effect, and is contradicted by his conduct on several occasions; see 79, 29 ff., 91, 4 ff., 134, 18 ff.

136, 26. εὐθὺς . . . ὧν: see on εὐθὺς . . . ὄντες, 95, 19.

136, 27. τὰ μεγάλα: *affairs of state.*

137, 1. διὰ . . . ἐπιθυμίαν: under the political conditions of that time, ability to speak in public convincingly and gracefully was a prime requisite of political influence. Hence Proxenus put himself under the instruction of Gorgias, whose fee was 100 minae, about \$1800 (Diodorus 12. 53. 2).

137, 2. ἐπεὶ . . . ἐκείνῳ: *after having studied under him.* — νομίσας: see on 81, 2.

137, 3. φίλος . . . πρώτοις: *since he was a friend to the foremost men* of the State, and consequently had no lack of money and influence.

137, 4. ἡττᾶσθαι εὐεργετῶν: cp. οὐχ ἡττησόμεθα εὖ ποιοῦντες, 119, 7.

137, 6. τοσούτων: for the genitive, cp. ὅτου, 98, 20.

137, 7. ἐπιθυμῶν: concessive. — εἶχεν: = ἐποίησεν.

137, 10. μή: not οὐ, for the infinitive τυγχάνειν is to be supplied. — καλῶν . . . καὶ ἀγαθῶν: used to denote men of a noble, tractable spirit, *gentlemen.*

137, 11. τοῖς στρατιώταις: cp. ἐμποιῆσαι τοῖς παροῦσιν, 135, 17. —

ἑαυτοῦ: objective genitive with αἰδῶ (an accusative form for αἰδῶ<sup>1</sup>), *respect for himself*.

137, 13. στρατιώτας, ἐκείνον: direct objects; cp. θεούς, 118, 25.

137, 14. τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις: *incurring his soldiers' hatred*.

137, 15. ἀπιστεῖν: = ἀπειθεῖν.

137, 16. ἀρχικόν: predicate; sc. τινά as subject of εἶναι and δοκεῖν; the subjects of ἀρκεῖν are ἐπαινεῖν and μὴ ἐπαινεῖν; *he thought that for a man to be, and to be reputed to be, fit to command, it was enough, etc.*

137, 20. ἐτῶν: predicate genitive of measure.

137, 24. τοῖς . . . δυναμένοις: = τοῖς πρώτοις, l. 3. — ἀδικῶν: *though he kept doing wrong*.

137, 27. τὸ αὐτὸ τῷ ἡλιθίῳ: *the same thing as folly*.<sup>2</sup>

138, 2. τούτῳ: repeats the relative clause; for the case, see on αὐτῷ, 51, 14.

138, 3. πολεμίου, συνόντων: genitive with κατὰ in composition.<sup>3</sup>

138, 4. ὡς καταγελῶν, etc.: *in conversation he always gave the impression of ridiculing*.

138, 7. μόνος . . . ὃν: *he thought he was the only one who knew that it was extremely easy, etc.* For the case of μόνος, see on χαλεπός, 135, 18. — ἀφύλακτα: *because they were unguarded*.

138, 8. ἐπιόρκους καὶ ἀδίκους: predicate with ὄντας implied.

138, 9. ὡς: *on the ground that they were, etc.*

138, 12. τῷ . . . δύνασθαι: dative of cause, having the same force as ἐπί with the dative, l. 11.

138, 14. μὴ πανούργον: sc. ὄντα, implying condition. — τῶν ἀπαιδεύτων: predicate partitive genitive, *was one of the, etc.*

138, 16. τοὺς πρώτους: *those already first*. — τοῦτο: = τὸ πρωτεύειν φιλία.

138, 17. Τὸ . . . παρέχεσθαι: object of ἐμηχανάτο, *he contrived to make his soldiers obedient to himself*.

138, 20. ἐθέλοι ἂν: potential optative in indirect discourse, while δύναιτο represents the present indicative. — εὐεργεσίαν: *as a kindness*.

138, 21. ἀπώλεσεν: with pluperfect force.

138, 22. τὰ . . . ἀφανή: accusative of specification with ψεύδεσθαι

H A.	B.	G.	Gl.
1 196	109	238	129
2 773 a	392, 2	1175	525 a end
3 752	370	1123	514 a

(cp. τοῦτο, 91, 1), *in doubtful matters it is of course possible to be deceived in regard to him.*

138, 24. τῶν ξένων: genitive with στρατηγεῖν, which is the object of διεπράξατο (cp. διαπεπραγμένος . . . δοθῆναι, 119, 13), *he secured an appointment as general of his mercenaries.* See 54, 1 ff.

138, 25. ἦδετο: Ariaeus is subject.

139, 1. Ἀποθησκόντων . . . συστρατῆγων: denotes the time of οὐκ ἀπέθανε.

139, 2. πεποιηκός: concessive.

139, 5. ἀποτμηθέντες τὰς κεφαλὰς: see on 134, 9.

139, 7. ἐνιαυτόν: why he was allowed to live a year longer than his comrades is not known. If he had been engaged in intrigues with Ariaeus (see 106, 3, and note), his respite may have been granted as a reward, or, as Diodorus suggests (14. 27. 2), in the belief that his services could be used in traitorous schemes against his countrymen. His prolonged torture may have been due to the influence of Parysatis, whose vengeance is known, from Plutarch's account, to have pursued others for faithlessness to her favorite son Cyrus.

139, 8. καὶ τούτῳ: repeats the subjects. In ll. 9 and 10 note the dual and plural side by side.

139, 9. τούτων: see on πολεμίου, 138, 3.

139, 10. εἰς φίλῳν: see on εἰς δικαιοσύνην, 97, 22. Xenophon is the first Greek historian to give sketches of moral character. See on οὖν, 94, 24. — αὐτούς: repeats τούτων, being required because ἐμέμφετο does not take the genitive.

### BOOK III

Page 140, FOOTNOTE. See on 105, Footnote.—2. ἐτελεύτησεν: see on ἐποίησε, 51, 6.—ἀπιόντων: the tense denotes action going on at the time of the past verb ἐγένετο, *while the Greeks were going away.*—3. ἐν . . . σπονδαῖς: *under or during the truce*; the dative denotes time when.

140, 1. CHAPTER I. Ἐπεὶ . . . ἀπωλόλυσαν: for the incident, see 131, 25–132, 12. Observe the pluperfects, corresponding exactly to the English idiom. Greek has the aorist usually; cp. ἐτελεύτησεν in the Footnote.

140, 3. δῆ: *naturally.*

140, 4. ὅτι . . . ἔχοντες (l. 11): these short clauses, each relating a new reason for despair, and following one after another in the same

construction and with the same connective (δέ), express vividly the bewildered state of mind of the unfortunate Greeks. — θύραις: somewhat exaggerated, as the king's capital, Babylon, was over 200 miles away. — ἦσαν: for the irregularity in tense, see on ἐστρατεύετο, 55, 12.

140, 5. αὐτοῖς: depends on πολέμῳ. — πολλά: like πολέμῳ, it limits both nouns.<sup>1</sup>

140, 6. παρέξειν ἔμμελλεν: equivalent to the Latin periphrastic form -*ūrus erat*.<sup>2</sup> Note the future infinitive<sup>3</sup> not in indirect discourse.

140, 7. Ἑλλάδος: for the construction, cp. στρατεύματος, 112, 14.

140, 9. οἱ . . . βάρβαροι: numbering 100,000; see 85, 17.

140, 11. ἱππία: a troop of 50 horse was organized two days later (163, 11-14). The 40 cavalrymen of Clearchus's force (79, 20 f.) had deserted to the king after the battle of Cunaxa (111, 6-9). These numbers of cavalry seem absurdly small, but it was not till Alexander the Great's reign (336-323 B.C.) that cavalry played a really important part in Greek armies. — οὐδένα: a strengthening negative (see on οὐδενί, 63, 18), *without having even a single*, etc. — ὥστε . . . ἦν: expressing an actual result; see on ὥστε . . . εἶναι, 52, 7.

140, 12. νικῶντες, ἡττηθέντων: both participles are circumstantial, equivalent to conditions of which the optatives with ἄν form the apodoses; hence they might be replaced by εἰ with the optative.

140, 13. αὐτῶν: partitive genitive. — ἀθύμως ἔχοντες: see on εὐνοϊκῶς ἔχοιεν, 52, 9.

140, 14. ὀλίγοι: = Latin *pauci*, *only a few*. — σίτου: see on τούτων, 99, 14.

140, 15. τὰ ὄπλα: used as in 114, 8, of the place where the soldiers stacked their shields, spears, etc., upon pitching camp; see Introd. § 65. This night many of the men lay scattered about outside the camp, not coming in *even so far as to the camp arsenal*. The phrase gets emphasis from its position at the beginning of the clause.

140, 16. νύκτα: note the case, *this whole night long*.

140, 17. ἐτύγχανον: ὄντες is omitted because it can be easily understood. ἕκαστος is in apposition with the subject, but translate *each man where he happened to be*.

140, 19. οὐποτ': with the infinitive; placed early in the clause because

H A.	B.	G.	GL
1 620 a		923	
2 846 a	533 and 1	1254	
3 855 a	549, 1	1278	570 b

emphatic. Cp. the colloquial use of 'never,' as 'I never expect to see it again.' — **ὑποσθαι**: for omission of the subject, see on **ἵνα**, etc., 64, 5. — **οὕτω**, etc.: *such was the condition in which they all took their rest*; see on 93, 15. **οὕτω** is emphasized here both by its position at the beginning of the sentence and by **δή**.

140, 20. **ἀνεπαύοντο**: contrast its position here, where it has no emphasis, with that in l. 16, where it is emphatic because it states a surprising fact.

140, 21. **τις**: *a man*. Xenophon speaks as if he had not been mentioned before, but see 91, 20, 123, 6, and 133, 6 and 25. — **οὔτε . . . ἄν**: *without being*; an attendant circumstance.

141, 2. **εἰ ἔλθοι**: indirect discourse depending on a past tense, and representing, as the apodosis **ποιήσεν** (for an original future indicative) shows, **ἐὰν ἔλθῃς** of the direct discourse.<sup>1</sup> — **φίλον, κρείττω**: predicate accusatives.<sup>2</sup>

141, 3. **αὐτός**: emphasizes the omitted subject of **νομίζειν**; see on **τίμιος**, 65, 10. — **κρείττω**: *of greater service*.

141, 5. **Σωκράτει**: dative of association. This Socrates is the famous philosopher, Xenophon's teacher and friend; see Introd. § 28.

141, 6. **ὑποπτεύσας**: the following **μή** shows that his suspicion was tinged with fear.<sup>3</sup> Cp. 64, 5, where no fear is implied and the infinitive of indirect discourse follows.

141, 9. **ἰδόκει**: *was thought*.

141, 11. **Λακεδαιμονίοις**: see on **αὐτῷ**, 51, 14. The same idea would be expressed by **σὺν τοῖς Λακεδαιμονίοις . . . πολεμήσαι** (see on **Τισσαφέρνει**, 53, 7). For the fact, see Introd. § 7.

141, 14. **ἔλθοντα**: used like **λαβόντα**, 55, 4. Cp. **αὐτός**, l. 3, and note the reason for the difference in case. — **εἰς Δελφοὺς**: cp. the Latin way of expressing limit of motion with names of towns.

141, 18. **τίνι ἄν**, etc.: *to what one of the gods he should sacrifice and pray, that he might go most successfully and prosperously on the journey*, etc. Read the note on 93, 15. **ἄν** belongs with **ἔλθοι** and **σωθείη**, but is introduced early in the clause to show at once the potential<sup>4</sup> nature of the question.

H A.	B.	G.	Gl.
1 898	604	1403	650
2 726	341	1077	534
3 887	594	1378	611 c
4 872	563	1328	480, 481

141, 21. ὁδόν: cognate accusative.

141, 22. καλῶς πράξας: cp. κάκιον πράξειαν, 96, 24.

141, 23. τοῖς: attracted from the accusative to the case of the following relative.

141, 25. τοῦτο: explained by the indirect question πότερον . . . εἴη, which is in apposition with it. A pronoun thus explained by a clause may be omitted in translation. — εἴη: cp. the mood<sup>1</sup> with the Latin construction of the indirect question.

141, 26. ἴσθιν εἶναι: impersonal construction of the verbal.

141, 27. πορευθείη: the direct question also had the optative, as ἄν shows; an indicative with ἄν is never changed to the optative.

141, 28. ταῦτ' . . . ὅσα: *everything that*.

141, 29. οὕτω: *as ordered*, referring to ταῦτ' . . . ἐκέλευσεν. — θυσάμενος: cp. the active participle in l. 19, and see Vocab. for the distinction in meaning. — οἷς: indirect object of an implied θύσασθαι. It is as natural in English as in Greek to omit the antecedent here.

142, 2. ὁδόν: as in 141, 21.

142, 4. μέναι αὐτόν: object of both the participle and the main verb.

142, 5. λήξῃ, ἀποπέμψῃ: the original moods, though depending on a past tense.<sup>2</sup>

142, 6. Πισίδας: see 54, 12.

142, 7. οὕτως: limits the participle. With these two words Xenophon makes an excuse for his participation in the expedition against the king, for which he was banished; see Introd. § 32.

142, 8. ἤδει: *understand*. The subject is Proxenus (see on εἰλαβε, 63, 22).

142, 10. σαφές . . . βασιλεία: cp. 64, 5.

142, 11. φοβούμενοι . . . ἄκοντες: concessive, as is shown by ὁμως.<sup>3</sup>

142, 12. οἱ πολλοί: only two deserters from among the officers are named, and they were indignant because Cyrus allowed some 200 of their men to join Clearchus; see 70, 22 ff., and 65, 16 ff. — ἀλλήλων, Κύρου: objective genitives. This sentence also is apparently meant to excuse Xenophon in the eyes of his countrymen. See on l. 7.

142, 14. Ἐπεὶ . . . ἦν: refers to the circumstances narrated in 140, 1 ff.

142, 15. καὶ οὐκ: the regular way of saying *and not* after an affirma-

H A.	B.	G.	GI.
1 932, 2	673	1481, 2	661
2 933	674	1497, 2	662
3 969 e, 979 d	653, 7; 655, 1	1563, 6	583, 592

tive clause; οὐδέ is used after a negative, as in l. 8.—ὕπνου: best taken as partitive genitive (*some sleep*) with λαχών,<sup>1</sup> μικρόν being accusative of extent of time.

142, 16. εἶδεν ὄναρ: cp. "Your old men shall dream dreams, your young men shall see visions," *Joel* 2. 28.—ἔδοξεν . . . σκηπτός: the regular personal construction; see on δοκεῖ, 66, 10.—βροντῆς γενομένης: note the tense, expressing simple occurrence, *upon a clap of thunder's being heard*.

142, 18. πάντα: limiting a second subject (easily implied from the last feminine substantive) of ἔδοξεν.

142, 19. ἀγαθόν: for construction, cp. φίλον and κρείττω, 141, 2 f.

142, 20. φῶς: what is bright and cheerful is naturally taken as a good omen.—ἐκ Διός: *from* (out of) *Heaven*, but ἀπὸ Διός, l. 21, *from Zeus*.—ἐφοβείτο: continued by μὴ οὐ, etc. (see on 84, 25); the clause ὅτι . . . πῦρ is causal.

142, 21. βασιλέως: King Zeus in the dream represents the Persian king in the interpretation.

142, 23. τινων: somewhat emphasized by its position before the substantive, *some . . . or other*.

142, 24. ὅποιόν . . . ἐστὶ: *now, just (δὴ) what it means*. The subject of ἐστὶ is τὸ . . . ἰδεῖν. τι indicates the indefiniteness of dream interpretations. Xenophon's piety (Introd. § 37) is seen in his belief that the dream was an indication of Heaven's will for him to assume the initiative in defensive measures.

142, 26. πρῶτον μὲν: the correlative is ἐκ τούτου, 143, 17.

143, 2. εἰ . . . γενησόμεθα: *if we shall come*.<sup>2</sup> There is no essential difference here between this form of condition and εἰάν with subjunctive (as in l. 15).—ἐπὶ: cp. 52, 2.—τί ἐμποδὼν μὴ οὐχὶ . . . ἀποθανεῖν: *what is to hinder us from being put to death with insults after having looked upon all the most distressful sights, etc.?* With an infinitive μὴ οὐ (οὐχί) is used, like Latin *quīn*, in dependence upon a word or phrase of hindering which is negative or, as here, interrogative with negative implication (= οὐδὲν ἐμποδῶν).<sup>3</sup> For the use of μὴ οὐ = *not*, with an infinitive, see 116, 18. Observe how these differ from the use in 142, 22.

143, 4. ἐπιδόντας: cp. the aorist, expressing the simple occurrence of

H A.	B.	G.	Gl.
1 737	356 and N. 1	1098	510 a
2 899		1405	648 b
3 1034 b	435	1617	572 a



an act which the context shows to be past at the time of ἀποθανεῖν, with the present ὑβρίζομένους, denoting continuance at the time of the infinitive.

143, 7. ἀμυνούμεθα: see on ἔσται, 52, 2.

143, 10. ὥσπερ ἐξόν: *as if it were possible*.<sup>1</sup> For ἐξόν, see on 130, 1.

143, 11. ἐγὼ . . . πράξειν: *for my part therefore, am I to expect that a general will do this? From what state?* By putting an interrogative word between τόν and στρατηγόν Xenophon condenses two questions into one. In the general inaction he feels that he will not be presumptuous, coming from Athens, "no mean city," in himself stirring his comrades to plan a way of escape.

143, 12. προσδοκῶ: subjunctive (as is clear from ἀναμείνω, l. 14) in a deliberative question.<sup>2</sup>

143, 14. ἔλθειν: object infinitive with subject accusative, best omitted in translation, *what age am I to wait for (to come to myself)?* Xenophon was probably about thirty years old; see Introd. § 28.

143, 17. Ἐκ τούτου: see on 142, 26, and cp. 60, 22. — Προξένου: being a friend of Proxenus, Xenophon was doubtless well acquainted with his captains.

143, 19. ὁ ἄνδρες λοχαγοί: here *captains* (not *fellow-captains*); Xenophon was not an officer (140, 21 f.). — ὥσπερ . . . ὑμεῖς: imitate the ellipsis in English, *as, I fancy, you are not [able] either*.

143, 21. δῆλον ὅτι: see on 66, 2. — πρότερον: used frequently, like πρόσθεν (54, 7), to anticipate πρίν, and not to be translated.

143, 22. ἐνόμισαν: see on ἔπεισε, 63, 21.

143, 23. οὐδέν: see on οὐδένα, 140, 11.

143, 25. ὅς: *since he*, the relative clause implying cause.<sup>3</sup>

144, 1. καὶ τοῦ, etc.: translate in the Greek order, thus preserving the emphasis of the genitive, *even in the case of his own brother, and that, too, when he was already dead, he cut off*, etc. For the fact, see 100, 17.

144, 2. ἡμᾶς: *as for us*, subject of παθεῖν (l. 5), expressed for emphasis; cp. the omission of subject with ὄψεσθαι, 140, 19.

144, 3. οἱς: dative of possessor, *who have*, etc. The allusion in this clause is to the time when Parysatis interceded with the king to save

H A.	B.	G.	Gl.
1 978 a	656 N.	1576	593 d
2 866, 3	577	1358	471
3 910	619 N.	1461	615

Cyrus's life (51, 16). — *ἐστρατεύσαμεν*: in the succeeding parts of a compound relative sentence English repeats the relative, *and who*, etc.; Greek generally uses it only in the first clause.

144, 4. *δοῦλον*: see on ἦς, 84, 2.

144, 5. *εἰ δυνάμεθα*: implied indirect discourse depending on the purpose idea in the future participles, representing *ἐὰν δυνώμεθα* of direct discourse. — *ἔν*: see on 65, 10.

144, 6. *τὰ ἔσχατα*: cp. 131, 2.

144, 7. *τοῦ στρατεῦσαι*: objective genitive with *φόβον*.

144, 9. *πάντα*: object of the impersonal verbal,<sup>1</sup> best translated as subject. The two words, being equivalent to a verb of effort, take an object clause with *ὅπως*.<sup>2</sup>

144, 11. *οἰκτίρων, μακαρίζων*: supplementary participles not in indirect discourse,<sup>3</sup> while *διαθεώμενος* is circumstantial, of an attendant circumstance.

144, 12. *αὐτῶν*: possessive genitive limiting the following clauses, as if only the substantives *χώραν, ἐπιτήδεια*, etc., had been written; it cannot be translated.

144, 13. *ἔχοιεν*: in an indirect question depending on a past tense.

144, 14. *χρυσόν, ἐσθήτα*: the required forms of *ὅσος* are omitted to avoid wearisome repetition.

144, 15. *ὅποτε ἐνθυμούμην*: temporal clause, equivalent to a past general condition.<sup>4</sup> — *ὅτι . . . μετείη*: indirect discourse, in apposition with *τὰ τῶν στρατιωτῶν*.

144, 16. *οὐδενός*: partitive genitive with *μετείη*.<sup>5</sup> — *εἰ μὴ πριάμεθα*: present general condition in indirect discourse. For the change of subjunctive to optative, cp. *εἰ δυνάμεθα*, l. 5.

144, 17. *ὅπου ὠνησόμεθα*: *the wherewithal for buying*. The relative is genitive of price,<sup>6</sup> and introduces a purpose clause<sup>7</sup>; its implied antecedent is object of *ἔχοντας*. — *ἦδειν*: main verb of the parenthetical statement; it introduces indirect discourse expressed by the supplementary participles *ἔχοντας* and *κατέχοντας*. — *ὀλίγους*: sc.

H A.	B.	G.	Gl.
1 990 and α	665	1597	596 δ
2 885	593	1372	638 α
3 981	660	1580	585 δ
4 914 B (2)	625	1431, 2	627 end
5 734	356	1097, 2	510 α
6 746	353	1133	513
7 911	591	1442	619

ἡμῶν, to conform to the first person in the other clauses of the sentence.

144, 18. πορίζεσθαι: object infinitive with κατέχοντας, a verb of hindering; cp. κεύειν, 67, 22, and see note. — ὠνούμενους: with ἡμᾶς.

144, 20. ἦ, etc.: sc. φοβοῦμαι; English cannot imitate the ellipsis.

144, 21. δοκεῖ: see on ἔδοξεν . . . σκηπτός, 142, 16.

144, 23. ἄλλα: as prizes, in predicate apposition with τὰ ἀγαθὰ. The figurative use of terms belonging to athletic contests (see also ἀγνοθέται, l. 24, and ἀγῶνα, l. 28) was common among the Greeks, whose periodic "games" at Olympia, the Isthmus of Corinth, and elsewhere, were characteristic features of Hellenic life. — ὅποτεροι: with antecedent omitted, as in English, *for whichever of us*, etc.

144, 25. αὐτούς: by them (the gods), direct object in Greek.<sup>1</sup>

144, 27. θεῶν: as in 127, 2. — εἶναι: sc. ἡμῖν; τούτοις is in the same construction.

144, 28. πολὺ . . . μέizonι: see on πολὺ, 75, 11.

145, 1. τούτων: than theirs (lit., than they). — ψύχη: distinguish from ψυχή. — φέρειν: with the adjective; cp. πολεμεῖν . . . ἱκανοί, 52, 8 f.

145, 2. οἱ . . . ἄνδρες: not infrequently used of the enemy.

145, 3. τρωτοί, etc.: in the recent battle with the king's force, as well as in the Persian wars, the athletic Greeks had abundantly proved their superiority; they also had better armor. — ἦν . . . διδῶσιν: half parenthetical, *that is, if*, etc. In ancient battles, which were largely hand-to-hand conflicts, the victors' losses were trivial in comparison with those of the defeated.

145, 5. ἴσως . . . ἐνθυμοῦνται: i.e. others may have the same ideas about what should be done, and deprive us of the credit of making the beginning.

145, 6. μὴ ἀναμένωμεν: negative exhortation.<sup>2</sup> — ἔλθειν: cp. 143, 14. — παρακαλοῦντας: best taken as future.

145, 8. τοῦ ἐξορμήσαι: partitive genitive with a verb of beginning;<sup>3</sup> cp. English "make a beginning of."

145, 9. στρατηγῶν: depends on the comparative. Xenophon was speaking to captains only. — ἀξιοστρατηγότεροι: the earliest occurrence of the word in extant Greek literature. Perhaps Xenophon coined it.

H A.	B.	G.	Gl.
1 712	329, 1	1049	530 a
2 866, 1 and α	585	1344	473 a
3 738	356	1099	510 δ

145, 10. *καγὼ δέ*: see on *καί*, 51, 6.

145, 11. *ἡγεῖσθαι*: as the context shows, used here merely of taking the lead in rousing their comrades to action, not of military leadership.

145, 12. *οὐδέν*: adverbial accusative; see 53, 8. — *ἡλικίαν*: as in 143, 14, Xenophon's reference to his age shows that he was still a young man, and helps to determine approximately the date of his birth. See Introd. § 28.

145, 13. *ἐρύκειν*: depends on *ἀκμάζειν*. — *κακά*: *dangers*, arising not only from the jealousy of some of his comrades but also from the plots of Persian sympathizers among the Greeks.

145, 14. *ἔλεξεν, ἐκέλεγον*: the aorist of a simple statement of past fact, the imperfect of repetition (one after another urging him).

145, 15. *πάντες*: the emphasis should be retained in translation, *they bade him take the lead, all of them except that there was a fellow*, etc.

145, 16. *φωνῇ*: dative of respect. — *φλυαροίη, λέγει*: an illustration of the principle that the indicative may, or may not, be changed to the optative in indirect discourse depending on a past tense.<sup>1</sup>

145, 17. *σωτηρίας*: partitive genitive with a verb of attaining.<sup>2</sup>

145, 20. *ἄνθρωπε*: *fellow*, with contempt; cp. Lat. *homō*. — *οὐδέ . . . οὐδέ*: distinguish from *οὔτε . . . οὔτε*. Translate the participles by relative clauses, *what you see*, etc. The idea expressed here was proverbial. It occurs several times in the Old and New Testaments; cp. "Seeing they see not, and hearing they hear not, neither do they understand," *Matthew* 13. 13.

145, 21. *ἐν ταύτῃ . . . τοῦτοις*: *with these gentlemen* (lit., *in the same place with them*<sup>3</sup>; cp. 91, 16).

145, 22. *ἀπέθανε*: = passive of *ἀποκτείνω*; translate as pluperfect (see on 140, 1). — *μέγα*: cognate accusative, equivalent to an adverb.

145, 23. *ἐκέλευε*: the tense represents the continuance of the demand during the parley of the Greeks with Phalinus; see 106, 23 ff.

145, 25. *ἐποίησε*: note the aorist, simply stating the fact, where we might have had the imperfect to express the continued action which the context clearly indicates.

146, 2. *αὐτοῖς*: cp. *σοί*, 126, 16.

146, 3. *οὐ*: interrogative, expecting the answer *yes*,<sup>4</sup> like Latin *nōnne*.

H A.	B.	G.	Gl.
1 933	674	1498	663
2 739	356	1099	510 d
3 773 a	392, 2	1175	525 a
4 1015	572, 1	1603	668

A following compound negative has its full force, not serving merely to strengthen the first negative (for the latter usage, see οὐδένα, 140, 11, and note). — παιόμενοι, etc.: translate the participles as finite verbs, *are they not now beaten . . . and yet not able*, etc.? Their deaths had to await the king's pleasure; cp. 134, 8 f., 139, 1 ff., and Plutarch, *Life of Artaxerxes*, 18.

146, 5. οἱ τλήμονες: in apposition with ἐκεῖνοι. — καί: strengthening the concessive participle, *even though desiring*.

146, 6. τούτου: i.e. τοῦ ἀποθανεῖν; objective genitive with a verb of desiring.<sup>1</sup>

146, 8. πείθειν: *try to persuade*<sup>2</sup>; sc. ἡμᾶς as subject.

146, 9. μήτε . . . τε: see 111, 20, and note.

146, 10. εἰς ταῦτό: *to companionship*.

146, 12. ὡς τοιοῦτόν χρῆσθαι: *use him as that sort of a creature, i.e. as a baggage carrier*.

146, 13. πατρίδα: Boeōtia, his pretended country.

146, 14. ὣν: concessive.

146, 16. τούτῳ, etc.: *this fellow certainly has nothing to do either with Boeōtia*, etc. (literally, *nothing of Boeōtia belongs to him*).

146, 18. αὐτὸν . . . τετραπημένον: indirect discourse. The bored ears marked him as an Asiatic. The Greeks considered it unmanly to wear earrings. — εἶδον: *have noticed*.<sup>3</sup>

146, 19. ὧτα: accusative of the part affected; cp. κεφαλᾶς, 134, 9, and see note. — τοῦτον, etc.: race prejudice, of which we hear so much even to-day, crops out in the treatment of this Asiatic, although it must be admitted that he deserved his punishment.

146, 21. παρὰ τὰς τάξεις: *along the divisions*. The same divisions of the troops were kept in camp as in order of battle. See *Intro.* § 65. — ὅπου . . . εἴη: equivalent to a past general condition; cp. ὅποτε ἐνθυμοίμην, 144, 15.

146, 23. οἴχοιτο: euphemistic.

146, 25. δπλων: see on 140, 15.

146, 26. τούς: as in 58, 16.

147, 3. αὐτοῖς: intensive, with ἡμῖν.

147, 4. εἴ τι, etc.: *something advantageous if possible*; cp. 107, 1.

H A.	B.	G.	Gl.
1 742	356	1102	511 c
2 825	523	1255	454 c
3 837	528, 1		463

147, 6. πρὸς ἡμᾶς: sc. ἔλεξας.

147, 7. Ἀλλά: see on 84, 19. — ταῦτα: somewhat emphasized by δὴ, *this much*; explained by the appositive clause ὅτι . . . ἡμῶν. For οὗτος referring ahead, see 141, 25.

147, 9. ἡμῶν: partitive with οὗς.

147, 10. δῆλον ὅτι: as in 143, 21.

147, 11. ἡμῖν: emphatic because contrasted with βασιλεὺς καὶ Τισσαφέρνης. — ποιητέα: personal construction of the verbal. — ὥς . . . γινώμεθα: cp. ὥς . . . εἶσαν, 52, 8, and see note.

147, 13. τοσοῦτοι . . . συνεληλύθατε: said merely for encouragement.

147, 14. μέγιστον . . . καιρόν: *a grand opportunity*. The adjective is emphasized by its separation from the substantive; see on πολύ, 75, 11.

147, 17. παρασκευαζόμενοι: supplementary participle in indirect discourse with φανεροὶ ἦτε.

147, 18. παρακαλήτε: sc. παρασκευάζεσθαι.

147, 19. ἴσως, etc.: Xenophon tactfully avoids offending the officers by putting his advice throughout his address in the form of polite suggestions and hints.

147, 20. τι: used like μέγα, 145, 22. — τούτων: genitive of comparison;<sup>1</sup> so also in l. 22. — ὑμεῖς, ὑμεῖς: with a look or gesture to each group.

147, 22. χρήμασι: for the pay of Cyrus's Greek troops, see Introd. § 55. For the construction, see on φωνῇ, 145, 16.

147, 23. ἀξιοῦν δεῖ: *it is proper to expect*.

147, 24. τούτων: depends on πρό in the compounds.<sup>2</sup>

147, 25. δέη: see on δύνηται, 52, 3.

148, 2. ὅπως . . . ἀντικατασταθῶσιν: cp. this Attic usage (less common, however, than ὅπως with the future indicative) with ὥς . . . γινώμεθα, 147, 11.

148, 5. ὥς μὲν συνελόντι<sup>3</sup> εἰπεῖν<sup>4</sup>: *to speak concisely*. — ἐν . . . παντάπασιν (sc. οὐδὲν . . . γένοιτο): *and certainly not at all in warfare*.

148, 8. καταστήσῃσθε: has the force of the Latin future perfect; see on πρὶν ἂν . . . συμβουλεύσῃται, 54, 7.

148, 10. ἂν . . . ποιῆσαι: for ἂν . . . ποιήσαιτε of direct discourse, forming the apodosis in a mixed condition.

H A.	B.	G.	Gl.
1 749	364	1120	509 <i>b</i>
2 751	370	1132	509 <i>a</i>
3 771 <i>b</i>	382	1172, 2	523 <i>a</i>
4 956	642, 1	1534	569

148, 11. ὥς . . . ὅπλα: see 140, 15 f.

148, 12. φυλακάς: *picket duty*; plural of different stations. — οὕτω γ' ἐχόντων (sc. αὐτῶν): *while they are in this state at least*.

148, 13. ὃ τι: cognate accusative, *what use any one could make of them*. — νυκτός: genitive of time within which.

148, 14. δέοι: imitate the ellipsis of χρήσασθαι in translation, *there should be need*. — αὐτῶν: with γνώμας.

148, 17. πλῆθος, ἰσχύς, ἡ . . . ποιοῦσα: the article distinguishes the subject from the predicate nouns; <sup>1</sup> *it is neither . . . which wins*. — ἡ . . . ποιοῦσα: agrees with the nearer predicate noun; τὸ . . . ποιῶν might have been written.

148, 18. ὅποτεροι . . . ἴωσιν: a conditional relative clause, which is shown by the form of the conclusion (δέχονται) to be equivalent to a present general condition; see on δύνηται, 52, 3.

148, 19. ψυχαῖς: for construction, cp. χρήμασι, 147, 22.

148, 20. δέχονται: cp. δεξόμενοι, 101, 21.

148, 21. ὅπόσοι . . . μαστεύουσι: conditional relative clause, equivalent to a simple present condition.

148, 22. ζῆν: *to save their lives*.

148, 24. ἐγνώκασι: *have recognized*.

148, 26. μᾶλλον, etc.: *are somehow more likely to arrive, etc.*

148, 27. ἀφικνουμένους, διάγοντας: for construction, cp. τετρυπημένον, 146, 19. — ἕως ἂν ἴωσιν: *while they live*, temporal clause, equivalent to a present general condition; cp. ὅποτεροι . . . ἴωσιν, l. 18.

148, 29. καιρῷ: *crisis*.

149, 1. παρακαλεῖν: sc. ἄνδρας ἀγαθοὺς εἶναι; cp. 147, 18.

149, 4. τοσοῦτον μόνον . . . ὅσον ἤκουον: *only to the extent of having heard*. With τοσοῦτον referring ahead, cp. ταῦτα, 147, 7.

149, 5. εἶναι: the subject (here σε) of an infinitive, when different from the main subject, may be omitted only if the context makes it clear. Cp. note on ἰέναι, etc., 64, 5. — ἐφ' οἷς: = ἐπὶ τούτοις ᾧ; the ellipsis is equally natural in English.

149, 6. ὅτι πλείστους: as in 52, 16.

149, 8. μέλλωμεν: cp. ἀναμένωμεν, 145, 6.

149, 9. οἱ δεόμενοι: *you who are in need of them* (sc. αὐτῶν).<sup>2</sup>

149, 11. συγκαλοῦμεν: for the form, cp. παρακαλοῦντας, 145, 6.

H A.	B.	G.	Gl
1 66q	449	956	551 E
2 743	356	1112	512

149, 12. ἡμῖν: dative of interest implying advantage, *let us have Tolmides . . . there*. The herald was to summon the soldiers. — ἅμα . . . εἰπὼν: *immediately upon saying this*; for ἅμα, see on εὐθὺς . . . ὄντες, 95, 19.

149, 17. Κλεάνωρ: already a general (see 133, 4), he now unites the troops of Agias with his own.

149, 20. CHAPTER 2. ἤρηντο: see on 140, 1. — ὑπέφαινε: illustrates a common meaning of ὑπό in compounds.

149, 21. προφυλακάς: distinguish from προφύλακας.

149, 22. καταστήσαντας: see on λαβόντα, 55, 4. — συγκαλεῖν: this meeting is somewhat less democratic than the one called by Clearchus at the time when the men were protesting against accompanying Cyrus farther inland (65, 24 ff.). There the soldiers not only voted what course should be adopted, but a few of them spoke; here the only speakers are generals, although their plans are all laid before the meeting for acceptance or rejection by show of hands. See Introd. § 68.

149, 23. πρῶτος: in translation always observe the difference between the adjective and the adverb (πρῶτον).<sup>1</sup>

149, 25. χαλεπά: preserve the emphasis given by its leading position, *hard are our present circumstances*.

150, 1. ἀνδρῶν: genitive of separation.

150, 2. πρὸς: occasionally retains in Attic its original force as an adverb.<sup>2</sup> — οἱ ἀμφὶ Ἀριαῖον: see on 100, 19.

150, 4. παρόντων: cp. παρόντα, 149, 25.

150, 5. ὅπως . . . σφζώμεθα: see on 148, 2.

150, 6. εἰ δὲ μή: we should expect εἰ δὲ μή (sc. δυνώμεθα); see on 110, 7. — ἀλλὰ . . . γε: *yet at least*. — ἀποθνήσκωμεν, γενώμεθα: cp. ἀναμένωμεν, 145, 6.

150, 8. οἷα, ἐχθροὺς: cognate accusative and direct object.<sup>3</sup>

150, 9. ποιήσειαν: optative of wish,<sup>4</sup> giving an abrupt turn to the sentence, *such things as may the gods do*, etc.

150, 10. Ἐπὶ τούτῳ: *upon this*.

150, 13. ὅστις, etc.: equivalent to a Latin clause of characteristic, *a man who*, etc. For Tissaphernes' speech, see 117, 25 ff.

150, 14. περὶ πλείστου ἂν ποιήσαιτο: see 96, 13.

H A.	B.	G.	Gl.
1 619 δ	425	926	cp. 546
2 785	398	1222, 1	597
3 725 α	340	1073	536 c
4 870	587	1507	476



150, 15. ἐπὶ τούτοις . . . ὁμόσας : *having given his oath upon it* (in confirmation of it) ; see 119, 25. — αὐτός : Cleanor's impassioned speech is marked by several emphatic repetitions, ὁρᾶτε, l. 11 f., αὐτός, l. 15 f., Κῦρον, Κύρου, l. 22 ff. ; cp. also καὶ οὗτος, l. 21, repeating Ἀριαῖος. — δεξιάς : the plural used of one person = *pledges*.

150, 16. ἐξαπατήσας : cp. this participle of attendant circumstance with the three participles preceding, which imply concession. Translate *deceived and seized*. — καὶ οὐδέ : *and . . . not even* ; cp. καὶ οὐκ, 142, 15, and see note.

150, 17. Δία ξένιον : the Greeks, "aliens in a strange land" (*Exodus* 18. 3), considered themselves under his care. — Κλεάρχῳ : dative of association. — καί : *even*, emphasizing the baseness of Tissaphernes' action after having entertained Clearchus at his own table (see 131, 9).

150, 18. αὐτοῖς τούτοις : neuter, *by these very relations*, with Clearchus.

150, 19. ἀπολώλεκεν : an exaggeration (cp. 146, 3 ff., and see note on παιόμενοι), although Cleanor may have thought that the executions followed the seizure at once, see 133, 21. — ὅν, etc. : see 105, 19 f.

150, 20. ἔδωκαμεν : the first aorist of δίδωμι is common only in the singular.<sup>1</sup> As usual, the relative is not repeated (see on ἐστράτεύσαμεν, 144, 3), but it is required in English, *to whom* and *from whom*.

150, 21. προδώσειν : indirect discourse, depending on the idea of promising in πιστά. — καὶ οὗτος : *even he* ; see on αὐτός, l. 15.

150, 22. τιμώμενος : imperfect participle,<sup>2</sup> implying concession, *although he was honored*.

150, 24. ἡμᾶς . . . κακῶς ποιεῖν : differs from the construction of οἱα τοὺς ἐχθρούς, etc., in l. 8 f., in having an adverb instead of the cognate accusative.

150, 26. ἀποτελείσαιντο : for construction, cp. ποιήσκειαν, l. 9.

151, 1. ἑσταλμένος : at his first appearance as a general, Xenophon desired to make the best possible impression. The Greeks as a people were worshipers of the beautiful.

151, 2. εἴτε . . . διδοῖεν : indirect discourse for εἰάν διδώσι of Xenophon's actual thought at the time.

151, 4. τῶν καλλίστων,<sup>3</sup> etc. : *for him who had thought himself worthy of the most beautiful trappings*.

H A.	B.	G.	Gl.
1 432	205	670	378
2 856 a	542, 1	1289	581 a
3 746	353	1135	513

151, 5. *τελευτήs*: see on *σωτηρίας*, 145, 17. — *λόγου*: see on *τοῦ ἐξορμῆσαι*, 145, 8.

151, 8. *αὐτοῖs* . . . *ἔναι*: *to be on terms of friendship with them* (cp. *Κλεάρχῳ*, 150, 17).

151, 10. *στρατηγούς*: proleptic accusative (object of *ὁρῶντας*, used instead of a nominative subject of *πεπόνθασιν*); see on *ἀπήγγειλε* . . . *κρίσιν*, 81, 17. — *αὐτοῖs*: indirect object, but in l. 12 it depends on the preposition of the compound verb.

151, 12. *ὧν*: the omitted antecedent is genitive of the crime or charge<sup>1</sup> with *δίκην*, *punishment for what*.

151, 13. *διὰ παντός* . . . *ἔναι*: *to be at out-and-out war with them*; cp. l. 8. — *σὺν τοῖs θεοῖs*: note how forcibly a dependence on the gods is expressed by the position of the phrase at the beginning of the clause.

151, 15. *λέγοντος*: the tense expresses continuance of the act, *while he was still speaking*. — *πτάρνυται*: both Greeks and Romans, like the Germans and some other peoples to-day, considered sneezing a sign of good luck. Cp. Catullus 45, 8 f., *Amor, sinistrā ut ante, Dextrā sternuit approbationem*, *Love, as before on the left, now on the right sneezed his approval*; and Tennyson's allusion in *Edwin Morris*:

Shall not Love to me,  
As in the Latin song I learnt at school,  
Sneeze out a full God-bless-you right and left?

The Germans exclaim "Prosit!" *i.e.* *Good luck!* when a person sneezes, and the French say, "Bonne santé!" *Good health!* In Aristotle's *Problemata*, 33, it is said in all seriousness that sneezing is a god, connected with the head, the soundest part of the body, and is a sign of good health.

151, 17. *θεόν*: the god who sent the omen of the sneeze; see l. 18.

151, 18. *οἰωνός*: cp. Aristophanes' joke in the *Birds*, 720, *παρμόν τ' ὄρνιθα καλεῖτε*, *you call a sneeze a bird*.

151, 19. *σωτήρος*: the sneeze was heard just as Xenophon uttered the word *σωτηρίας* (l. 14), so that the omen was naturally referred to Zeus the Savior. — *εὔξασθαι*: *to vow*, followed by the future infinitive in indirect discourse, like a verb of promising; see on *προδώσειν*, 150, 21. The vow was paid at Trapēzus (see 224, 18).

151, 24. *ἐπαιάνισαν*: for another use of the pæan, which seems strange to us, see 92, 7, and 103, 5.

152, 1. λέγων : *to be saying*, denoting continuance.

152, 3. θεῶν : see on 127, 2.

152, 5. οὕτω δ' ἐχόντων : neuter ; sc. τῶν πραγμάτων, *in these circumstances*. Cp. 148, 12.

152, 6. οἷπερ : *since they* ; see on ὅς, 143, 25.

152, 7. τοὺς μεγάλους, etc. : cp. καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψωσε ταπεινούς, "he hath put down princes from their thrones, and hath exalted them of low degree," *Luke* 1. 52.

152, 8. καὶ : by crasis for καὶ ἐάν, *even if*. — ὥσι, βούλονται : see on 148, 18.

152, 9. Ἐπειτα δέ : correlates with πρῶτον μὲν, l. 2, but has no connection with what follows, being evidently forgotten in the pleasant recollections of earlier Greek victories over Persians. ἀναμνήσω, although intended at the moment it was spoken as an introduction to a parenthetical remark, becomes thus the main verb of the sentence. — ὑμᾶς, κινδύνους : object accusatives.<sup>1</sup>

152, 10. ἀγαθοῖς : predicate adjective with εἶναι, agreeing with ὑμῖν.<sup>2</sup> — ἀγαθοῖς, ἀγαθοί : cp. ἄριστον, 115, 11–13, and see note.

152, 13. στόλῳ : dative of military accompaniment.<sup>3</sup> — ὡς ἀφανούντων : see on ὡς ἀποκτενῶν, 51, 15.

152, 14. αὐτοί : *by themselves*. Athenians composed at least nine tenths of the Greek army at Marathon (490 B.C.), their only allies being a small body of Plataeans. This victory, over an enemy outnumbering them tenfold and which had hitherto been regarded as invincible, was a turning point in Athenian history.

152, 15. ὅπόσους κατακάνοιεν : indirect discourse for ὅπόσους ἂν κατακάνωμεν ; see on 151, 2.

152, 17. εἶχον : with an infinitive ; cp. 112, 9, and see note. — ἔδοξεν αὐτοῖς : another anacoluthon or break in the construction (cp. l. 9), due to its wide separation from εὐξάμενοι. We should expect a personal verb, like ἐψηφίσαντο, *they voted*.

152, 18. ἔτι νῦν : ninety years later, although the vow would have been paid in some twelve or thirteen years if the number of the slain given by Herodotus (6400 ; see 6. 117) is approximately correct. Five centuries after Xenophon's time the anniversary of the victory was cele-

H A.	B.	G.	Gl.
1 724	340	1069	535
2 941	631	928, 1	571 c
3 774	392	1190	525

brated annually in September as a perpetual Memorial Day, and a sacrifice to Artemis formed a part of the celebration (see Plutarch's *Morals*, essay on The Malignity of Herodotus, ch. 26).

152, 19. *τήν*: *that*. The article is sometimes used, like Latin *ille*, of what is well known; cp. *τῇ μάχῃ*, 57, 8, *τῷ Ἀθηναίῳ*, 141, 5. — *ἀναριθμητον*: vast though the army of Xerxes was, its size was doubtless greatly overestimated by the Greeks, Herodotus (7. 185 f.) putting it at over five million men, inclusive of non-combatants.

152, 20. *καί*: *too*, as well as at Marathon. The victories by sea were off Artemisium and Salamis in 480 B.C., and by land at Plataea and Mycale on the same day in 479. The only defeat of the Greeks in this war was at the Pass of Thermopylae in 480.

152, 22. *ἔστι*: note the accent.<sup>1</sup> Its subject is the infinitive.

152, 26. *προγόνων*: cp. *Δαρείου*, 51, 1.

153, 1. *Οὐ μὲν δὴ*: *and yet of course . . . not*.

153, 2. *ἡμέραι*: sc. *εἰσίν*. — *ἀφ' οὗ* (sc. *χρόνου*): *since*.

153, 3. *ὑμῶν αὐτῶν*: depends on the comparative idea in *πολλαπλασίους*.

153, 6. *πολύ*: see on 75, 11. — *ὑμᾶς*: subject of the infinitive; cp. *ὑμῖν*, 152, 11, which is the indirect object of *προσῆκει*, while the subject of the infinitive is omitted.

153, 7. *ἀλλὰ μὴν*: cp. 128, 3 and 12.

153, 9. *ὄντες, ὁρῶντες*: see on 142, 11.

153, 10. *ἄμετρον*: sc. *ὄν*, in indirect discourse.

153, 11. *εἰς*: *against*, implying an attack so vigorous as to pierce the enemy's lines.

153, 12. *αὐτῶν*: objective genitive, as with the adjective in l. 9. — *ὅτι*, etc.: the clause is in apposition with *πέῖραν*. — *καί*: see on 146, 5.

153, 14. *Μηδέ*, etc.: *moreover, do not fancy either that you are at a disadvantage in this respect*. — *τοῦτο*: accusative of specification, explained by the appositive causal clause; may be omitted in translation. — *μείον . . . ἔχειν*: see on *εὐνοϊκῶς ἔχουσιν*, 52, 9. — *δόξετε*: in a prohibition, expressing simple occurrence.<sup>2</sup>

153, 17. *ἔφυγον*: rarely transitive in prose. For the flight of Cyrus's barbarian troops before the king's army, see 100, 20.

153, 18. *φυγῆς*: see on 145, 8.

H A.	B.	G.	Gl.
1 480, 1	262, 1	144, 5	384 δ (3)
2 874 and α	584	1346,	473 δ

153, 19. **ταπτομένους**: supplementary participle not in indirect discourse, *see them drawn up* (not *that they are drawn up*).

153, 21. **οί**: with a round number, not to be translated. Xenophon doubtless had a merry twinkle in his eye during these remarks on cavalry. He was aiming to create a smile and to cheer up his dispirited comrades.

153, 24. **οί ποιοῦντες**: *the doers*.

153, 25. **ἰππέων**: genitive of comparison.

154, 3. **τὸ καταπεσεῖν**: accusative of the verbal substantive, *falling off*.

154, 5. **δοῦναι βουλόμεθα**: sc. **τυχεῖν**, *to hit*. For the genitive, see on **σωτηρίας**, 145, 17.

154, 6. **φεύγειν**: nominative of the verbal substantive, *fleeing, flight*.

154, 7. **μάχας**: direct object.<sup>1</sup> — **ὑμῖν**: dative of interest, implying advantage, *be your guide*.

154, 9. **τοῦτο**: cognate accusative, summing up **ὅτι**, etc.

154, 10. **ἐπιβουλεύων**: cp. **παρασκευαζόμενοι**, 147, 17, and see note.

154, 11. **οὐς . . . ἄνδρας**: *any men whom*.<sup>2</sup>

154, 12. **ἣν τι**, etc.: *if they make any mistake with respect to us*. There is a touch of grim humor in the conclusion. Later, a native who tried to deceive the Greeks about the roads was put to death (183, 2 f.).

154, 13. **τὰ δὲ ἐπιτήδεια**: *and as to supplies*, preserving the emphasis given by its position.

154, 14. **πότερον . . . ἢ**: introducing a direct alternative question,<sup>3</sup> while the preceding question (ll. 9–11) was indirect. — **ἀγορᾶς ἧς**: cp. this use of antecedent and relative<sup>4</sup> with that in l. 11.

154, 15. **ἀργυρίου**: for construction, see **δοῦναι**, 144, 17. — **μηδέ**, etc.: *when we have n't even this (money) any longer*. **ἔχοντας** and the following accusatives limit **ἡμᾶς**, implied as subject of the infinitives.

154, 17. **ὅπως**: *as large as*; depends on an implied **χρησθαι**. — **βούληται**: observe the present infinitives, participles, and subjunctives in this sentence, expressing continuous or repeated action, not present time.<sup>5</sup>

154, 18. **ταῦτα**: see on **στρατηγούς**, 151, 10.

H A.	B.	G.	Gl.
1 712	329, 1	1049	530 a
2 995 and a	485	1037	613 d
3 1017	574, 579	1606	668
4 994	484, 1	1031	613 b
5 851, 856	539	1272, 1288	475, 563, 581

154, 19. ἄπορον: *an obstacle*. — μεγάλως: note the emphatic position.

154, 20. διαβάντες: *in crossing* the Tigris (124, 16); for the case, see on τίμιος, 65, 10. — εἰ: introduces an indirect question; cp. Latin *si*. English requires the insertion of *not* in the question. — καὶ μωρότατον: *with even superlative folly*,<sup>1</sup> because, as is implied, the Greeks will have to march to the source in order to cross, and will thus be living on the country all the longer.

154, 22. ἦν καὶ . . . ὥσι: *although they be*, etc., a present general condition. — πηγῶν: genitive of separation with the adverb. — προσ-ιοῦσι: *if you* (indefinite) *approach*.<sup>2</sup>

154, 23. οὐδέ: *without even*; cp. the translation of οὔτε, 140, 21.

154, 25. Εἰ . . . διήσουσιν: cp. εἰ . . . γενησόμεθα, 143, 2, and see note. — μήθ' . . . τε: for translation, see on 111, 20.

154, 26. οὐδ' ὥς: *not even under these circumstances*. Observe that ὥς (= *thus*) is accented. — ἀθυμητέον: cp. the personal construction of the verbal in 147, 11.

155, 1. Μυσοῦς: proleptic accusative. For the trouble caused by Mysians and others, see 128, 5 ff.

155, 4. εἶδομεν: Cyrus's army marched through Lycaonia; see 61, 9 f., and map.

155, 6. τούτων: the Persians. — καὶ ἡμᾶς δ': *and (δ') as for us too* (καί). — ἂν ἔφην: potential indicative, *I might say*,<sup>3</sup> implying a present condition contrary to fact (if I were not afraid; see l. 14).

155, 7. ὀρμημένους: indirect discourse (see on παρασκευαζόμενοι, 147, 17), *ought not to make it clear yet that we have started*.

155, 8. κατασκευάζεσθαι: depends on χρῆναι. — ὥς . . . οἰκήσοντας: *as if intending to live somewhere here*. The context shows that the purpose is only pretended.

155, 10. ἂν ὀμήρους: sc. δοίη. — τοῦ . . . ἐκπέμψειν: objective genitive with ὀμήρους. Note the tense (*that he would dismiss them*), which is rare for the infinitive except in indirect discourse and in dependence on μέλλω.

155, 11. καὶ εἰ: *even if*; but εἰ καί, rarely ἔαν καί (see 154, 22), *although*.

155, 12. οἶδ' ὅτι: often equivalent to an adverb, *certainly*; cp. δῆλον

H A.	B.	G.	Gl.
1 619	425	926	547
2 771 δ	382	1172, 2	523 a
3 858	565	1338	461 c

ὅτι, 66, 2, and see note. — τρισάσμενος: translate as an adverb; cp. μωρότατον, 154, 21.

155, 13. εἰ ἴωρα: present condition contrary to fact.<sup>1</sup>

155, 14. ἀλλὰ γάρ: *but really*, introducing the reason why he will not make the suggestion of ll. 6–8; see on ἂν ἔφην, l. 6. — ἄργοι: see on τίμιος, 65, 10.

155, 16. μεγάλαις: *tall*. For the athletic Greeks height was an essential element of beauty. Tennyson alludes to this in *A Dream of Fair Women*, when he calls Helen of Troy

A daughter of the gods, divinely tall,  
And most divinely fair.

— μή: repeated because of the long conditional clause, which interrupts the thought dependent on δέδοικα μή.

155, 17. οἱ λωτοφάγοι: a reference to the companions of Odysseus (Ulysses), of whom he himself said, "Whosoever of them ate the lotus' honeyed fruit wished to bring tidings back no more and never to leave the place, but with the Lotus-eaters there desired to stay, to feed on lotus and forget his going home," *Odyssey*, 9. 94 ff. (Palmer's translation.) Cp. Tennyson, *The Lotos-Eaters*:

Most weary seem'd the sea, weary the oar,  
Weary the wandering fields of barren foam.  
Then some one said, 'We will return no more';  
And all at once they sang, 'Our island home  
Is far beyond the wave; we will no longer roam.'

See also Tennyson's *Choric Song* for a poetic picture of the effect of eating lotus. — ὁδοῦ: objective genitive with a verb of forgetting<sup>2</sup>; cp. English "be forgetful of."

155, 20. ἔξόν: accusative absolute<sup>3</sup> implying cause, *since it is possible*.

155, 21. κομισαμένους: see on λαβόντα, 55, 4. — πλουσίους: limits the object, *see them rich*. This sentence has historic interest, being the earliest suggestion in Greek literature of the possibility of establishing Greek colonies in the heart of Persia. In fact, it was the expedition of this small body of Greeks almost to the very gates of Babylon, the capital of the empire, and back again without serious loss, that disclosed to the Greek world the weakness of the Great King's power. It

H A.	B.	G.	Gl.
1 895	606	1397	649
2 742	356	1102	511 b
3 973	658	1569	591

remained for Alexander the Great, some seventy years later, to carry out the suggestion here made by Xenophon.

155, 23. Ἀλλὰ γάρ: as in l. 14.

155, 24. κρατούντων: predicate possessive genitive.<sup>1</sup> With this remark — which resumes the thought expressed at the beginning of the speech (151, 11–14), that their only hope is in fighting — Xenophon abruptly ends his exhortation to cheerfulness and confidence, and passes on to practical recommendations for their immediate action. — ὅπως: introduces an indirect question, in apposition with τοῦτο. — ἄν: with both πορευοίμεθα and μαχοίμεθα.

156, 2. ἡμῶν<sup>2</sup> στρατηγῇ: *be our generals, i.e. control our actions by compelling us to take only roads passable for them.* — ὅπη ἄν, etc.: conditional relative clause, equivalent to a vivid future condition.

156, 3. συγκατακαῦσαι: same construction as κατακαῦσαι, l. 1. Note the force of συγ-.

156, 4. ἄγειν: depends on ὄχλον, *are troublesome* (literally, *give trouble*) *to carry*.

156, 5. οὔτε . . . οὔτ': see on οὐδενί, 63, 18.

156, 6. ἔχειν: often used in the sense of *get*.

156, 7. ἀπαλλάξωμεν: for construction, cp. ἀναμένωμεν, 145, 6.

156, 9. κρατουμένων: possessive genitive with πάντα. Preserve the emphasis (due to its being contrasted with ἣν δὲ κρατῶμεν following) by translating as a clause, *when men are conquered, all their possessions*, etc. He was unwilling to say ἡμῶν κρατουμένων, but note the person of κρατῶμεν.

156, 11. σκευοφόρους: predicate accusative.

156, 14. πρόσθεν: see on 54, 7.

156, 16. συνέλαβον: see on ἔπεισε, 63, 21. — ὄντων, etc.: genitive absolute implying time, *while the officers were with us*, etc.

156, 18. ἄν: with the infinitive; see on 65, 10.

156, 20. τοὺς νῦν: *the present*, separated from τοὺς ἄρχοντας not so much for the sake of emphasis as to bring side by side τοὺς νῦν and τῶν πρόσθεν. Juxtaposition either of like or of contrasted words is common in both Latin and Greek.

156, 22. μᾶλλον: makes the participle comparative.

156, 23. ψηφίσασθαι: sc. δεῖ from l. 19. Cp. the tense, denoting

H A.	B.	G.	Gl.
1 732 a	348, 1	1094, 1	508
2 741	356	1109	510 c



simple occurrence, with that of *κολάζειν*, denoting repetition. — *τὸν . . . κολάζειν*: an object infinitive with subject accusative, depending on *ψηφίσασθαι*, which is equivalent to a verb of commanding, *that the one of you who happens to come up at the time* (i.e. *every time, αἰεί*) *shall join with the officer in punishing him*.

156, 25. *ἠψευσμένοι ἴσονται*: a periphrastic form of the future perfect passive<sup>1</sup>; cp. Latin *parātus erō*. Translate *will find themselves deceived*.

156, 26. *τοὺς . . . ἐπιτρέψοντας*: *who will allow no man*. For Clearchus's severity, see 135, 19 ff. — *κακῶ*: see *ἀγαθοῖς*, 152, 10, and note.

156, 27. *ἀλλὰ γάρ*: as in 155, 14. — *περαίνειν . . . ὥρα*: *it is time now to execute our plans*. *καί*, also (in addition to discussing them), is best omitted in translation.

157, 1. *βέλτιον*: sc. *δοκεῖ ἔχειν*. — *ἡ ταύτη*: *than acting in this way*.

157, 2. *σωτηρίας*: genitive with a verb of want<sup>2</sup>; cp. English "be in need of."

157, 4. *Ἄλλ'*: as in 84, 19.

157, 5. *οἷς*: cp. *ἀγορᾶς ἧς*, 154, 14, and see note.

157, 7. *ψηφίσασθαι*: *to vote upon*, with *ᾧ . . . εἶρηκε* as object; translate after *ἄριστον εἶναι*, although it is really subject of *δοκεῖ*.

157, 10. *ὧν* (= *τούτων ᾧ*), etc.: *what further seems best*. A nominative of the relative is attracted<sup>3</sup> only when it is neuter. The genitive serves as object of the verb of hearing.<sup>4</sup> — *προσδοκεῖ*: with *προσ-* in this meaning cp. the preposition in l. 5 and the adverb in 150, 2.

157, 11. *ὅπου*: cp. English *where* in such phrases as "come where I am" (= to the place where). Cp. *ἐκεῖ*, 149, 11.

157, 13. *οἱ . . . κύνες*: the generic article<sup>5</sup> (here not to be translated) marks cowardly dogs as a class by themselves. Cp. *ὁ ιδιώτης*, l. 2, where English usage is the same as the Greek.

157, 15. *εἰ καὶ αὐτοί*: *if they themselves, too*, repeating *εἰ οἱ πολέμοι*. — *ἡμῖν*: indirect object of the compound verb.

157, 17. *πλαίσιον*: see Introd. § 63. — *ποιησάμενους*: see on *λαβόντα*, 55, 4. — *ὄπλων*: see 111, 1; for another figurative use of the word, see 140, 15.

157, 18. *ὁ πολὺς ὄχλος*: *the great body of non-combatants*. — *εἴη*:

H A.	B.	G.	GL
1 467 α	538	706	458
2 743	356	1112	512
3 996 α	484	1033	614
4 742	356	1102	511 α
5 659	448	950	

depends on ποιησαμένους, as the secondary sequence shows; ἥ would be expected, depending on the implied ἐστὶ, and it is found in inferior manuscripts, probably being due to some copyist's attempted improvement of the text.

157, 19. τίνας χρή, etc.: indirect questions, subjects of ἀποδειχθείη. — πλαισίου: cp. this genitive<sup>1</sup> with the dative ὑμῖν in 154, 7.

157, 21. ὅποτε . . . ἔθουεν: temporal clause, equivalent to a future less vivid condition.

157, 23. τοῖς τεταγμένοις: *the men already drawn up for action*. The tense expresses action completed at the time of χρώμεθα. The hollow square was the marching formation adopted when there was danger of a running attack by the enemy on all sides.

157, 25. ἡγοῖτο: *may Chirisophus lead*.<sup>2</sup> Being young and recently elected a general, Xenophon expresses his recommendation in the tactful form of a wish. — ἐπειδὴ καὶ: *specially since*; καί lit. = *too*, i.e. beside his other qualifications, such as bravery, experience, etc. — Δακεδαίμονιος: since the close of the Peloponnesian War, in the spring of 404 B.C., Sparta was the leading state of Greece. — πλευρῶν: see on βαρβάρων, 52, 8.

158, 2. τὸ νῦν εἶναι: see on τὸ κατὰ τοῦτον εἶναι, 82, 24.

158, 3. τάξεως: partitive genitive with a verb of making trial of.<sup>3</sup> — αἰεὶ: see 156, 23.

158, 6. ἔδοξε ταῦτα: see 68, 13, and note.

158, 9. ἔστιν: see on 152, 22.

158, 11. νικόντων: for the case, cp. κρατούντων, 155, 24.

158, 12. καὶ . . . δέ: see on καὶ ἡμᾶς δ', 155, 6.

158, 14. σφίλειν: subject infinitive; cp. τὸ καίνειν, l. 11.

158, 15. CHAPTER 3. κατέκαιον, etc.: the imperfects describe, or present a picture of, what was going on. The aorist would merely state the fact.

158, 16. περιττῶν: partitive genitive with ὅτου, *whatever of the*, etc. For ὅτου, see on σωτηρίας, 157, 2. Its antecedent, if expressed, would be partitive genitive with a verb of sharing.

158, 19. Μιθραδάτης: see 132, 21. Formerly in the train of Cyrus, he had gone over to the king.

H A.	B.	G.	Gl.
1 741	356	1109	510 c
2 870	587	1507	476
3 738	356	1099	510 d

158, 20. καλισάμενος: *having had . . . called*.<sup>1</sup>

158, 23. εὔνους: the ellipsis of εἰμί cannot here be imitated in English. — διάγων: *tarrying*.

158, 24. βουλευομένους: supplementary participle in indirect discourse.

158, 25. καὶ . . . ἔχων: *bringing . . . too*.

158, 26. πρὸς: the only preposition which is often followed by an enclitic form of pronoun.<sup>2</sup> — φίλον, etc.: limiting με; English requires the preposition to be repeated, *as to one who is*, etc. For ὥς, cp. 51, 9, and see note.

159, 1. κοινῇ: dative of manner, equivalent to an adverb.

159, 2. βουλευομένοις: the tense of the participle shows that the decision was made during, not after, the deliberation.

159, 3. ἔλεγε: as in 118, 20. — εἰ . . . ἡμᾶς: translate *if we are allowed*.

159, 4. διαπορεύεσθαι: a transitive compound from an intransitive simple verb.

159, 5. ἦν δέ τις, etc.: *but if anybody shall try to prevent us from making the journey*. For the conative present, see on πείθειν, 146, 8.

159, 6. διαπολεμεῖν: note the force of δια-, *fight it out (thoroughly, through and through)*. — τούτῳ: see on Τισσαφέρνει, 53, 7.

159, 9. ὑπόπεμπτος: cp. the meaning of ὑπό here and in ὑπέφαινε, 149, 20.

159, 10. τις: observe the position. An unimportant word, like τις or εἰμί frequently follows a prominent one, adding somewhat to the emphasis of the latter by allowing the thought to dwell on it a trifle before the next important idea is expressed. — πιστεὺς ἔνεκα: *to see that he kept faith*. Having been faithless to Cyrus (see on 158, 19), he was distrusted by his present associates.

159, 12. τὸν πόλεμον, etc.: *that the war should be truceless*. For εἶναι, cp. περαίνειν, 156, 27. — ἔστ' . . . εἰεν: implied indirect discourse, representing ἔστ' ἂν ὦμεν of the actual resolution. See on εἰ δυναίμεθα, 144, 5.

159, 13. διέφθειρον: with this conative imperfect<sup>3</sup> cp. the present ἀποκωλύῃ, l. 6. The conative force becomes clear by comparing the aorist in l. 14, which expresses accomplishment.

159, 15. ᾤχετο ἀπιών: *had gone off*. For the supplementary partici-

H A.	B.	G.	Gl.
1 815	505	1245	500 d
2 263	139, 1	144, 3	195 b
3 832	527	1255	459 a

ple, see 101, 14. Of course this Nicarchus cannot have been the man who was so severely wounded only the day before (132, 15 f.).

159, 17. διαβάντες: probably at a ford, still used, about 25 miles from the junction with the Tigris.

159, 18. ἐπορεύοντο: they had been by the Zapātas (the Great Zab) three days (126, 1-3), during which their barbarian allies proved faithless and five of their generals were taken prisoners. Aroused from their despair over these misfortunes by the eloquence and brave spirit of Xenophon, they now set forth, relying on themselves alone, to make their way as best they could back to their homes. Near here, in 331 B.C., Alexander the Great defeated Darius III in the battle of Arbēla, a victory which was followed shortly by the fall of the Persian empire (see on πλουσίους, 155, 21). — τεταγμένοι: as in 157, 23. — τὰ ὑποζύγια, etc.: carrying out Xenophon's suggestion of 157, 17 f.

159, 23. ὥς . . . ὣν: *as if he were*. ὥς shows that the idea *being a friend* belongs only to the subject of the sentence, Mithridates, whose friendship is seen by the context to be a mere pretense. If the writer had wished to represent him as a friend, he would have omitted ὥς. See on ὥς φίλον, 51, 9.

159, 24. ἐγένοντο: a rather careless change of number when no new subject is expressed, but the connection makes it clear that Mithridates and his followers are meant.

159, 25. ἐτίτρωσκον: both οἱ μὲν and οἱ δέ are subjects.

159, 26. ἔπασχον . . . κακῶς: equivalent to a passive<sup>1</sup> of κακῶς ποιεῖν (see 150, 25).

160, 1. Κρήτες: the most famous archers of antiquity. Clearchus had brought 200 to Cyrus (58, 2). — βραχύτερα . . . ἐτόξευον: *had bows of shorter range*. The next clause implies that they did not shoot.

160, 3. βραχύτερα . . . ἢ ὥς (cp. 56, 2) ἐξικνεῖσθαι: the infinitive after a comparative denotes result; <sup>2</sup> cp. Latin *quam ut* and the subjunctive after a comparative.

160, 4. σφενδονητῶν: see on σωτηρίας, 145, 17.

160, 5. διωκτέον εἶναι: impersonal<sup>3</sup> construction of the verbal in indirect discourse.

H A.	B.	G.	Gl.
1 820	513	1241	499 a
2 954	645 N.	1458	566 a
3 990	665	1597	596 b

160, 6. ὀπλιτῶν, etc. : partitive genitive limiting the omitted antecedent of οἱ.

160, 10. πολὺ : emphasized by contrast with ἐν ὀλίγῳ χωρίῳ.

160, 11. οἷόν τε ἦν : *it was possible*.

160, 12. καί, etc. : *even while in flight inflicted wounds*. For ἅμα, see on εὐθὺς . . . ὄντες, 95, 19.

160, 13. τοῦπισθεν : by crasis for τὸ ὀπισθεν. These tactics became known to the Romans through the Parthians, and in modern times they are practised by Persians, Arabs, Cossacks, North American Indians, and other races famous for horsemanship. — ὅπσον . . . διώξαιαν : see on ὅποτε ἐνθυμοίμην, 144, 15.

161, 1. μαχομένους : as soon as the Greeks began to retreat the Persian cavalry would return to the attack. — ἡμέρας : time within which, *in the whole day*. The accusative would denote that they marched all day long.

161, 2. δειλῆς : here the context shows that the late afternoon or evening is meant.

161, 3. τὰς κόμας : see 157, 11.

161, 6. τε . . . καί : *not only . . . but also*.

161, 7. οὐδὲν μᾶλλον ἰδύνατο : *was not a whit better able*.

161, 9. ἔργον : *outcome*. — αὐτοῖς : dative of interest implying advantage ; *bore witness for them*, justifying their censure.

161, 10. ἐν τῷ μένειν : *by keeping our places*. — κακῶς, etc. ; cp. 159, 26.

161, 12. ἀληθῆ : note the emphasis (see on τις, 159, 10), which may be reproduced colloquially, *it is quite true, what you say*. — κακῶς . . . ποιεῖν . . . πολεμίους : see 150, 24, and note.

161, 14. χάρις : sc. ἔστω, *thanks be*, etc.

161, 15. ὀλίγοις : see on 140, 14. — ὥστε βλάψαι, etc. : *so as to do no great damage* ; see on 52, 7. μεγάλα is cognate accusative.

162, 3. οἱ ἐκ χειρὸς βάλλοντες : *those who throw by hand*, i.e. the ἀκοντισταί of 160, 3.

162, 4. πολὺ . . . χωρίον : separated because emphatic ; *a great distance*, extent of space.

162, 5. ἐν ὀλίγῳ : cp. 160, 10.

162, 6. πεῖδς πεῖδον : juxtaposition of contrasted words, as in 160, 9 ; see on 156, 20.

162, 7. ἐκ τόξου ῥύματος : cp. ἐκ πολλοῦ, 160, 9.

162, 8. εἰ μέλλοιμεν . . . δεῖ : mixed condition, *if we should intend . . . there is need* ; a tactful way of presenting a new suggestion, which

these older officers might not be inclined to adopt, since they were in ill humor at present and distrustful of his judgment. By stating the supposition in the less vivid future form, he avoids the appearance of assuming to know their intentions. — ὥστε μὴ δύνασθαι : *so that they may not be able* ; differs from ὥστε βλάψαι, 161, 15, in implying a purpose<sup>1</sup> of the main subject to bring about the result.

162, 9. τὴν ταχίστην : cp. 67, 6.

162, 10. ἱππέων : both this word and σφενδονητῶν are made more prominent by being mentioned apart.

162, 11. Ῥοδίους : their reputation as slingers equaled that of the Cretans (160, 1) for shooting with the bow.

162, 12. τοὺς πολλούς : note the article.

162, 15. φέρεσθαι : *flies*.

162, 16. σφενδονῶν : see on ὑμῶν αὐτῶν, 153, 3. The abridged form of expression (for τοῦ βέλους τῶν Περσικῶν σφενδονῶν) would best not be imitated in English.

162, 17. διὰ τὸ . . . σφενδονᾶν : *because they sling with stones that are as large as the hand can hold*.

162, 20. ταῖς : see on 157, 13.

162, 22. αὐτῶν : partitive genitive with τίνες.

162, 23. πέπανται : = κέκτηνται, perfect with present meaning.<sup>2</sup>

162, 25. αὐτῶν : *for them* (the slings), genitive of cause.

162, 27. ἄλλην : *besides* ; cp. ἄλλο, 76, 23.

162, 29. τοὺς μὲν τινὰς : *some few*. Not being a soldier, but a gentleman of leisure accompanying his friend Proxenus (see 140, 21 ff.), Xenophon had doubtless had horses from the beginning of the expedition.

163, 1. τῶν (partitive) Κλεάρχου (possessive) : *of those that Clearchus had*. Clearchus had over forty cavalrymen in his division (79, 20 f.) at the start, but most, if not all, of them had deserted to the king after the battle (111, 7 ff.). Some of the deserters may have left their horses behind.

163, 4. σκευοφόρα : asses and perhaps cattle.

163, 5. εἰς : *for*, of purpose ; cp. 53, 24.

163, 8. καί : *too*, in addition to the votes mentioned in 157, 8, and 158, 6.

H A.	B.	G.	Gl.
1 953 a	595 N.	1452	566 b
2 849	535	1263	456 b

163, 11. *ἐγίνοντο* : *were organized*. See Introd. § 57.

163, 14. *σπολάδες* : *leather jerkins*, doubtless used because there were not enough metal cuirasses (*θώρακες*) to go round. See Introd. § 59, end.

163, 17. *ὁ Πολυστράτου* : sc. *ύός*.<sup>1</sup> This was the regular way of distinguishing persons before surnames came into use.

163, 18. CHAPTER 4. *τῇ ἄλλῃ* : as in 105, 12.

163, 19. *πρῶαιτερον* : *earlier than usual*, the second part of the comparison being made clear by the context.

163, 21. *ἐπιθοῖντο* : = *ἐπιθέϊντο*<sup>2</sup>; see on *προοῖτο*, 96, 22.

163, 22. *διαβεβηκόσι* : distinguish the tense from that of *διαβαίνουσιν*, translating both as temporal clauses.

163, 25. *τοσούτους*, etc. : see on *ύμᾶς*, *κινδύνους*, 152, 9.

163, 27. *λάβῃ* : retains the mood of direct discourse, the actual promise being *ἂν λάβω*, *παραδώσω*.

164, 1. *καταφρονήσας* : *having come to despise them*.<sup>3</sup>

164, 4. *δσον* : adverb.

164, 5. *παρήγγελο* : note the tense, indicating the completeness of the Greek preparations at the time when Mithridates crossed. — *πελταστῶν* : partitive genitive with the omitted antecedent of *οὗς*, which is the subject of *διώκειν*, *to those of the peltasts . . . who were to pursue*. *διώκειν* serves as subject of both *παρήγγελο* and *ἔδει*.

164, 7. *εἶρητο* : its use with the infinitive is like that of *λέγω* and *εἶπον*; see on *θαρρεῖν*, 65, 21. — *θαρροῦσι* : see on *ἀγαθοῖς*, 152, 10. — *ὥς* : *in the belief that*, representing the idea expressed by the genitive absolute as belonging to the cavalry. There is no thought of pretense here, as there is in 159, 23.

164, 8. *κατειλήφει* : *had caught up*. Note the changes of tense in this sentence.

164, 9. *ἐσήμηνε* : cp. *σημήνην*, 110, 22.

164, 10. *οἷς εἶρητο* : the omitted antecedent is subject of *ἔθεον*.

164, 11. *οἱ δέ* : *the enemy*, a change of subject being indicated, as usually.<sup>4</sup>

164, 12. *βαρβάροις* : dative of interest implying disadvantage, *the barbarians had many . . . killed*. — *τῶν* : with the force of a possessive pronoun.

H A.	B.	G.	Gl.
1 730 α	348 N.	953	507 δ
2 445 δ	170, 4	741	377
3 841 and α	529	1260	464 and α
4 654 ε	443, 1	983 α	549 δ

164, 15. ἠκίσαντο: mutilation of dead bodies was not common among the Greeks, and here it was not ordered in cold blood; the soldiers began it of their own impulse, feeling that such a treacherous foe was undeserving of humane treatment. — ὅτι: see on 52, 11.

164, 16. ὁρᾶν: *the sight* (lit., *to see it*), subject of εἶη.

164, 17. οὕτω πράξαντες: cp. κάκιον πράξειαν, 96, 24.

164, 20. Δάρισα: this Greek word, meaning *citadel*, was probably used by Xenophon as an equivalent in sound or in meaning for the native name. Here was the great Assyrian city of Calah, mentioned in *Genesis* 10. 11, 12. The modern name of the site is Nimrud, and excavations made here have been among the most instructive in Assyria.

164, 21. Μῆδοι: the Medes conquered Assyria about 606 B.C., but probably Xenophon knew only that they preceded the Persians.

164, 24. πλίνθοις: from the excavations it is seen that some of these bricks were baked in a kiln, while others were merely hardened in the sun. — ὕψος, ποδῶν: cp. εὖρος, πλέθρων, 63, 1. ποδῶν limits κρηπῖς.

164, 25. ταύτην: refers to πόλις, l. 19. — βασιλεύς: Cyrus the Great, King of Persia, 558–529 B.C., conquered the Medes early in his reign.

164, 26. ἐλάμβανον: *were wresting*, expressing the continuance of the act.

164, 27. ἥλιον . . . ἠφάνισε: Xenophon is merely repeating the legend of the place. Probably an eclipse is meant, a phenomenon which has always been considered by primitive and superstitious peoples as a sign of divine wrath. Astronomical calculation shows that an eclipse was visible there in 556 B.C.

165, 1. ἐξέλιπον: sc. τὴν πόλιν.

165, 2. πυραμῖς: an English archaeologist, Henry Layard, who began excavating at Nimrud in 1845, was the first to discover that this ruin, which was then 140 feet high, was not a pyramid, but the remnant of a square tower.

165, 7. κείμενον: *lying in ruins*.

165, 8. Μέσπιλα: this was the ruin of Nineveh, the site of the modern village of Kuyunjik, where Layard and others have discovered the foundations of the palaces of Sennacherib and Assurbanipal (the Greek Sardanapālus), with many other remains, most important of which are the thousands of tablets from the library of Assurbanipal, which are the chief sources of knowledge of the history of Assyria.

165, 9. ξιστοῦ: this detail struck Xenophon, because in Greece, even



in the cities, only rough stone was used, the crevices being filled with smaller stones and mud. — κογχυλιάτου: such shelly stone is to-day a common building material in this region.

167, 2. ἐξ παρασάγγαι: the walls of Kuyunjik are only seven to eight miles in extent. Xenophon's estimate was more accurate in the case of Nimrud (164, 22 f.), which has a circumference of about five miles. The ancient geographers, who gave to Nineveh a circuit of 480 stadia, 55 to 60 miles, must have included Calah, nearly 20 miles to the south. Between these two great cities lay Resen (*Genesis* 10. 12) and other suburban towns, all forming one community, but never included within one wall. It is perhaps this larger community which is mentioned in *Jonah* 3. 3 as "an exceeding great city, of three days' journey." — ἐνταῦθα: as in 54, 22; cp. ἐκεῖ, 149, 11. — βασιλέως: Astyages, the last king of Media; see on 164, 25.

167, 3. ἀπώλλυσαν . . . ὑπό: *were losing . . . at the hands of.*

167, 5. χρόνῳ: *by length of siege.*

167, 9. οὗς . . . ἔχων: *having not only the cavalry with (ἔχων<sup>1</sup>) which he himself came, i.e. when he came from his province to warn the king of Cyrus's military activity (56, 3 f.).* Another ἔχων is easily implied, governing the antecedent (here taken up into the relative clause) of οὗς.

167, 10. θυγατέρα ἔχοντος: see 121, 24.

167, 11. οὗς . . . ἔχων (twice): *with whom.*

167, 12. ἀδελφός: see 125, 2.

167, 15. ὀπισθεν: in the rear of the Greek πλαίσιον. — εἰς τὰ πλάγια: *into position on the flanks.* The Greeks were thus threatened from behind and on both sides at once.

167, 18. διαταχθέντες: *posted here and there*, outside the square (cp. 160, 2 f., where it is implied that there was no shooting because the men were *inside* the square).

167, 19. ἀνδρός: *his man*; for case, see on αὐτοῦ, 79, 12. — οὐδὲ . . . ῥάδιον: because the enemy were so close together.

167, 23. οἱ μὲν . . . οἱ δ': *one army . . . the other.*

167, 24. οὐκέτι: in contrast with the disastrous skirmishing a few days before (159, 23 ff.). — τῇ τότε ἀκροβολισεῖ: *by the method of skirmishing which they were using then*, in distinction from their later tactics.

167, 26. καὶ τῶν τοξοτῶν: *even the bowmen* (in apposition with Περ-

σῶν), an abbreviated expression, = *farther even than the bowmen could shoot*. — καί (before τόξα): *also*, as well as the Greek bows.

167, 27. ἀλίσκοιτο: in a conditional relative clause equivalent to a past general condition.

168, 1. Κρησί: dative of interest implying advantage, with the adjective. — διετίλουν: subject omitted because easily implied from the preceding substantive. — χρώμενοι: see on λέγων διῆγε, 59, 5.

168, 3. μακράν: *far*, adverbial accusative (cp. τὴν ταχίστην, 162, 9) with τοξεύειν. They aimed upward so that the arrows might be easily recovered.

168, 4. ὥστε χρῆσθαι: *serviceable* (lit., *so as to use or so that they could use them*). — εἰς: see 163, 5.

168, 7. μείον ἔχοντες: cp. 153, 14. — ἀκροβολίσαι: dative of respect.

168, 12. πλαίσιον: see 157, 17. For construction, see on στρατηγούς, 151, 10.

168, 14. ἔστιν: conclusion of a present general condition, stating what is always true if the given conditions arise.

168, 16. ἡ ὁδοῦ . . . γειφύρας: genitives absolute implying cause, *either because a road is too narrow*, etc.

168, 18. ἐκθλίβεσθαι, etc.: sc. ἐκ τῆς τάξεως, *for the heavy-armed* (both in the front, *a*, and in the rear, *b*, of the hollow square; see plan, p. 168) *to be squeezed out of line*.

168, 22. ἀτάκτους ὄντας: *because of their being in disorder*. — αὖ: *again*, after getting through the narrow passage.

168, 23. ἀνάγκη διασπᾶσθαι: *it is inevitable that . . . should be scattered*. The infinitive is subject and ἀνάγκη predicate nominative of ἔστι implied.

168, 25. τὸ μέσον τῶν κεράτων: *the space between the wings* in the front and rear divisions of the square.

168, 27. ὁπότε δέοι: observe that the shift to the past general construction limits the statement to that particular expedition, whereas the present general in ll. 14–22 makes a statement of universal application. See on ἔστιν, l. 14.

169, 1. φθάσαι πρῶτος: pleonastic, *to be the first* (see on πρῶτος, 149, 23) *to get ahead*.

169, 7. ἄλλους: twice; translate only once, *besides*; cp. ἄλλην, 162, 27.

169, 9. οὗτοι: these officers with their companies. — πορευόμενοι: *on the march*.

169, 11. ὕστεροι: with adverbial force; cp. μωρότατον, 154, 21.

169, 12. τότε, etc.: *and for the time being they led along their companies apart from (i.e. behind) the wings.* The wings in ll. 10-13 (as in 168, 15, 23, 26) are the ends of the front and rear divisions of the square; see plan, p. 169. It seems to be clearly implied that both divisions received relief from crowding by the falling behind of these six special companies. Probably three companies marched in the center of each division (in 174, 12, Chirisophus is said to have three hundred of the picked men in the front division). In some cases it might be possible, after the three companies of the front division had fallen behind and the wings had drawn together, for the passage to be made without further maneuvers; at other times one wing might be obliged to march behind the other, and the number of men marching abreast would depend on the width of the passageway. Behind the wings would come the three companies, abreast or one behind another according to circumstances, followed by the baggage, light-armed troops, and the flanks of the square in such order as was most practicable. The wings and three special companies of the rear division of the square, maneuvering in the same way as those of the front, would pass through last, the three companies forming a rear guard against attacks by the pursuing enemy.

169, 13. ὅποτε . . . πλαισίου: this clause expresses the same idea as ὅταν . . . κέρατα, 168, 22 f., since in the square the flanks (*e, e* on the plan, p. 169) follow the wings of the front (*c, c*).

169, 14. τὸ μέσον: *the space between the wings*; cp. 168, 25.

169, 15. ἂν ἐξεπὶμπλασαν: *they (οὔτοι, l. 9) would fill up*; see on 98, 9. — στενότερον: *rather narrow*.

169, 16. κατὰ λόχους: *by companies*, the three companies being side by side, and having a narrow front. See plan, p. 169.

169, 17. κατὰ πεντηκοστῆς: *with the divisions of fifty side by side*, giving twice as wide a front as the formation by companies. See plan, p. 169.

169, 18. κατ' ἐνωμοτίας: *with the enomoties*, or divisions of twenty-five, side by side, giving a front four times as wide as the formation by companies. See plan, p. 170.

169, 19. ὥστε . . . εἶναι: *so that . . . might be*; see on ὥστε μὴ δύνασθαι, 162, 8.

169, 20. ἐκπλεων: *of the ω or Attic second declension*.<sup>1</sup>

169, 25. ἐταράττοντο : sc. οἱ στρατιῶται, the army as a whole.

169, 26. ἐν τῷ μέρει : *each in turn*.

169, 27. φάλαγγος : partitive genitive with που, *in any part of the main body*.

169, 28. οὔτοι : men of the six special companies.

170, 1. βασιλείον τι : *a royal dwelling*.

170, 3. διὰ . . . γιγνομένην : *leading over*, etc.

170, 4. ἡ κώμη : the village which was most closely connected with the βασιλείον. When first seen by the Greeks, the palace with the neighboring villages must have been several miles away. They probably occupied a part of the mountain side where it sloped only slightly, but can hardly have been situated at the foot of the mountain (ὕφ' ὧ), for in that case they would have been hidden from view by the intervening foothills over which the road led (see plan, p. 170); cp. also καταβαίνουνσιν εἰς τὸ πεδῖον, 171, 28.

170, 5. εἰκός : sc. ἦν.

170, 6. ἱππέων : predicate of the genitive absolute, which implies cause, *since*, etc. Cavalry movements are not easily performed in a hilly district. — ἀνέβησαν : translate by the pluperfect. Cp. this verb, simply stating a past fact, with κατέβαινον in the next line, which describes the act as going on in the past.

170, 7. ὥς : used like ὥστε,<sup>1</sup> introducing a clause of intended result; see on ὥστε μὴ δύνασθαι, 162, 8.

170, 9. ἔβαλλον, ἐσφενδόνων, ἐτόξευον : observe how, by omitting connectives, Xenophon represents a perfect hail of missiles falling upon the Greeks all at once.

170, 10. ὑπὸ μαστίγων : since all subjects of the Persian king were considered as his slaves, it is not surprising that soldiers were often lashed on to their duties. See Introd. § 52.

170, 11. ἐκράτησαν : note the change of tense. — Ἑλλήνων : adjective, as in 102, 1.

170, 12. εἰσω : the light-armed troops, who ordinarily marched inside the square, were sometimes sent outside to skirmish with the enemy; cp. 167, 18, and see note. — δπλων : as in 111, 1.

170, 13. ἦσαν : the indicative with ὥστε always expresses an actual result. — ἐν τῷ ὄχλῳ : *mingled with the non-combatants*, inside the square. See plan, p. 168.

171, 3. ἄκρον: of the first hill, which the enemy had occupied after the Greeks had begun to descend.

171, 6. ἀπλοῖεν: the optative (see on 56, 20) shows that they advanced against the enemy more than once, being assailed with a volley of missiles each time they went back to their main army.

171, 13. ἀνήγαγον: see on ἐπεισε, 63, 21.

171, 14. ὄρος: see 170, 4. This mountain was evidently parallel with the road and on the right of it.

171, 19. πολέμοι: it is rather careless writing to use the same word within two lines to refer first to the Persians and then to the Greeks, but the context makes it clear. By going back along the mountain-side the peltasts could easily come down on the road in the rear of the Persians.

171, 20. οἱ μὲν . . . οἱ δέ: *one party* (the main army) . . . *the other* (the peltasts); cp. 167, 23. — τῇ ὁδῷ: dative of means, *by the road over the hills*.

171, 21. κατὰ τὸ ὄρος: *along the mountain*. — ἐπιπαριόντες: *marching on beside them*, but at some distance above the road.

171, 22. κατέστησαν: *appointed*, from the common soldiers. Medical practice at this time was largely quackery. Surgical operations were limited to cutting and burning. Xenophon says (*Anabasis* 5. 8. 18), οἱ ἰατροὶ καίουσι καὶ τέμνουσιν ἐπ' ἀγαθῷ, *surgeons burn and cut for the patient's good*. — πολλοί, etc.: the article distinguishes the subject from the predicate; see on πλῆθος, etc., 148, 17.

171, 25. καὶ . . . εἶχον: an independent construction, similar to the usage in compound relative sentences; see on ἐστρατεύσαμεν, 144, 3. Translate as if καὶ ἅμα ὅτι (*because*) were written.

171, 26. ἵπποις: dative of interest implying advantage. — πολλάς: *in great quantities*, somewhat emphasized by being separated from its noun.

171, 27. σατραπεύοντι: participle, *acting governor*, dative of agent with pluperfect passive, showing well the original force of the construction as dative of interest.<sup>1</sup> — χώρας: for case, see ἡμῶν, 156, 2.

172, 1. ἀνάγκη: necessity was the mother of invention.

172, 3. τετρωμένοι, etc.: note the tenses of these participles, the perfect expressing completion (*had been wounded*), the present continuance (*were carrying*), and the aorist simple occurrence (*took*), at the time of ἦσαν.

172, 5. αὐτοῖς: for case, see on Τισσαφέρνει, 53, 7.

172, 6. πρὸς . . . προσιώντες: the preposition of a compound verb is often repeated with the predicate substantive; see on ἐκ, 54, 21.

172, 7. διέφερεν . . . ἢ: cp. English "different than," improperly used for "different from." Both the English and the Greek usage arose from the comparative idea in "different," implying 'easier' or 'harder,' 'better' or 'worse,' etc., according to the context. Translate here *it was easier . . . than*.

172, 8. ὁρμώντας: limits αὐτούς, implied as subject of the infinitive.

172, 12. σταδίων: genitive of comparison.

172, 13. πονηρόν: *a troublesome thing*; cp. ἄπορον, 154, 19.

172, 15. αὐτοῖς: dative of interest, best translated as a possessive, *their horses*. — δέθενται: *have been tethered*, for which English prefers *are tethered*, expressing the continuing result instead of the completion of the act.

172, 16. τοῦ μὴ φεύγειν ἕνεκα: equivalent to a purpose clause, serving also as conclusion of the condition; *that they may not run away*. — εἰ λυθείσαν: *if they should get untied*. — ἐὰν . . . γίγνηται: present general condition, as the present indicative in the conclusion shows; see on δύνηται, 52, 3.

172, 17. ἀνδρὶ: dative of interest implying advantage. τινά is implied as subject of ἐπισάξαι and χαλινῶσαι, but may be omitted in English as naturally as in Greek; *it is necessary to put saddle-cloth* (this was before the day of saddles) *and bridle on a Persian's horse*.

172, 18. θεωρακισθέντα: expresses simple occurrence of an act which impliedly precedes the action of ἀναβῆναι, and agrees with αὐτόν, implied as subject of the infinitive.

172, 21. βουλομένους: γινώσκω takes the same construction as οἶδα; see on ᾗδεν, 144, 17.

172, 22. διαγγελλομένους: *were passing the word along* (through the ranks, διά) *from one to another*. — ἐκήρυξε: cp. ἐσάλπιγξε, 60, 21.

172, 25. ἐγίγνετο: *it was getting*. — λύειν: intransitive, *to pay*, a poetical use. — αὐτοῖς: with both of the following infinitives, which are subjects of ἐδόκει.

173, 3. ὅσον: cp. 164, 4.

173, 7. χωρίον ὑπερδέξιον: *a high position on the right* of the road which the Greeks were to take.

173, 8. ὑφ' ἣν: *along the foot of which*; cp. this accusative, in a

phrase expressing motion, with the dative ὑφ' ᾧ, expressing place where, 170, 4.

173, 11. οὐράς: for the positions of Chirisophus and Xenophon, see 157, 24 f., and 158, 1.

173, 14. Τισσαφέρην, etc.: it was only a small detachment which had gone ahead and seized the spur (l. 6 f.).

173, 15. ὁ δέ: as usually, denotes a change of subject.

173, 16. Ἐξέστιν ὁρᾶν: *it is perfectly evident*. — ἡμῖν: dative of interest implying disadvantage, *to bar our passage*.

173, 17. εἰ . . . ἀποκόψομεν: on the form of condition, see 143, 2, and note.

173, 19. ἔδokei αὐτῷ: Xenophon said ἔδokei μοι, referring to the time of his starting from the rear. — ἔρημα: the peltasts were marching behind the square to guard it from attack; see on εἶσω, 170, 12.

173, 20. Ἀλλὰ μὴν ὥρα γ': *but still, it's high time, at any rate*.

173, 21. ἔφη: sc. Χειρίσοφος. — πῶς . . . ἀπελᾶ: indirect question, *how we* (lit., *one*) *shall drive*, etc.

173, 23. ὄρους: the mountain proper, from which ran the spur (the λόφον of l. 25) that had been seized by the enemy.

173, 24. αὐτοῦ: intensive; translate the phrase *right above their own* (the Greek) *army*.

174, 2. ἄκρον: = κορυφήν, 173, 23.

174, 4. ἐγὼ δ' ἐθέλω: *and I am ready*, the pronoun being expressed because Xenophon emphasizes his willingness to do whatever Chirisophus directs.

174, 6. ἐλέσθαι: object of δίδωμι, *I'll allow*.

174, 8. οἱ: indirect reflexive<sup>1</sup> (*i.e.* it refers to the main subject, Xenophon, but belongs with the infinitive), depending on the preposition of the compound.

174, 9. μακρόν: we should say *too far*.

174, 11. ἔλαβε, etc.: he took the peltasts who were marching inside the square, to replace those whom he sent from the front with Xenophon.

174, 12. αὐτῷ: Xenophon. — τριακοσίους: three of the six special companies; see 169, 5 f.

174, 17. ὥρμησαν ἀμιλλᾶσθαι: *started to race*.

174, 20. διακελευομένων: agrees with the plural implied in the collec-

tive noun. English allows the same usage, *of the army as they urged on*. Cp. *στράτευμα . . . κόπτοντες*, 106, 4.

174, 21. *τῶν ἀμφὶ Τισσαφέρην*: see on *μετὰ Ἀριαίου*, 100, 19. Observe in this sentence the effect produced by the repetition of *πολλή κραυγή* — the shouts of one party being answered by the shouts of the other — and of *διακελευομένων τοῖς ἑαυτῶν*, in which the effect is the same, but variety is obtained by inverting the order of words (*chiasmus*, see on 105, 13).

174, 27. *νῦν ὀλίγον πονήσαντες*: *if we toil only a little now*.

174, 28. *τὴν λοιπὴν*: sc. *ὁδόν*, cognate accusative.

175, 3. *καὶ ὅς*: see 92, 1, and note.

175, 5. *ἔχων*: *with it*.

175, 6. *θώρακα . . . τὸν ἱππικόν*: of leather reënforced with metal, and therefore heavy. See *Introd.* § 59, end. — *ἔχων*: *to have on*.

175, 8. *παρίεναι*, etc.: *to pass along* (past him), *as he found it hard to keep up*.

175, 11. *ὁ δέ*: Xenophon. — *βάσιμα ἦν*: *the way was passable*, for a horse. The phrase is impersonal with a plural,<sup>1</sup> instead of the common singular, adjective. Another explanation implies *τὰ χωρία* as subject.

175, 13. *φθάνουσιν . . . γινόμενοι*: the participle contains the main idea,<sup>2</sup> as with *τυγχάνω*, and its tense expresses simple occurrence at the time of *φθάνουσιν*.

175, 18. CHAPTER 5. *ὁδόν*: for construction, cp. *τὴν λοιπὴν*, 174, 28. — *καταβάντες*: past the spur into the plain (173, 8 f.).

175, 21. *παρὰ . . . ποταμόν*: for the accusative, see on *ὑφ' ἧν*, 173, 8.

175, 25. *καὶ γάρ*: see on 52, 18. — *διαβιβαζόμεναι*: the tense represents the action as going on at the time of the seizure, *as they were being*, etc.

175, 26. *Τισσαφέρης καὶ οἱ σὺν αὐτῷ*: = *οἱ ἀμφὶ* (or *περὶ*) *Τισσαφέρην*; see on *μετὰ Ἀριαίου*, 100, 19.

176, 1. *ἐννοούμενοι*: *being apprehensive*, a meaning which is made clear by the following construction; see on *ὑποπτεύσας*, 141, 6. Cp. 140, 3, where there is no implication of fear.

176, 2. *τὰ ἐπιτήδεια*: the subject of their fears, in a prominent position; object of *λαμβάνειν*. — *καίωεν*: the context makes the change

H A.	B.	G.	Gl.
1 635 a	cp. 665	cp. 1597	cp. 596 b
2 984	660 N.	1586	585 a



of subject clear. The optative is due to implied indirect discourse, representing *ἐὰν καίωσι* of the original thought; see on *εἰ δυναίμεθα*, 144, 5. — *ὅθεν λαμβάνοιεν*: *any place from which they could get*, implied indirect discourse for an original *πόθεν λαμβάνωμεν*.<sup>1</sup>

176, 4. *ἀπῆσαν*, etc.: *were coming back from the rescue* of their plunderers who were being cut down (175, 23 f.).

176, 5. *κατέβη*: from the *ἄκρον* (175, 16).

176, 6. *ἀπό*: translate *returning from*. This prepositional phrase shows that οἱ Ἕλληνες means merely the detachment with Chirisophus.

176, 8. *εἶναι*: in indirect discourse depending on the participle. — *ἃ . . . διεπράττοντο*: *for what they stipulated* (119, 21 f.).

176, 9. *μὴ καλεῖν*: in apposition with *ἃ*, namely, *for us not to burn*. — *καίουσιν*: makes a break in the sentence (anacoluthon), but is more emphatic than the expected *ποιοῦσιν* would be.

176, 10. *γε*: emphasizes the verb in contrast with *καίουσιν*; may be rendered by stress of voice on *leave behind*.

176, 11. *ἐπιτήδεια*: without the article, *things useful*.

176, 12. *ἐπὶ*: *against*, as usually with the accusative of words denoting persons.

176, 14. *Οὐκουν*, etc.: *well, it doesn't seem so to me*. Both Xenophon's suggestion and this retort are mere jests.

176, 16. *σκηνάς*: *quarters* in the village, 175, 19; their tents had been burned, 158, 15 f. — *περὶ . . . ἦσαν*: *were busy about*, the tense describing the act as going on; so *συνῆσαν*, *were assembling*.

176, 19. *βάθος*: accusative of specification. — *ὥς . . . ὑπερέχειν*: see on 78, 17. Both these passages express merely a tendency, but in 170, 7, a purpose to bring about the result was indicated.

176, 20. *πειρωμένοις*: *when they made trial*; for the dative, see *προσ-ιῶσι*, 154, 22, and note. — *βάθους*: see on *τάξεως*, 158, 3.

176, 21. *Ῥόδιος*: one of their own men; see 162, 11.

176, 22. *κατά*, etc.: *four thousand . . . at a time*.

176, 25. *Ἀσκῶν*: the Greeks had seen rafts supported on inflated skins, 78, 14 ff., and 125, 26. This method of crossing rivers still survives in that country.

176, 26. *ἃ*: neuter, with antecedents of different genders not denoting persons.<sup>2</sup> — *ἀποδαρέντα*, etc.: circumstantial participles implying

H A.  
1 866, 3  
2 628

B.  
577  
463

G.  
1358  
1021

Gl.  
471 a  
613 a

less vivid future conditions, *if they should be flayed and the skins blown up*.

177, 3. λίθους . . . ἀφελς : *by fastening stones to it*, etc., implying the means of ὀρμίσας.

177, 4. διαγαγὼν . . . δήσας : *then extending them across the river and making them fast at both banks*.

177, 5. ἐπιβαλῶ, etc. : he thus planned a pontoon bridge supported by inflated skins.

177, 7. ἔξει, etc. : *will keep . . . from sinking*. For the genitive of the infinitive, see 80, 24, and note. — ὥστε . . . ὀλισθάνειν : *so that you may not slip* ; see on ὥστε μὴ δύνασθαι, 162, 8.

177, 8. σχήσει : *will hold you*, differing in translation from ἔξει not because of its form, but because of the different construction depending on it.

177, 9. χαρίεν : the only adjective with this form of declension<sup>1</sup> that is common in Attic prose.

177, 10. ἔργον : *execution*.

177, 11. εὐθὺς τοῖς πρώτοις : *the very first comers*. — ἂν ἐπέτρεπον : potential indicative, *would permit* ; see on ἂν ἔφην, 155, 6.

177, 13. τὴν . . . ὑστεραίαν : note the case, *all the next day*. — ὑπανεχώρουν : with the force of ὑπ- (*slowly, little by little*), cp. ὑπέφαινε, 149, 20.

177, 14. κόμας : some of the many villages mentioned in 175, 20, which had not been burned by Tissaphernes (175, 26 f.). — ἐνθεν : with omitted antecedent, for τὴν κώμην (see 175, 19) ἐξ ἧς.

177, 16. ὅμοιοι ἦσαν θαυμάζουσιν : *appeared to be wondering* (lit., *were like men wondering*). — τρέψονται, ἔχοιεν : indirect questions, with the direct and the indirect form side by side ; see on ἦξοι, 81, 3.

177, 18. ἐπὶ : *for or after*.

177, 20. ἤλεγχον : *they cross-questioned them about*. — χώραν : see on στρατηγούς, 151, 10.

177, 21. ἐκάστη : sc. χώρα, *district*. — τὰ : *the parts*.

177, 22. τῆς ἐπὶ Βαβυλῶνα : sc. ὁδοῦ, predicate genitive of possession, *on the road to*, etc. — ἥσπερ : the antecedent is Μηδίαν. Xenophon's Media is really Assyria. See on 164, 21. — ἡ δέ : sc. ὁδός.

177, 23. ἐνθα, etc. : Xenophon says in the *Cyropaedīa* (8. 6. 22) that Cyrus the Great lived two months in midsummer at Ecbatāna, three months in the spring at Susa, and the rest of the year at Babylon.

177, 24. διαβάντι: *after you cross*; with the case, cp. πειρωμένοις, 176, 20.

177, 26. τετραμμένη: *which went* (English 'went' was originally past of 'wend' = *turn*). — ὅτι: repeated from l. 21, to make prominent the route which was actually taken.

178, 2. βασιλέως . . . ἀκούειν: see on 135, 26.

178, 5. ὁπότε . . . σπείσαιντο: for ὁπότεν σπείσωνται of direct discourse, which is shown by the apodosis ἐπιμειγνύναι (for ἐπιμειγνύασι of direct discourse), to be equivalent to a present general condition; see on δύνηται, 52, 3. The tense expresses simple occurrence of the customary act, not past time.<sup>1</sup>

178, 6. σφῶν, ἐκείνων: partitive with τινάς implied as subject of the infinitive; σφῶν and ἐαυτούς are used as indirect reflexives.<sup>2</sup> For clearness, translate the pronouns as nouns, *some of their own people even had dealings with the Carduchians, and some of the Carduchians with their people*.

178, 9. ἑασταχόσε . . . εἰδέναι: *that they knew the way in every direction*.

178, 12. τούτους: object of διελθόντας.<sup>3</sup> — ἔφασαν: the captives are the subject.

178, 14. πορεύεσθαι: serves both as subject of εἶναι and as object of ἐθέλοι.

179, 1. ἐθύσαντο: the subject changes again. — ὥρας: partitive with ἡνίκα. This clause, being part of the purpose, is implied indirect discourse, representing ἡνίκ' ἂν δοκῇ of direct discourse.

179, 2. ὑπερβολήν: cp. χώραν, 177, 20, where English also allows the proleptic construction, but here it is not admissible.

179, 4. δειπνήσαιεν, παραγγέλλη: in implied indirect discourse, forms of direct and indirect discourse being used together, as in 177, 16 f. Since the tense of δειπνήσαιεν expresses simple occurrence and of παραγγέλλη continuance, while the context shows that both refer to the future, the former is equivalent to a future perfect, the latter to a future.

## BOOK IV

Page 179, FOOTNOTE. See on 105, Footnote. — 2. ἐν: see on 140, Footnote, 3. — 3. ὅσα . . . ἐπολεμήθη: *what acts of war were committed*.

H A.	B.	G.	GL
1 851	539	1272, 1	475
2 685	472	987	197
3 712 c	493, 2	889	530 b

— 5. ἐπεὶ δὲ . . . τὰ ἄκρα (l. 13): these lines, which are for the most part only a restatement of the last chapter of Book III, are not in the best manuscript. — ἐνθα: see on ὅπου, 157, 11. — 6. πάροδος: *passage* between the mountains and the river. — 7. αὐτοῦ: see on 173, 24. — δῆ: *naturally*. — 8. ἀλίσκομένων: imperfect participle; see on 150, 22. For the genitive, see Τισσαφέρνους, 56, 5. — 9. διαβήσονται, περιάσι: conclusions of εἰ διέλθοιεν (for εἰὰν διέλθῃτε of the direct discourse) as well as of the nearer conditions. διέλθοιεν might have been kept in the subjunctive, or the other four verbs might have been made optative; see on φλυαροίη, λέγει, 145, 16. Observe that the compound περιάσι, like the simple εἶμι, has a future force. — 10. ἐλέγετο: the personal construction is commoner; see on 57, 4. — 11. τοῦ Τίγρητος: for τῶν τοῦ Τίγρητος πηγῶν. Such abridged expressions are common in most languages: cp. ἡλέκτρον, 117, 9. — ἔστιν . . . ἔχον: *it is really so*. The accent of ἔστιν is due to the preceding καί.<sup>1</sup> — 12. ὧδε: explained by πειρώμενοι, etc. — πρὶν: generally takes the infinitive when depending on an affirmative sentence.<sup>2</sup>

179, 6. CHAPTER I. φυλακὴν: *watch*; see Introd. § 65.

179, 7. ὅσον . . . διελθεῖν: *enough for them to cross*. ὅσος and οἷος take the infinitive depending on the idea of sufficiency or fitness. An indefinite antecedent (here τοσοῦτον, subject of ἐλείπετο) is usually omitted.

179, 8. ἀπό: as in 132, 8.

179, 10. στρατεύματος: see on πλαισίου, 157, 19. — τὸ ἀμφ' αὐτόν: *his own command*.

179, 12. ὀπισθοφύλαξιν: equivalent to an adjective. — οὐδένα . . . γυμνήτα: cp. 173, 18 f., where light-armed troops protected the rear.

179, 13. μή: κίνδυνος takes the construction of a verb of fearing. — ἄνω πορευομένων: *while they were marching up*.

179, 16. ὑφηγείτο: for the force of ὑφ-, see ὑπανεχώρουν, 177, 13, and note. — ἀεὶ: *in succession*. — τὸ ὑπερβάλλον, etc.: *each division of the army as it passed over the summit*.

180, 5. τὰ . . . ἦν λαμβάνειν: *but the supplies were abundant for them to take*; for the infinitive depending on ἦν, see on 106, 15.

180, 6. χαλκώμασι: these were doubtless tempting to the Greeks. In Greece bronze vessels served for ornament; dishes for everyday use were of clay.

H A.  
1 480, 3  
2 924 α

B.  
262, 1  
627

G.  
144, 5  
1470

Gl.  
384 δ  
644 α

180, 8. εἴ πως θελήσειαν: *on the chance that the Carduchians might perhaps be willing*.<sup>1</sup> If the main verb were in a primary tense, we should have εἰάν and the subjunctive.

180, 9. φίλιας: in the predicate position, as in 67, 5, *through their country as through one that is friendly*.

180, 10. ὅτῳ: with a plural antecedent a singular relative refers to one of the number; *as to supplies, whatever thing*, etc.

180, 12. καλούντων: for the genitive, see on 135, 26.

180, 14. διὰ . . . τὸ . . . εἶναι: *on account of the road's being*, etc.

180, 16. αὐτοῖς: see 172, 15, and note. — ἐγένετο: *lasted*, a meaning which does not come from the tense, which simply states the occurrence, but from the accusative of duration.

180, 19. ὀλίγοι: see on 140, 14. — ὄντες: implying concession, *though there were*. The next clause gives a reason for their small numbers.

180, 21. ἐκινδύνευσεν ἂν: conclusion of a past condition contrary to fact,<sup>2</sup> *would have been in danger*. — πολὺ: *a great part*; cp. τὸ . . . πολὺ, *the greater part*, 73, 13.

180, 22. οὕτως: *under such circumstances*, as described in ll. 3–21.

180, 24. συνιῶρων ἀλλήλους: to see that none suffered harm.

181, 3. πάντα: repeats ὅσα . . . ἀνδράποδα; translate *all the captives there were*. — ἐποιοῦν: see on ἦσαν δὲ ταῦτα, 69, 25.

181, 5. ἐπὶ: *in charge of*. — διπλάσια: indicates that the non-combatants were about equal in number to the soldiers. See *Introd.* § 61.

181, 6. φέρεσθαι: middle, *to carry with them*; cp. 106, 15.

181, 7. δόξαν . . . ταῦτα: accusative absolute, having ταῦτα as subject,<sup>3</sup> corresponding to the common ἔδοξε ταῦτα.

181, 8. ὑποστήσαντες (sc. τινας): *having secretly stationed men*, to guard against smuggling. With ὑπο- here compare its force in ὑπόπεμπτος, 159, 9.

181, 9. στενῶ: leading out of the valley in which they had spent the night. — τῶν εἰρημένων: *of the things mentioned* (l. 2 f.).

181, 10. οἱ δ': *and the soldiers*. — πλὴν εἰ, etc.: *unless some one smuggled*.

181, 11. οἷον: sometimes used with a participle to show that it

H A.	B.	G.	Gl.
1 907	613	1420	652
2 895	606	1397	467 c
3 974 a	343 N.	1570	591 a

implies cause, *because he had set his heart on*. — παιδός: for the genitive, see on 146, 6.

181, 12. τῶν εὐπρεπῶν: partitive, *among the fair*.

181, 13. τὰ μὲν . . . τὰ δέ: *now . . . now*. — τι: cognate accusative, *a little*.

181, 20. παρήγγελλεν: to Chirisophus.

181, 22. ἐπικέειντο:<sup>1</sup> see on ὁπότε ἐνθυμοίμην, 144, 15. — ἄλλοτε, etc.: translate as a subordinate clause, *though at other times* (before the present occasion).

181, 24. πρᾶγμά τι: *some trouble*; cp. 54, 12.

181, 26. ὀπισθοφύλαξι: dative of interest implying disadvantage.

182, 2. διαμπερὲς τὴν κεφαλὴν (sc. τοξευθεῖς): *who was shot clear through his head*. κεφαλὴν is accusative of specification denoting the part affected<sup>2</sup>; it is not like κεφαλάς, 134, 9, for τοξεύω is an intransitive verb.

182, 4. ὥσπερ εἶχεν: *just as he was*; see on εὐνοϊκῶς ἔχοιεν, 52, 9.

182, 6. ἠναγκάζοντο: Xenophon and his men in the rear are the subjects. — φεύγοντες, etc.: *to flee and fight at the same time*.

182, 7. καλῶ . . . ἄνδρες: *fine brave fellows*.

182, 8. ἀνελίσθαι, etc.: caring for the dead was a sacred duty among the Greeks. Five years before this time six of the generals who had helped to win the naval victory of Arginusae were put to death by vote of the Athenian assembly because they had failed, though prevented by a storm, to collect the bodies of the dead.

182, 10. μία . . . ὁρθία: *the only road is this one which you see, a steep one, too*. αὕτη, like τοσοῦτον (l. 12), was accompanied by a gesture.

182, 12. ἐκβασιν: *way out* from the valley in which the Greeks were then. See CD on the plan, p. 184.

182, 13. ταῦτ': cognate accusative, *I was making this haste*. ταῦτ' refers back, as usually, *this haste which you blame* (l. 5 ff.).

182, 14. εἴ πως: see on 180, 8. — πρίν: see on 179, Footnote, 12. — ὑπερβολήν: the ἐκβασιν of l. 12.

182, 15. οὐ φασιν εἶναι: *say there is not*; see on οὔτε . . . ἔφη, 63, 17.

182, 19. ἐποίησε: *allowed*.

182, 21. ἡγεμόσιν εἰδόσι: *guides who know*.

H A.	B.	G.	Gl.
1 482 δ	264	818	387 δ
2 718 α	337	1059	537

182, 23. **ἀνθρώπους**: Xenophon's two prisoners (l. 17).

182, 24. **εἰ**: introduces an indirect question. — **τὴν φανεράν**: *the one in plain sight*.

183, 1. **οὐκ ἔφη**: *said no*.

183, 2. **ὁρῶντος**: translate *in sight of*.

183, 4. **ταῦτα**: refers ahead (cp. 147, 7) to the causal clause, which is in apposition with it.

183, 5. **παρ' ἀνδρὶ**: the preposition shows that οὔσα is implied, with which αὐτῷ is dative of possessor; *he happened to have a daughter living there with a husband to whom he had given her*. For οὔσα, see on ἐτύγχανον, 140, 17. Without παρ' the sentence would mean, *his* (αὐτῷ, dative of interest, see on 172, 15) *daughter happened to have been married* (lit., *given to a man*) *there*. — **αὐτός**: cp. 141, 3.

183, 6. **δυνατὴν . . . ὁδόν**: cognate accusative,<sup>1</sup> *over a road which it was possible, etc.*

183, 8. **δ**: object of προκαταλήψοιτο, *and unless somebody should seize it beforehand*. The future optative represents the future indicative of direct discourse; see εἰ . . . γενησόμεθα, 143, 2, and note.

183, 10. **συγκαλέσαντας**: for construction, see on λαβόντα, 55, 4. — **λοχαγούς**: defined by the appositive πελταστάς and the possessive genitive τῶν ὀπλιτῶν; translate *captains both of the peltasts and of the hoplites*. πελταστάς is apparently used here of light-armed troops in general, see Introd. § 57.

183, 13. **γενέσθαι**: *to prove himself*. — **ὑποστάς**: *offering himself*.

183, 19. **γυμνήτων**: cp. ὀπισθοφύλαξιν, 179, 12.

183, 20. **ἔθελαι**: optative for indicative of the direct question, depending on the historical present.<sup>2</sup>

183, 23. CHAPTER 2. **οἱ δ'**: Xenophon and Chirisophus. — **αὐτοῖς**: the volunteers.

183, 25. **συντίθενται, etc.**: *made an agreement for them* (sc. αὐτούς, the volunteers) . . . *to guard the place, i.e. the ἄκρον, which is the height mentioned in l. 7*. See G on plan, p. 184.

184, 1. **καὶ τοὺς . . . τάχιστα**: two more items of the agreement, which were to be carried out when the trumpet sounded in the morning.

184, 2. **τοὺς . . . ἰέναι**: *that those who were on the height* (the volunteers) *would go*. ἰέναι, with future force, and συμβοηθήσων are in

H A.  
1 715 δ  
2 828

B.  
333  
517, 1

G.  
1057  
1268

Gl.  
536 ε  
624 δ

indirect discourse depending on the promise implied in the agreement; φυλάττειν and σημαίνειν are object infinitives.

184, 3. τοὺς κατέχοντας: the Carduchians who were blocking the only visible outlet; see 182, 11 f.

184, 4. αὐτοὶ δέ: *while they themselves*, Xenophon and Chirisophus. For case, cp. αὐτός, 183, 5.

184, 5. ἐκβαίνοντες: *marching up* from their lower position (A on the plan, p. 184).

184, 8. οἱ μὲν: translate *the volunteers*.

184, 9. πλῆθος: accusative of specification.

184, 17. οἱ περιόντες: the volunteers.

184, 20. ἣν ἔδει, etc.: *which they had to cross before marching up the steep hill*; see on 93, 15.

184, 25. φερόμενοι: *rushing on*.

184, 29. εἰσόδῳ: <sup>1</sup> of the pass (CD on the plan).

185, 1. εἰ . . . δύναιτο (sc. πελάσαι): past general condition, of repeated efforts.

185, 3. ἀφανεῖς εἶναι: equivalent to λανθάνειν and used like it (see 53, 26) with a supplementary participle.

185, 5. ἀνάριστοι: owing to lack both of provisions and of time; see 181, 15–27.

185, 11. κυλινδοῦντες: for construction, see on οἰκτίρων, 144, 11.

185, 15. ἡγεμόνα: see 183, 24. — κύκλῳ: *by a detour*. It might be omitted, as in 184, 17.

185, 17. τοὺς φύλακας: the guards whom they expected to find at the ἄκρον (183, 7).

185, 21. ὥς, etc.: *supposing that they held*; see on ὥς φίλον, 51, 9.

185, 22. οἱ δ': irregularly refers to the preceding subject; see on 173, 15. — μαστός: predicate nominative; sc. ἄκρον as subject. The darkness (it was a rainy night, 184, 10) or the fog (186, 5) may have prevented their seeing it.

185, 23. παρ' ὃν ἦν: *past which ran*. — αὕτη: a demonstrative pronoun may stand between an attributive word and the substantive.<sup>2</sup>

186, 1. ἔφοδος, etc.: *but there was a way from this point* (at which they surprised the guards), namely, by following the narrow road (JD on plan, p. 184). The Carduchian guards were apparently posted

H A.	B.	G.	Gl.
1 772	392	1175	525
2 673 c	458	975	553 a



on a low hill at the point where this narrow road branched off, for the purpose of preventing an enemy's approach to their main body, which was blocking the pass, CD.

186, 6. σάλπιγξ: the signal to the main army; see 184, 1.

186, 10. σάλπιγγος: genitive of source; see on θορύβου . . . ἰόντος, 91, 24.

186, 11. κατά: *along*; there is no idea of 'down,' as ἄνω shows.

186, 14. πρώτοι: see on 149, 23.

186, 15. τοῖς προκαταλαβοῦσι: the volunteers, who had driven the enemy away (l. 7 f.).

186, 16. ἡμίσεις: takes the gender and number of the dependent genitive; the neuter singular might have been used.

186, 17. ἥπερ: *by the very way by which*, marked EF on the plan, p. 184. — εὐδοτάτη: cp. 183, 6.

186, 19. λόφος: L on the plan. — ὑπέρ: *rising above*.

186, 20. ἡ . . . ἡ: translate only the second, as οὗς belongs with ἀποκόψαι alone.

186, 21. διεζεύχθαι: the perfect tense expresses the completeness of the separation, *be completely separated*.

186, 22. οἱ ἄλλοι: the van, under Chirisophus (l. 10 f.).

186, 23. ἐκβῆναι: see on 184, 5.

186, 25. ὀρθοῖς τοῖς λόχοις: *with the companies in column*; see Introd. § 67. Cp. MM on the plan, p. 184, and the cut of three companies κατὰ λόχους, p. 169.

187, 1. εἰ: *in case*; see on 180, 8.

187, 2. τέως: limits the main verbs, but is connected in translation with the participle.

187, 4. τε . . . καί: best rendered here *no sooner . . . than*.

187, 5. ἕτερον: N on the plan, p. 184. — ὀρώσιν (sc. αὐτοῖς): depends on ἐδόκει, but may be translated as coördinate with it, *they saw . . . and decided*.

187, 7. ἐννοήσας: see on 176, 1. The aorist denotes the beginning of the state,<sup>1</sup> *becoming apprehensive*.

187, 8. ἐπιθοῖντο: see on προοῖτο, 96, 22.

187, 9. ἦν: *extended*.

187, 10. ὅτε: more frequent than οἷον with a causal participle; see on 181, 11. — στενῆς: in the predicate position, *which was narrow*.

187, 11. **λοχαγούς**: doubtless with their companies, making some 300 men; see Introd. § 56.

187, 12. **Κηφισοφώντος**: for the genitive, see on 163, 17.

187, 16. **μαστός**: see 185, 22, marked G on the plan, p. 184.

187, 20. **ὥστε . . . γενέσθαι**: the distinction between tendency and actual result cannot always be shown in English; translate *so that it seemed wonderful to all*. **πᾶσι** is dative of relation or remote interest.<sup>1</sup>

187, 21. **αὐτούς**: the barbarians, subject of **ἀπολιπεῖν**.

187, 22. **ἄρα**: *as it proved* a little later (188, 3-7). The Carduchians probably crossed the road and disappeared behind the hills marked Q and N, on the right of the Greek column of march. — **ὀπισθεν**: at the first hill, where a body of barbarians was routing the three companies left there by Xenophon (188, 4-7).

187, 25. **ἄκρον**: of the third hill.

188, 2. **ὀμαλῶ**: P on the plan.

188, 6. **ἄλλοι ὅσοι**: *all the rest who*. — **μή**: in a conditional relative clause equivalent to a simple past condition.

188, 7. **ὀπισθοφύλακας**: the division behind the baggage (186, 18). — **ταῦτα δέ**, etc.: Xenophon's narrative, not the report of Archagoras.

188, 8. **ἀντίπορον**: precedes the substantive, because emphatic, distinguishing this hill from the others; cp. the position of **ἕτερον**, 187, 5, and **τρίτος**, 187, 16.

188, 10. **νεκρούς**: see on 182, 8. — **ἐφ' ᾧ μὴ καλεῖν** (sc. **αὐτούς** = the Greeks): *on condition that they should not burn*.<sup>2</sup>

188, 13. **συνεπρήσαν**: translate as pluperfect. Note the different tense in the two subordinate clauses.

188, 14. **ἤρξαντο**: Xenophon and his detachment (187, 24) are subjects.

188, 15. **τὰ ὅπλα ἔκειντο**: cp. **θέσθαι τὰ ὅπλα**, l. 2; **κείμαι** is often equivalent to a passive of **τίθημι**.<sup>3</sup>

188, 19. **Ξενοφῶντα**: preserve the emphasis by translating as subject, *while Xenophon was deserted by*, etc.

188, 21. **προβεβλημένος** (sc. **τὴν ἀσπίδα**): *holding out his shield before both*. The perfect tense, while expressing the completed act of putting forward the shield, implies the continuance of the result.

H A.	B.	G.	Gl.
1 771	382	1172, 1	523 a
2 999 a	596	1460	567
3 820	513	1241	499 a

188, 24. ἐν: belongs with both substantives; with the second translate it *in the midst of*.

189, 1. λάκκοις: the Greeks also stored wine (and oil) in such cisterns, or in large casks which were sunk into the ground.

189, 2. διεπράξαντο ὥστε: *made a bargain whereby* (lit., *brought it about so that*). The truce of 188, 9, was not concluded.

189, 4. ὥσπερ: *just as*. The Greeks were careful always to observe burial rites, since it was believed that if the body were not buried, the soul would be refused passage across the Styx. To pay the ferryman, Charon, an obol (three cents) was put into the mouth of the corpse. A eulogy was not pronounced at private burials, but was a part of the ceremonies at public funerals for those who fell in battle. This much could probably be done for these men. On the other hand, the bathing and anointing of the bodies, the laying out in a white shroud and crowning with a wreath, as well as the funeral procession, accompanied by a flute and singing of a dirge, together with the other mourning customs and burial usages, must all or in large part have been omitted. See on 182, 8.

189, 6. ὅπῃ εἴη: a conditional relative clause equivalent to a past general condition, *wherever there was*.

189, 7. παρόδους: plural because the act of *passing by* was interfered with several times.

189, 9. πρώτοις: dative of interest implying advantage.

189, 10. κωλύόντων: depends on the comparative adverb.

189, 11. ἐπιθοῖντο: cp. 187, 8.

189, 15. Ἦν . . . ὅποτε: *sometimes*; cp. ἔσθ' ὅτε, 135, 20, and see note. — αὐτοῖς: intensive, *even to those who had gone up*.

189, 16. καταβαλίνουσιν: limits τοῖς ἀναβᾶσι.

189, 17. ὥστε: with infinitive, *nimble enough to escape*. — καί: see on 146, 5.

189, 22. προσβαλίνοντες: implies manner, *pressing* (lit., *stepping*) *against the lower part of the bow*.

189, 24. ἀκοντίοις: *as javelins*, predicate with αὐτοῖς. — ἐναγκυλῶντες: so that they could be hurled with a rotary motion, like javelins. See Introd. § 59.

189, 25. Κρήτες: see on 160, 1.

189, 26. αὐτῶν: for genitive, see αὐτῶν, 53, 5, and note.

190, 1. CHAPTER 3. αὖ: *again*, as the day before they had encamped in villages (188, 24).

190, 3. εὔρος, etc. : cp. 63, 1, and note. — ὥς : as in 55, 25.

190, 6. ἄσμενοι : yet they had been glad before to see the hills, which afforded refuge from the Persian cavalry ; see 170, 4 ff.

190, 8. τῶν Καρδούχων : possessive genitive with ὁρῶν, not being separated from it for emphasis, but added as an afterthought to define ὁρῶν more closely.

190, 10. πολλά : adverb.

190, 11. πόνων : objective genitive with a verb of remembering ; cp. ὁδοῦ, 155, 17, and see note.

190, 12. ὅσας περ : *during which*. The seven days include the following two, as only five days had been spent thus far in the Carduchian country.

190, 14. μαχόμενοι : see on λέγων δαῖγε, 59, 5.

190, 15. ὅσα, etc. (sc. ἔπαθον) : *more than they had suffered even all together* (lit., *how many they had not*, etc.).

190, 16. ὥς, etc. : see on 185, 21.

190, 18. πον : *at a place* ; see B, B, on the plan, p. 191.

190, 19. ὥς κωλύσοντας : *with the intention of hindering*.

190, 23. μισθοφόροι : with Χαλδαῖοι only, as the next sentence shows ; the others served as subjects of the king.

191, 1. ἀπὸ . . . ἀπείχον : see on πρὸς, etc., 172, 6 ; cp. 190, 6 f., where the preposition is not repeated.

191, 2. μία : *only one* ; cp. Latin *unus*. — ὥσπερ, etc. : *appearing<sup>1</sup> to be a made road*, not a mere trail.

191, 3. ταύτη : opposite the road, which afforded the best place for marching up the steep bank.

191, 4. πειρωμένοις : cp. 176, 20.

191, 6. οὐτ' . . . τε : *on the one hand . . . not . . . and on the other hand*. — εἰ δὲ μή : having become stereotyped (see on 110, 7), this phrase was sometimes used illogically ; translate *and if anybody tried it*.

191, 7. ἐπὶ . . . τῆς κεφαλῆς : stands at the beginning of the clause because emphatic by contrast with ἐν τῷ ὕδατι.

191, 8. γυμνοί : for plural after singular τις, see on 71, 11. This is not an uncommon construction in Greek, but should not be imitated in English.

191, 9. ἀνεχώρησαν : begins the main clause.

192, 1. ἐνθα : *where* ; see A, A, A, on the plan, p. 191.

192, 4. ὁρᾶσι: the repetition of this word at the beginning of the next two clauses emphasizes the difficulties of the situation by calling attention to each one separately. Frequently the repetition may be reproduced in English, but not here; translate *as they saw not only . . . but also . . . and furthermore*.

192, 9. ὅναρ εἶδεν: cp. 142, 16.

192, 10. αὐτῷ: *from him*, dative of interest implying advantage. — περιρρυῆναι: sc. ἔδοξαν.

192, 11. ὥστε, etc.: *so that he was released and could take as long strides as he pleased*; see on 187, 20. The ambiguous word διαβαίνειν was itself a good omen of the possibility of crossing the river.

192, 14. ὡς τάχιστα: *as soon as*. — ἕως: substantive.

192, 16. ἐπὶ τοῦ πρώτου: sc. ἱερείου, which is sometimes expressed, *at the first victim*. See on 110, 14.

192, 19. προσέτρεχον: a dual subject often has a plural verb.

192, 22. ἔχοι: sc. εἰπεῖν. — καὶ τότε: *and this time*, introducing a specific instance of the custom implied in the preceding sentence.

192, 23. τυγχάνοιεν: represents an imperfect of the direct discourse,<sup>1</sup> as is clear from the context. — ὡς ἐπὶ πῦρ: *with the intention of having a fire*.

192, 25. αὐτόν: see on αὐτοῦ, 173, 24.

192, 26. ὥσπερ: *apparently* or *what looked like*; see on 191, 2. — κατατιθεμένους: with substantives of different genders denoting persons.

193, 1. σφίσι: see on οἱ, 174, 8. — δόξαι: λέγω takes the infinitive as well as a clause with ὅτι.<sup>2</sup>

193, 2. οὐδὲ γάρ: negative of καὶ γάρ (see on 52, 18), *and in fact* (or *merely for*) *there was no access*.

193, 3. κατὰ τοῦτο: see H on the plan, p. 191. — ἐκδύντες: for case, see on τίμιος, 65, 10.

193, 4. διαβαίνειν: the context shows that it represents διεβαίνομεν of direct discourse<sup>3</sup>; cp. τυγχάνοιεν, 192, 23.

193, 6. λαβόντες . . . ἦκεν: *they took . . . and came back*. This petty theft is an unpleasant contrast to the self-restraint which was shown in not carrying off the bronze utensils from the houses of the Carduchians; see 180, 6 f.

H A.  
1 935 δ  
2 946 δ  
3 853 α

B.  
675 N.  
669, 1  
551

G.  
1488  
1523 c  
1285, 1

GL  
624 δ, end  
658  
577 α

193, 7. τοῖς νεανίσκοις: dative of interest implying advantage, with ἐγχεῖν.

193, 9. καὶ τὰ . . . ἐπιτελεῖσαι: object of εὐχεσθαι, *to bring to fulfillment the remaining blessings too, i.e. to bring them safely home.*

193, 15. διαβαῖεν: see on πορευθείη, 141, 27.

193, 17. ἡμῶν: cp. 186, 16, and see note.

193, 19. τούτων: the divisions of Chirisophus and Xenophon.

193, 23. διάβασιν: the crossing discovered by the young men, l. 4 f., H on the plan. — στάδιοι: predicate nominative, where the genitive of measure might have been used.

193, 24. ἱππέων: of the enemy, mentioned in 190, 18; see *b, b*, on the plan, p. 191.

193, 25. ὄχθας: the cliffs on the opposite bank (see 192, 24), G, G, on the plan, p. 191.

193, 27. στεφανωσάμενος: in the Spartan army all the soldiers wore wreaths into battle.

194, 1. παρήγγελλε: *passed the order along . . . to do likewise.*

194, 4. εἰς: *to*; the blood flowed into the river, and the river god was thus propitiated.

194, 7. πολλά, etc.: see 181, 11.

194, 9. ἐνέβαινε: express the complement, *into the water*, although in colloquial English it is often omitted if easily understood, as "Have you been in [to the water] to-day?"

194, 11. κατὰ τὴν ἔκβασιν, etc.: *at the way out* (from the river) *which led into*, etc.; see 191, 2.

194, 14. ἱππέας: see 193, 24, and *b, b*, on the plan, p. 191. — πολέμιοι: the cavalry just mentioned.

194, 17. ὡς πρὸς τὴν, etc.: *aiming to reach the way out which led up from the river* (cp. l. 12). ἄνω is used attributively; ποταμοῦ is genitive of separation with the verbal noun. For ὡς, cp. 192, 23.

194, 19. Δύκιος: see 163, 17.

194, 21. φεύγοντας: the enemy's cavalry (l. 17).

194, 22. στρατιῶται: the heavy-armed soldiers with Chirisophus. — ἐβόων: equivalent to a verb of ordering, hence with the infinitive, as in 91, 5; *shouted to them not to fall behind, but to go up with them* (the enemy's cavalry).

194, 24. κατὰ: *over*; see on 186, 11.

194, 25. προσηκούσας: equivalent to καθηκούσας, 192, 24. For the bluffs, see G, G, on the plan, p. 191.

194, 26. **πολεμίου**: the infantry mentioned in 190, 19 f.

195, 1. **ὀπλίτας**: with Chirisophus.

195, 4. **ἀπεχώρει**: toward the ford at H.

195, 6. **καταβαίνοντες**: see on **παρασκευαζόμενοι**, 147, 17.

195, 8. **τὰ ὑπολειπόμενα**: the tense denotes action going on at the time of the pursuit, *what was being left behind*.

195, 13. **ἀντία . . . ἔθετο**: *he halted under arms facing them*.

195, 15. **κατ' ἐνωμοτίας**: see on 169, 18, and cp. the plan, p. 170.

195, 16. **ἕκαστον**: agrees with the omitted subject of the infinitive, *to form each his own company*.

195, 18. **ἐπὶ φάλαγγος**: *into line of battle*. There is no indication what the formation of Xenophon's division was before this maneuver, but if we assume that it had been by companies in column, — *i.e.* the four enomoties of each company one behind another, see on 186, 25, — the new arrangement was effected for each company by the leading enomoty's standing still, while the other three advanced and successively took position in the line on the left. In like manner any other previous formation could be brought into line, with the enomoties all side by side. Thus a long front was opposed to the Carduchians, barring them from the ford at which the Greeks were crossing (H on the plan).

195, 19. **λοχαγούς, ἐνωμοτάρχους**: subjects of **ιέναι**, the infinitive clause being the object of **παρήγγειλε**, l. 14; cp. **λοχαγοῖς**, l. 15, which is the indirect object of **παρήγγειλε**. — **πρός**: *on the side next to, i.e.* on the front, to lead the charge when the signal should be given. For **πρός** with the genitive, see 110, 25.

195, 20. **οὔραγούς**, etc.: *and to station rear leaders*. **οὔραγούς**, without the article, implies that men were to be selected to form the last rank in the line of battle, displacing such men regularly belonging there as were not specially fitted for the service to be required of them after the Carduchians should be routed (197, 2 f.).

195, 21. **ὀπισθοφύλακας**: Xenophon's division.

195, 22. **ὄχλου**: genitive of separation.

195, 23. **δή**: strengthening **θᾶπτον**, *all the more rapidly*. — **τινας**: *a kind of*. The songs of barbarous people are usually far from tuneful. Even Greek music, a few fragments of which have been preserved, fails to please modern taste.

195, 24. **τὰ παρ' αὐτῷ**: subject of **εἶχε**. For **ἔχω** with an adverb, see on 52, 9.

196, 3. **αὐτοῦ**: adverb. — **ἐπὶ**: *on the bank*; cp. **ἐφ' ὧν**, 129, 11.

196, 5. αὐτοί: Xenophon and his division. — ἐναντίους . . . ἐμβαίνειν: sc. κελεύει, *he orders them to come in opposite.*

196, 6. σφῶν: see on οἱ, 174, 8.

196, 7. ὥς: implying mere pretense, *as if*; see ὥς . . . ὤν, 159, 23, and note. — διηγκυλωμένους: *with fingers in the thong of the javelin*; see Introd. § 59.

196, 9. ἐπιβεβλημένους (middle): *with arrow on string.*

196, 14. ψοφῇ: because hit by missiles.

196, 15. εἰς: see on 153, 11.

197, 1. σημήνη: the purpose is merely to deceive the enemy. Cp. 110, 22, where the subject is not expressed.

197, 2. ἀναστρέψαντας ἐπὶ δόρυ: *to face about to the right* (cp. παρ' ἀσπίδα, 195, 17); agrees with the subjects of both infinitives, as μέν and δέ show.

197, 3. ἧ . . . εἶχεν: they were to go straight into the river, not crowding to right or left or waiting for each other. For the tense in implied indirect discourse, see on ἐστρατεύετο, 55, 12.

197, 4. ὥς: *so as*, used like ὥστε; see on 78, 17. — ὅτι, etc.: indirect discourse depending on the idea of saying in παρήγγειλεν, 196, 12.

197, 5. ἔσοιτο, γένηται, see on ἦξοι, 81, 3.

197, 6. Οἱ δέ, etc.: continues the narrative of 195, 23.

197, 12. ὥς . . . ὄρεσιν: *as mountaineers* (lit., *as being in the mountains*).

197, 14. σημαίνει: see l. 1.

197, 17. οἱ μὲν τινες: cp. τοὺς μὲν τινες, 162, 29.

197, 20. οἱ δέ, etc.: the troops sent by Chirisophus to support Xenophon (195, 25–196, 11).

197, 24. CHAPTER 4. συνταξάμενοι: to guard against being surprised by the enemy.

197, 25. πεδῖον ἄπαν: *over an unbroken plain*, cognate accusative of the ground over which; see on ἦνπερ, 112, 4.

198, 3. εἰς . . . ἣν . . . κόμην: for ἣ κόμη εἰς ἣν, cp. οὗς . . . ἄνδρας, 154, 11, and see note.

198, 4. σατράπη: Orontas (178, 13).

198, 5. τύρσεις: in Armenia houses are still often provided with turrets, serving, like cupolas, as ornaments and places of observation.

198, 7. Τίγρητος: not the main river, which is to the west; see map (frontispiece).



198, 12. ἐκαλείτο: see on ἦν, 70, 20. — ἡ πρὸς ἐσπέραν: *western*. — ὑπαρχος: he was subordinate to the satrap of all Armenia (see on 1. 4).

198, 14. ἀνέβαλλεν: a great honor apparently. He would take the king's knee or foot in his hand and lift him to the required height. Stirrups were not used till long after the beginning of the Christian era.

198, 19. ἐφ' ᾧ: see on 188, 10. — αὐτός: see on τίμιος, 65, 10.

198, 20. τε: we should say *but*. — ὅσων δέοιντο: indirect discourse for ὅσων ἂν δέησθε.

198, 27. χιών: it was about the first of December, and they were at an altitude of some 4000 feet.

199, 4. ὅσα . . . ἀγαθὰ: *all sorts of good*.

199, 6. ἀποσκεδαννύμενων: imperfect participle, as the context shows; see on 55, 28.

199, 7. φαίνοντα: intransitive, *shining*. English "show" is sometimes intransitive, as "the spot shows clearly."

199, 10. καὶ γάρ: *and in fact*, introducing an additional reason for their coming together again. The cause of their going into separate quarters was that every man might have shelter from the storm; see 198, 27 f.

199, 13. ὑποζύγια: preserve the emphasis of its position (due to contrast with ὅπλα and ἀνθρώπους) by translating as subject of a passive verb. — ἀνίστασθαι: for construction, cp. περαίνειν, 156, 27.

199, 14. κατακειμένων: cp. πορευομένων, 179, 13.

199, 15. ὅτω, etc.: conditional relative clause equivalent to a past general condition, *for any man from whom it did not*, etc.

199, 16. γυμνός: see on 101, 1; here equivalent to *in his shirt sleeves*. — καί: *too*.

199, 17. ἀφελόμενος: sc. τὰ ξύλα as the object.

199, 20. ἀμυγδάλινον ἐκ τῶν πικρῶν: sc. ἀμυγδαλῶν, *almonds*; translate *of bitter almonds*. It would appear that the Armenians were as fond as the Greeks of ointments and salves, doubtless using them partly to keep the skin soft and the limbs supple, and partly as perfumes.

199, 22. εἰς: see on 51, 7.

199, 25. ὅτε . . . ἀπῆσαν: see 1. 9.

200, 1. ἀποσκεδαννύμενοι: as in 199, 6.

200, 3. τὰ ὄντα, etc.: *things that were* (he reported) *as they were*, and *whatever things were not*, etc. μή shows that the participle implies

condition.<sup>1</sup> These words may be a reminiscence of the well-known saying of the Sophist Protagoras, which is quoted by Plato as follows (*Theaetētus*, 152 A) : φησὶ γάρ που πάντων χρημάτων μέτρον ἄνθρωπον εἶναι, τῶν μὲν ὄντων, ὡς ἔστι, τῶν δὲ μὴ ὄντων, ὡς οὐκ ἔστιν, *he says that man is the measure of all things ; of things that are, how they are ; of whatever things are not, how they are not.*

200, 4. πορευθείς : *upon his return* (lit., *having made the trip*). — οὐκ ἔφη ἰδεῖν : see on οὔτε . . . ἔφη, 63, 17.

200, 9. στρατεύμα : see on ἀπήγγειλε . . . κρίσιν, 81, 17.

200, 10. ἐπὶ τίνι : *for what*.

200, 11. Τίριβαζος, etc. : *it was Tiribāzus with*.

200, 13. αὐτόν : Tiribāzus ; cp. ἔφη ἰδεῖν, l. 4, where the subject of the infinitive is not expressed because it is the same as that of the main verb. — ὥς : with ἐπιθησόμενον, *he had made his preparations with the intention of*, etc. ; there is no idea of pretense, as in 196, 7.

200, 14. ἐνταῦθα : repeats ἐπὶ . . . πορεία ; best omitted in translation.

201, 6. στρατόπεδον : see 200, 8.

201, 10. ἤλωσαν, ἕλω : the repetition of a word in a different form is not uncommon in Xenophon.

201, 15. οἱ (twice) : with φάσκοντες, *the men who claimed to be his bakers*, etc. A true Oriental, he evidently meant to be comfortable even in war.

201, 21. στρατόπεδον : their own camp, l. 2 f. — μή : introduces a negative clause of purpose.<sup>2</sup> — καταλειμμένοις : dative of interest implying disadvantage. They feared that Tiribāzus might come by a roundabout way against their camp.

201, 25. CHAPTER 5. πρὶν ἢ : used like πρίν ; see on 179, Footnote, 12. — στρατεύμα : the enemy's.

202, 1. στενά : see 200, 14.

202, 2. ἡγεμόνας : captured at the camp (201, 9–16).

202, 3. ἄκρον, etc. : see 200, 13 f.

202, 6. Εὐφράτην : the eastern branch (see map).

202, 9. διὰ . . . πεδίου : translate *over a plain through deep snow*.

202, 10. τρίτος : sc. σταθμός.

202, 11. ἐναντίος : predicate, *in their faces*.

202, 13. εἶπε : for the meaning with infinitive, see on θαρρεῖν, 65, 21.

H A.	B.	G.	Gl.
1 1025 and α	431, 1	1612	582 c
2 881	590	1362	610

202, 14. **ἀνέμῳ**: winds, like rivers (see 194, 3 f.), were regarded as gods. — **σφαγιάζεται**: the soothsayer is subject.

202, 20. **ἦκοντες**: note its pluperfect force here.

202, 21. **μεταδοίεν**: in a past general condition; so also **ἔχουεν**.

202, 22. **ἄλλο εἰ τι**: *whatever else*; cp. 75, 5, for the common form.

202, 23. **ὧν**: for **τούτων** (partitive genitive with a verb of sharing) **αἷ**, but the antecedent may be omitted in English too. — **ἐνθα**: relative; but demonstrative in l. 22.

202, 25. **δή**: *of course*.

202, 27. **ἐβουλιμίαςαν**: for the aorist, see on **ἠγάσθη**, 53, 16.

203, 2. **πίπτοντας**: present of repeated action, *who were falling*, one after another fainting from hunger.

203, 6. **διδόντας**: see on **ἐπιδεικνύντες**, 66, 24.

203, 9. **ἐκ τῆς κώμης**: connect with **γυναῖκας**, etc., *women . . . from the village carrying water* to their homes. The spring or well outside the wall was, and is still, a customary feature of Oriental villages; hence the article with **κρήνη**. Cp. the story of Rebekah, *Genesis* 24, and the meeting of Jesus with the woman of Samaria at Jacob's well, *John* 4. 6 ff.

204, 3. **μή**: see on **τὰ ὄντα**, 200, 3.

204, 10. **ὀφθαλμούς**: see on 134, 9. **δακτύλους** is in the same construction, the perfect of **ἀποσῆπω** being used like the passive.

204, 12. **ἀποσεισηπότες**: similar sufferings are recorded of Napoleon's soldiers on the retreat from Moscow in 1812.

204, 13. **ὀφθαλμοῖς**: dative of interest implying advantage. It might have been an objective genitive, like **ποδῶν**, l. 16, if it were not for confusion with **χιόνος**, which is also objective genitive, *against the snow*.

204, 15. **μέλαν τι**: serving the purpose of smoked or blue glasses. — **ἐπορεύετο**: expressed as a simple condition, though really past general,<sup>1</sup> like **κινοῖτο**, etc. — **τῶν δὲ ποδῶν**: sc. **τῶν ἐπικούρημα**; the omission would best not be imitated in English.

204, 17. **δοιοι**: the implied antecedent is **τοσούτων**, depending on **πόδας**; translate *in the case of all who*.

204, 20. **καὶ γάρ**: introduces a statement explanatory of **περιεπὴ γυνντο**, for **ὑποδήματα** could not properly be said to freeze *round* the feet.

204, 25. **διὰ τὸ ἐκλελοιπέναι**: *because . . . had disappeared*.

205, 3. **οὐκ ἔφασαν**: *refused*; see on **οὔτε . . . ἔφη**, 63, 17.

205, 4. **ὀπισθοφύλακας**: without the article, *some of the rear guard*.

205, 6. πολέμοι: those of 204, 6. — τελευτῶν: translate as an adverb, *finally*.

205, 7. ἂν δύνασθαι: ἔφασαν is easily implied from ἐκελευον.

205, 9. εἴ τις δύναιτο: represents εἰάν τις δύνηται of direct discourse. — μή: see on 201, 21.

205, 10. οἱ δέ: the enemy.

205, 11. ἀμφὶ ὧν, etc.: the booty. See 204, 7 f., and observe there περί; ἀμφί with a genitive is used by Xenophon alone in Attic prose, and by him only twice.

205, 12. ὅτε: see on 187, 10.

205, 16. οὐδεὶς, etc.: *not a sound was made by any of them anywhere again*.

205, 19. ἐπ' αὐτούς: *for them*.

205, 22. οὐδέ, etc.: *not even a single detachment of guards*. They were so overcome with the cold that even ordinary precautions were neglected.

205, 23. ἀνίστασαν: conative imperfect; cp. ἐκώλυεν, 62, 9, and see note.

205, 26. ὅλον: emphasized by the separation from its substantive. The messengers did not go far enough ahead to learn that Chirisophus and the able-bodied men of his division had obtained quarters in a village (see 204, 1 f.).

206, 5. ἀναστήσαντας: agrees with αὐτούς (= τοὺς νεωτάτους) implied as subject of ἀναγκάζειν, *to rouse them and compel*, etc.

206, 6. τῶν, etc.: partitive genitive with an implied τινάς.

206, 7. οἱ δέ: the rear.

206, 8. κομίζειν: infinitive of purpose; see on διαρπάσαι, 61, 13.

206, 9. στρατόπεδον: in the village.

206, 10. διεληλυθέναι: the tense expresses completion, *before they had covered*; cp. διελθεῖν, 205, 20, of simple occurrence, *before covering*. The difference is not in the acts, but in the way of describing them.

206, 13. οἱ δὲ ἄλλοι: of the generals.

206, 14. ὡς . . . κώμας: see on οὗς . . . ἄνδρας, 154, 11.

206, 16. ἐκέλευσεν, etc.: *urged them to let him go away*. He belonged to Xenophon's division, and merely wished to go on ahead to the village assigned.

206, 20. δασμόν: the annual tribute of the subjects of the Persian king was paid partly in money, partly in kind. Twenty thousand horses

were furnished yearly by the Armenians for the sacrifices to Mithras, god of the sun.

206, 21. ἐνάτην ἡμέραν: *eight days before*. The accusative denotes extent of time, the day from which the reckoning begins counting as the first among both Greeks and Romans.

206, 22. λαγῶς: accusative of the ω or Attic second declension.<sup>1</sup>

206, 24. κατάγειοι: similar underground houses are still seen in Armenia; but see also on 198, 5. — τὸ μὲν στόμα: in partitive apposition with οἰκίαι, *the mouth* (the entrance for persons) *like that of a well, i.e.* a small opening at the top.

207, 3. κρατήρσιν: apparently not used, as in Greece, for mixing water with the drink, which seems (l. 12) to have been taken clear.

207, 12. ἄκρατος: the Greeks almost always diluted their wine, in the proportion of two or three parts of water to one or two of wine. Consequently unmixed beer was doubtless rather heady for them.

207, 15. συμμαθόντι: for the case, see on 60, 24.

207, 18. τέκνων στερήσοιτο: for the genitive and the middle used as passive, see 71, 15, and notes. — ἀντεμπλήσαντες, etc.: *they would fill . . . full of provisions<sup>2</sup> when they went away, as compensation if, etc.*; see on ἔχοντες, 93, 15.

207, 19. ἀπίασιν: the compounds of εἶμι, like the simple verb, often have future force.

207, 20. ἐξηγησάμενος: supplementary participle in indirect discourse. — ἐν . . . γένωνται: *should get to*. Observe that in this sentence of indirect discourse only one verb is changed to the optative; see on ἦέτοι, 81, 3.

207, 22. οἶνον: proleptic accusative. Probably the wine was stored in cisterns similar to those mentioned in 189, 1.

207, 24. ἐν φυλακῇ: *under guard*.

208, 2. τοὺς, etc.: the Greeks who were quartered there.

208, 4. ἀφίεσαν: the subject is the soldiers in the villages. — παρθεῖναι: the infinitive with πρίν is not common in Attic after a negative. See on 179, Footnote, 12. — οὐκ ἦν δ' ὅπου οὐ: *everywhere* (lit., *there was no place where . . . not<sup>3</sup>*); for ἦν ὅπου, see ἔσθ' ὅτε, 135, 20.

208, 10. βούν: attracted to the case of the subject of the infinitive.

H A.	B.	G.	Gl.
1 160	92 and α	200	92, 93 c
2 743	356	1113	512
3 1031	433	1618	487 α

The nominative, with *πίνει* implied, would be more regular. — *λαμβάνειν*: see on *ἐλέσθαι*, 174, 6.

208, 11. *ἄλλο*: a clause with *ἄλλος* is frequently contrasted with a following statement, where the English idiom would reverse the order; see on *τὰ . . . ἄλλα*, 64, 16.

208, 13. *κάκείνους*: *them too*, the men with Chirisophus.

208, 14. *τοῦ*: *i.e.* the hay found in the houses (see 207, 1). The Greeks, lovers of the beautiful in everything, wore wreaths on all festive occasions. Hay was doubtless the only material available in these villages in winter, and while it can hardly have added much attractiveness to the wearers, it may well have contributed not a little to their mirth.

209, 2. *ἰδείκνυσαν*: imperfect, describing the scene, *were showing* (by signs, as they did not know each other's language).

209, 8. *ὅτι*: *sc.* *τρέφονται* or *τρέφονται*. See 206, 19 f.

209, 9. *Χάλυβας*: name of the people for that of the country, as often in Greek and Latin.

209, 10. *τότε μὲν*: the correlative is *ἐπεὶ δ'*, l. 21. — *ᾤχετο ἄγων*: *led away*; see on 101, 14.

209, 11. *ἐαυτοῦ*: refers to the object<sup>1</sup> (*αὐτόν*), as is clear from the context. His family was in the village occupied by Xenophon's division; see 206, 19, and 207, 18. — *εἰλήφει*: probably at the time when the division of cavalry was organized (162, 29 ff.), or possibly at the capture of the camp of Tiribāzus (201, 10). — *παλαιότερον*: *sc.* *ὄντα*, a circumstantial participle implying cause, *since he was too old* for use.

209, 12. *ἀναθρέψαντι καταθύσαι*: *to fat up and sacrifice*. For the infinitive, see on *διαρπάσαι*, 61, 13.

209, 13. *ιερόν*: *a sacred animal*, followed by the possessive genitive of the god (see on 206, 20) to whom it had been consecrated before it fell into the hands of the Greeks. — *δεδιώς*, etc.: with *δίδωσι*. The death of a consecrated animal might bring the god's anger down on them.

209, 14. *πώλων*: *sc.* *τινά*, and *cp.* *τῶν*, etc., 206, 6.

209, 15. *ἐκάστῳ*: probably only to each in his own division, as there were only seventeen colts in all (206, 20).

209, 21. CHAPTER 6. *Ἐπεὶ*, etc.: *seven days later*; see on 206, 21. The last previous halt for rest had been for three days shortly before entering the country of the Carduchians (171, 24). Since then 32 days,

full of danger and hardship, had passed. — τὸν μὲν: *him*. The article as a pronoun is frequently used with δέ (ὁ δέ, *and he, but he*), but with μὲν it is rare except as a correlative to the article and δέ, as in 52, 24. ἡγεμόνα is in predicate apposition, *as guide*.

209, 23. κωμάρχῃ: dative of interest implying advantage. — πλὴν, etc.: Xenophon is not deliberately breaking his promise of 207, 18, as the conclusion of this sentence shows.

209, 25. ἡγήσονται, ἀπιοί: in implied indirect discourse, representing ἡγήσεται and ἀπίῃ of the direct form. The village chief is subject. — ἔχων, etc.: *he might have him too* (as well as the rest of his children) *when he went back*; see on 93, 15. — εἰς τὴν οἰκίαν, etc.: as promised in 207, 18 f.

210, 2. αὐτοῖς: for case, see on 69, 12.

210, 3. λελυμένος: contrary to their custom (see 183, 24), perhaps because of his rank.

210, 4. καί: translate *when*.

210, 5. εἶεν: sc. κῶμαι.

210, 6. ἔδησε δ' οὖ: mentioned as a piece of carelessness, not as a kindness. For the accent of οὖ, see on 73, 15.

210, 7. ἀποδρὰς ὥχετο: cp. 124, 22.

210, 8. γε δὴ: translate by stress of voice on τοῦτο, *this was the only*, etc.

210, 9. ἡ, etc.: in apposition with τοῦτο, *namely*, etc.

210, 10. ἡράσθη: *fell in love with*; see on ἡγάσθη, 53, 16. — παιδός: see on 146, 6.

210, 11. ἐχρήτο: cp. 127, 27.

210, 13. τῆς ἡμέρας: *a day*, time within which. — Φάσιν: in following this river the Greeks went a little out of their way, probably mistaking it for the Phasis in Colchis, which empties into the Euxine. Their route from here to the sea is uncertain.

210, 19. κατὰ κέρας: the usual marching formation. If an enemy appeared ahead, it was necessary to form a line of battle, a maneuver which, of course, took time and was attended with some confusion, so that Chirisophus was prudent in stopping at a distance of over three miles (30 stadia) from the enemy. See Introd. § 62.

211, 3. Ἐμοὶ δέ γε . . . δοκεῖ: *in my humble opinion it is best*.

211, 4. ἀριστήσωμεν: with future perfect force.

211, 5. ἄνδρας: as in 145, 2. — εἰ . . . διατρίψομεν: for the form of condition, see on 143, 2.

211, 8. προσγενέσθαι: subject of ἐστί implied, εἰκός being predicate; translate *there is a likelihood of others joining them in greater numbers*. The tense denotes simple occurrence.

211, 9. οὕτω γινώσκω: *have this opinion*. For οὕτω referring ahead, cp. 110, 8.

211, 10. τοῦτο: explained by the clause with ὅπως, which is in apposition with it. See on 141, 25.

211, 12. τοῦτο: object of the impersonal verbal.<sup>1</sup>

211, 13. λάβωμεν: see on 148, 2.

211, 15. ἐστί: *extends*; cp. ἐπὶ πολὺ ἦν, 187, 9. — τὸ ὁρώμενον: *the part in sight*, in apposition with ὅρος.

211, 17. κατ': as in 194, 11.

211, 18. τοῦ ἐρήμου ὄρους: partitive genitive with τι, *some part of the mountain where it is unprotected*. — κλέψαι: we should say 'steal upon,' but it may be translated *steal* for the sake of the joking in 212, 4 ff. — λαθόντας, φθάσαντας: *without being seen, in advance*. The construction here gives somewhat more prominence to the acts of stealing and seizing than the usual construction<sup>2</sup> would give.

211, 19. εἰ δυναίμεθα: less vivid future condition, *if we should be able*. — μᾶλλον: *rather*, might have been omitted, since it merely repeats κρεῖττον, which is remote from ἦ.

211, 21. ὄρθιον, ὁμαλές: see on ἦνπερ, 112, 4.

211, 23. τὰ πρὸ ποδῶν: *the ground before him*.

211, 24. τραχεῖα, ὁμαλή: sc. γῆ. — ποσὶν: best taken with τραχεῖα. — ἰούσιν, βαλλομένοις: see on προσιούσι, 154, 22.

211, 25. τὰς κεφαλὰς, etc.: *if you are being pelted on the head*; for the accusative, see on 134, 9. — κλέψαι: *stealing*, subject of δοκεῖ.

211, 26. ἐξόν: see on 155, 20. — ὥς: *so as*; see on 78, 17.

212, 1. δοκοῦμεν: see on δοκεῖ, 66, 10. — ἄν: because it is so far from χρῆσθαι, it is repeated after the emphatic adjective, adding somewhat to the emphasis; see on τις, 159, 10.

212, 2. χρῆσθαι: for meaning, cp. 210, 11. — μένοιεν: the force of ἄν is still felt; cp. ποιήσειεν, 80, 24.

212, 3. μᾶλλον: *more certainly*.

212, 4. ἐγώ: expressed because emphatic. — ὑμεῖς: emphatic because contrasted with ἐγώ. In translation, make it the principal subject and

H A.

1 990

2 984

B.

665

660 N.

G.

1597

1586

Gl.

596 b

585 a



ἔγωγε . . . ἀκούω parenthetical, *for you Spartans, Chirisophus, as I at least hear.*

212, 6. ἐντέ, etc. : *belong to*, with predicate partitive genitive. — ἐξῆς, etc. : *at the outset, even from childhood*; cp. 95, 19, and see note.

212, 7. μή : in a conditional relative clause.

212, 8. πειρᾶσθε : subjunctive.

212, 9. ἄρα : *it seems.*

212, 10. μάλα . . . καιρός : *a very fitting time.*

212, 12. ὅρους : partitive genitive, as in 211, 18, where τι is expressed.

212, 14. Ἀλλὰ μέντοι . . . καὶ γὰρ : *but I, too, certainly.*

212, 15. δεινούς . . . κλέπτειν : *fearfully clever at stealing.* For the infinitive, see on δεινὸς λέγειν, 128, 19.

212, 16. καί : see on 146, 5. An embezzler of public funds at Athens was punished with a fine of double the amount stolen, sometimes even with death.

212, 17. μάλιστα : sc. δεινούς εἶναι. — ὑμῖν : *among* (lit., *for*) *you*, dative of interest; *over you* would require the genitive. Both Xenophon and Chirisophus in their jokes were twitting on facts. The Spartan boys were taught to steal as a part of their training for strategy in war. There is a familiar story of a boy who stole a young fox, and hiding it under his tunic allowed it to tear out his vitals without betraying himself. In Athens at this period public life appears to have been honey-combed with corruption. Many of the officials were mere demagogues who thrived on graft and bribery. Chirisophus is sarcastic in his use of κράτιστοι, a word properly referring to earlier times, when the nobles, who styled themselves "the good" and "the best," had control of the government.

212, 23. τῶν . . . κλωπῶν : with τινας. κλωπῶν is used in playful reference to the jokes about stealing. For thefts by the enemy who were dogging the steps of the Greeks, see 204, 6 f.

212, 24. τούτων : genitive of source. — καί : *too*, besides other things.

213, 2. βατά : used like βάσιμα, 175, 11.

213, 3. οὐδὲ . . . ἔτι : *not . . . any longer, either.*

213, 4. οὐδὲ γάρ : see on 193, 2.

213, 5. ἡμῖν : cp. τούτοις, 145, 21.

213, 6. σέ : accented because emphatic.<sup>1</sup>

213, 7. ἀλλά : translate *rather.*

213, 8. ἐθελοντες: *as volunteers*.

213, 9. Ἀριστάνυμος, Ἀριστίας: they have volunteered before for special service (183, 14, 20).

213, 16. οἱ μὲν ταχθέντες: *the men detailed*.

213, 19. ἐχόμενον: supplementary participle in indirect discourse.

213, 21. κατὰ: as in 186, 11. The road led up to the pass; see 211, 17.

213, 23. τοῖς κατὰ τὰ ἄκρα: Greeks (l. 21 f.).

213, 24. τοὺς πολλούς: *the main bodies*, of both armies. — ἀλλήλων: with the adverb of place.<sup>1</sup>

213, 25. οἱ κατὰ τὰ ἄκρα: the detachments of both armies (l. 23 f.).

213, 26. οἱ ἐκ τοῦ πεδίου: the main body of the Greeks. In translation express a verb *came up*, which is implied by the verbs in the two clauses following.

214, 1. πελτασταί, Χειρίσοφος: in partitive apposition with οἱ ἐκ τοῦ πεδίου. — ἔκειον, ἐφείπετο: best translated as participles.

214, 4. τὸ ἄνω (sc. μέρος): *their detachment on the height* (213, 23).

214, 7. θύσαντες: active, of a thank-offering in honor of the gods, not seeking the worshiper's benefit (cp. the middle).

214, 8. πεδίον: on the further side of the pass.

214, 10. CHAPTER 7. τούτων: sc. τῶν κωμῶν.

215, 2. εἶχον: with a participle; see on ἔχομεν, 67, 9.

215, 3. πόλιν, etc.: unlike the stronghold of 170, 1 f.

215, 4. συνεληλυθότες δ' ἦσαν αὐτόσε: *there were collected there* (lit., *having come together to that place were there*); cp. ἦσαν ἐκπεπτωκότες, 116, 11. These forms express the result rather than the act.

215, 5. οὖν: see on 79, 27.

215, 6. εὐθὺς ἦκων: *immediately on his arrival*; see on 95, 19.

215, 7. ἦν: with the infinitive as subject. — ἀθρόοις: predicate adjective agreeing with αὐτοῖς implied.

215, 10. πελτασταῖς, etc.: in apposition with ὀπισθοφύλαξι.

215, 15. Μία, etc.: cp. 182, 10, and see note. The fortress appears to have been on a hill which was precipitous on all sides (l. 8), and the only approach to which (πάροδος) was rendered impassable by men who rolled stones down an overhanging cliff.

215, 17. καταληφθῆ: *is hit* (caught by a stone).

215, 18. οὕτω διατίθεται: *is served in this way*. He says this point-

ing to the victims, as stated in the next sentence. — συντετριμμένους, etc.: see on 134, 9.

215, 20. ἄλλο τι ἤ: used, like Latin *nōne*, to introduce a question which expects an affirmative answer; <sup>1</sup> *there's nothing, is there, which hinders going along here?* (lit., *does anything else than nothing hinder?*).

215, 21. οὐ . . . δὴ . . . εἰ μή: *nothing . . . except*. δὴ is rendered merely by stress of voice on the negative.

215, 22. τούτους: *there*, said with a gesture. These men were apparently in front of the fortress on the πάροδος.

215, 23. σύ: see on ἐγώ, 212, 4, and cp. ὄρᾱς, l. 15.

215, 24. βαλλομένους: *under fire*; cp. 211, 25.

215, 25. ὅσον: as in 164, 4. — διαλειπούσαις: *standing at intervals, i.e. not so thick as to prevent going through*.

215, 26. ἀνθ' ὧν, etc.: *and if men should stand behind them*. The participle is circumstantial implying condition.

215, 27. φερομένων, κυλινδουμένων: *flying* (of stones which were thrown), *rolling*.

216, 2. πολλοί: predicate, *in great numbers*. — Αὐτὸ . . . εἴη: *the very thing we should want* (lit., *it itself would be the thing needed*).

216, 4. ἔνθεν: *to the place from which, i.e. the grove*. — μικρόν τι, etc.: *only a short distance to run over, i.e. the fifty feet of open ground between the grove and the stronghold* (215, 27 f.).

216, 5. ἀπελθεῖν: *getting back*, subject of ἔσται implied.

216, 7. τούτου: predicate possessive genitive. It appears from this sentence that the captains in the rear guard (and doubtless in the van also) led the division in rotation, a day at a time. See *Introduct.* § 62.

216, 8. ὀπισθοφυλάκων: see on ὀπισθοφύλαξιν, 179, 12.

216, 11. ὥς ἐδύνατο: the men dodged from one tree to another, filling the grove, and there they stood for a few minutes, each man sheltered by his tree in Indian fashion.

216, 15. ἀσφαλῶς: limits ἐστάναι, the subject of ἦν. — τόν: the company of Callimachus (l. 7).

216, 18. βήματα: accusative of extent of space.

216, 19. φέροιντο: in a temporal clause equivalent to a past general condition.

216, 22. θεώμενον: supplementary participle in indirect discourse. Both the proleptic accusative Καλλίμαχον, and the indirect question αἰ

ἐποίει, depend on it. The emphasis produced by the order may be preserved by translating, *as he saw that the actions of Callimachus were being watched by all the army*. He thought that, with all the army looking on, it was an unusual opportunity for winning glory. — μὴ οὐ: see on 84, 25.

216, 25. αὐτός: *by himself*.

217, 1. αὐτοῦ τῆς ἱτιος: *the rim of his shield*. αὐτοῦ is possessive genitive; for ἱτιος, cp. τῆς ζώνης, 82, 26, and see note.

217, 10. στολήν: he was apparently more concerned about saving the robe than the man. The dress of the Greeks was ordinarily simple, but Oriental finery appealed to their love of the beautiful.

217, 12. ᾤχοντο . . . φερόμενοι: *were carried*. — πετρῶν: distinguish from πέτρων.

217, 16. ὧν: for τούτων οὗς, cp. ἀνθ' ὧν, 64, 24, and see note.

217, 18. σπάρτα: they served as a fringe to the cuirass, but can hardly have been much protection.

217, 20. ὅσον: *as long as*. — ξυήλην: attracted to the case of μαχαίριον; ξυήλη (ἐστί) would be more regular.

217, 21. ἔν: see on 98, 9. Its force is also felt with ἀποτέμνοντες, which is an imperfect participle, *they would cut off*, etc.

217, 24. πήχεων: genitive of measure. — μίαν λόγχην: *only one point*. This seemed noteworthy to Xenophon, because the Greek spear had also a sharp point at the butt to stick in the ground. See Fig. 72, p. 218.

217, 26. μαχούμενοι: future, *ready to*, etc.

217, 27. ἐν: shows that the verb means *store up* rather than *carry up*, which would take εἰς.

218, 1. ἦσαν: with a perfect middle participle of consonant stems, εἰσὶ forms a genuine perfect and ἦσαν a genuine pluperfect.<sup>1</sup> For the use with a perfect active participle, see on συνεληλυθότες, etc., 215, 4. — λαμβάνειν: *could take*.

218, 4. Ἐκ τούτων: *from this people*; cp. 214, 10.

218, 5. Ἀρπασον, Σκυθηνῶν: the map (frontispiece) gives the locations according to Kiepert, but there is much uncertainty about them. — εὖρος, πλείθρων: see on 63, 1.

218, 14. Γυμνιάς: of uncertain location.

218, 16. ἐαυτῶν: depends on πολεμίας, *their own enemy's country*; plural, of the people of the ἄρχων.

218, 19. εἰ δὲ μή: see on 110, 7. — τεθνάναι: for the perfect, see on 186, 21.

218, 21. παρεκελεύετο: note the tense, *kept urging*.

218, 24. Ἑλλήνων: objective genitive.

218, 25. τὸ ὄρος: the χωρίον of l. 18.

218, 26. Θήχης: see on Ἄρπασον, etc., l. 5.

219, 3. ἄλλους: contrasted with those mentioned in the parenthesis, where πολέμοι is implied as subject of εἶποντο.

219, 5. αὐτῶν: with τινας.

219, 6. γέρρα . . . ὠμοβόεια: *wicker shields covered with raw shaggy oxhides* (lit., *wicker shields of shaggy oxhides [and] of raw oxhide*). βοῶν is genitive of material limiting γέρρα; note its gender. It is not pleonastic, for without it δασειῶν would have to be neuter accusative, limiting γέρρα.

219, 7. τά: see on 58, 16.

219, 8. ἐγγύτερον: *near* is regularly expressed in Attic prose by an adverb, ἐγγύς (187, 18) or πλησίον (165, 4). The adjective πλησίος is chiefly poetic. — οἱ ἀεὶ ἐπιόντες: *the men as they came up in succession* (cp. 179, 16); in the next line αἰεὶ = *incessantly*.

219, 10. ὅσῳ . . . πλείους: *the more numerous*; the dative expresses degree of difference.

219, 11. δὴ: as in 140, 3. — μείζον: *of unusual importance*.

219, 12. Δύκιον: see 163, 17.

219, 13. παρεβόηθει: he held to his first opinion (l. 3).

219, 14. στρατιωτῶν: for the case, see on θορύβου, 91, 24.

219, 22. ὅτου δὴ: *somebody or other*, = τινός, ὅστις δὴ ἦν.

219, 26. βακτηρίας: walking sticks were very generally carried by the Greeks, both old and young; so their use by soldiers on the march is not surprising. Inasmuch as they intended to take ship for home at the nearest port, they thought they should have little more need of canes and hides (used for brogues, etc.).

219, 27. κατέτεμνε: cp. 214, 6.

220, 6. σκηνήσουσι, πορεύσονται: in relative clauses of purpose; see on 67, 5.

220, 8. τῆς νυκτὸς ἀπιών: because he had to pass through the midst of his enemies (218, 21).

220, 12. CHAPTER 8. ὥριζε: see on ἦν, 70, 20.

220, 13. τήν, etc.: sc. χώραν; cp. 190, 4. — Μακρόνων, Σκυθηνῶν: see on 218, 5.

220, 14. οἶον : adjective, sometimes used like ὥς or ὅτι to strengthen a superlative.

220, 15. ὁ ὁρίων (sc. ποταμός) : *the boundary stream*. — οὗ : a relative pronoun has regularly the nearest possible antecedent.

220, 16. οὗ : for accent, see on 73, 15.

220, 21. εἰς τὸν ποταμόν : sarcastic, as the next sentence shows.

220, 22. ἐξικνοῦντο : sc. οἱ λίθοι.

221, 2. 'Αλλ' : see on 84, 19.

221, 3. ἐρωτήσαντος : sc. αὐτοῦ.

221, 5. ἀντιτετάχεται : Ionic perfect middle of a verb with a consonant stem.<sup>1</sup> For the common form, cp. παρατεταγμένοι ἦσαν, 220, 20, and see on 218, 1.

221, 8. ποιήσοντες (sc. ἐρχόμεθα from ἀπερχόμεθα) : implies purpose.

221, 10. εἰ δοίεν ἄν : indirect question, representing δοῖτε ἄν of the direct question. — τά : *the usual*.

221, 14. ἔφασαν : the Macronians are the subject.

221, 16. τὴν . . . ὁδόν : pleonastic, as the first part of the compound verb expresses the same thing.

221, 17. μέσοις : see on 56, 21.

221, 22. οὕτως : *in this formation*.

221, 25. παύσαντας (sc. αὐτούς), etc. : *for them to give up . . . and form, etc.* See on 186, 25.

221, 26. ἡ μὲν, etc. : since Xenophon sets forth at some length the reasons which he gave to the generals for his recommendation, he shifts to direct discourse. Long passages of indirect discourse, which are common in Latin, are rare in Greek.

222, 3. ὁρώσιν : sc. οἱ στρατιῶται. — ἐπὶ πολλῶν, ἐπ' ὀλίγων (l. 5) : *many deep*, presenting in consequence a narrow front to the enemy; and *only a few deep*, making it possible for the enemy to break through easily. For the phalanx, see Introd. § 66.

222, 4. ἡμῶν : genitive of comparison ; see on τούτων, 147, 20.

222, 5. ὃ τι ἄν βούλωνται : *for whatever they please* (sc. χρῆσθαι, *to use them*). For ὃ τι, see on 148, 13.

222, 7. ἀθρόων : predicate with ἐμπεσόντων.

222, 8. πολλῶν : with both substantives.

222, 10. ποιησαμένους : limits ἡμᾶς implied as subject of κατασχεῖν. — τοσούτον . . . ὅσον . . . γενέσθαι : *enough ground . . . for the outer-*

*most companies to get beyond, etc.* For ὅσον with the infinitive, see on 179, 7.

222, 11. ξω: standing early in its clause it shows how prominent in Xenophon's mind was the necessity of outflanking the enemy rather than of being outflanked by them. It is further emphasized by its separation from its genitive, the mind being compelled to dwell on it until the idea is complete; see on τις, 159, 10.

222, 13. οἱ ἱσχατοὶ λόχοι: in apposition with the subject of ἐσόμεθα.

222, 14. κράτιστοι: the best men were in the front ranks of a Greek army, that they might be the first to engage with an enemy.

222, 15. ἦ, etc.: with the companies in column each company formed a unit, and could follow the path most favorable for it, whereas the phalanx would be broken by obstacles in the way.

222, 16. τὸ διαλείπον: between columns.

222, 20. οὐδεὶς μηκέτι μένῃ: see on οὐκέτι μὴ δύνηται, 112, 15. Xenophon has seen the cowardice of the natives displayed so often that he speaks with great confidence. Cp. 213, 3 f.

222, 23. δεξιῶ: this shows that the conference of the officers (221, 23 f.) was held at the right of the line of battle (221, 21 f.). Chiriso-phus was in command there, while Xenophon's post was at the left, for the van of a column of march regularly held the right, and the rear guard the left, when the line of battle was formed. — ἔλεγε: imperfect of repeated action; he spoke to one division after another as he walked along in front of the line.

222, 25. ἡμῖν: dative of interest implying disadvantage, with ἐμποδών. — τὸ μὴ . . . εἶναι: one of the regular constructions depending on affirmative expressions of hindering,<sup>1</sup> *hindering us from being now*. For a negative construction, see on τί ἐμποδών, etc., 143, 2. — σπείρομεν: translate as a continuing perfect,<sup>2</sup> *have been*, etc.

222, 26. ὠμούς . . . καταφαγεῖν: a proverbial expression to denote utter destruction. A comparison with other passages in which the phrase occurs shows that it can hardly have here any such humorous implication as is present in English "gobble down" or the slang "eat 'em up."

222, 27. ταῖς χώραις: *their places*. — ἕκαστοι: the officers.

223, 3. σχεδὸν εἰς: *nearly or close to*. Since the full number of a

H A.  
1 963  
2 826

B.  
643  
522

G.  
1549, 1551  
1258

Gl.  
573  
454 d

company was 100 (see Introd. § 56), and there had been losses, it is evident that the original companies were not preserved in all cases. Probably the men of companies which had met with the heaviest losses were assigned to fill up those which had suffered least.

223, 5. δεξιῶν: sc. ἔξω. The light troops were stationed at the extreme right and left, and at the center, of the Greek force.

223, 6. ἑκάστους: *each division*. Comparing the total here of 9800 with the number as shown by the reviews at Celaenae (58, 13 ff.) and just before the battle of Cunaxa (85, 14 ff.), we see that the losses from desertion, fighting, and disease amounted to some 3000.

223, 9. ἔξω γινόμενοι, etc.: *had got beyond . . . and were advancing*, carrying out the plan proposed in 222, 11 f., of outflanking the Colchians.

223, 13. κενὸν ἐποίησαν: *they left unoccupied*. — κατὰ τὸ Ἀρκαδικόν: *in the Arcadian division* of heavy-armed. The context shows that these troops were at the Greek center.

223, 14. Αἰσχίνης: see 194, 20.

223, 17. ὧν: plural with a collective antecedent.

223, 18. ἤρξαντο: the Greek peltasts are the subject.

223, 21. τὰ μὲν ἄλλα: *as for everything else*, accusative of specification, contrasted with τὰ δὲ σμήνη following; see on 208, 11.

223, 22. οὐδέν (sc. ἦν), etc.: *there was nothing at which they really (καί) wondered*.

223, 23. κηρίων: partitive; translate *any of*, etc.; cp. "Of the fruit of the trees . . . we may eat," *Genesis* 3. 2. If the whole of a thing is eaten, the accusative is used, as in 117, 14. Honey from this neighborhood is poisonous to-day, and the natives use it only after it has been cooked. The poison comes from the *Azalea pontica*, which grows profusely there and furnishes a large part of the bees' food.

223, 26. σφόδρα: with the dative participle.

223, 27. πολὺ: sc. ἐδηδοκότες. — ἀποθνήσκουσιν: participle in the same construction as μεθύνουσιν and μαινομένοις.

224, 1. ὥσπερ, etc.: see on 67, 18.

224, 3. ἀνεφρόνουν: *one after another they*, etc.; see on ἔλεγε, 222, 23.

224, 6. εἰς: translate *at*.

224, 7. Ἑλληνίδα: Trapēzus was a colony of Sinōpe, and Sinōpe of Milētus, all being Greek cities. — οἰκουμένην: as in 69, 7. — ἐν: *on*.

224, 10. ὀρμώμενοι: imperfect participle.

224, 12. ἐδέξαντο: *received with hospitality*. See Introd. § 22.



224, 13. **ξένα**: in apposition with the objects. It is easy to imagine the joy of the Greek soldiers upon finding themselves again among people of their own blood and language. Doubtless, too, many of them were welcome guests at homes in the city, inasmuch as the stories they could tell of their adventures since they left Sardis would be full of interest to their hosts.

224, 14. **συνδιεπράττοντο**: *they joined* (with the Colchians) *in negotiations* (with the Greeks). The object was to protect the Colchians from further plundering.

224, 15. **τῶν . . . μάλιστα**: *especially those who*, etc.

224, 18. **ἦν ἠύξαντο**: see 151, 19 ff.

224, 20. **αὐτοῖς**: dative of interest implying advantage, *enough for them to*, etc.

224, 25. **ἔφυγε**: *had been banished*; cp. **φεύγοντας**, 52, 25. Any one who caused another's death, even by accident, was looked upon by the Greeks as polluted, and was banished, though without confiscation of his property, until he could become reconciled with the family of the dead person.

224, 26. **δρόμου**: see on **τῶν βαρβάρων**, 52, 8. — **ἐπιμεληθῆναι**: expresses the purpose of **εἶλοντο**.

225, 2. **δέρματα**: of the cattle sacrificed, to be given as prizes in the games.

225, 3. **ὅπου**: see on 157, 11. — **πεποιηκὼς εἶη**: see on **λελοιπὼς εἶη**, 62, 12.

225, 5. **κάλλιστος τρέχειν**: *superb for running*. For the infinitive, see on **πολεμεῖν**, 52, 8.

225, 7. **οὕτως**: emphasized by its unusual position after the words which it limits, *a place so . . . as this*. — **Μᾶλλον τι**: in emphatic position, *all the more*. This answer is an unpleasant commentary on the ethical side of Greek games. While strict rules against fouling were enforced, yet in wrestling spraining an adversary's fingers or toes and throttling were allowed; and in boxing, which to be sure was generally limited to professionals, the force of the blows was increased by strips of leather wound round the hands, and by the latter part of the fourth century B.C. nails and pieces of lead were attached to the leather.

225, 8. **τῶν αἰχμαλώτων**, etc.: predicate partitive genitive; **οἱ πλείστοι** (sc. **ὄντες**) is in apposition with **παῖδες**, *most of them belonging to the captives*. Of course there would not be many Greek boys in the army.

225, 13. ἕτεροι : sc. ἡγωνίζοντο.

225, 15. ἄτε : see on 187, 10.

225, 16. ἐραλπεῖν : note the accent, and cp. 197, 8.

225, 19. αὐτοῖς : the horses, object of the participles and the infinitives. The course was down a steep slope to the water's edge and back again.

225, 20. βωμόν : the altar on which the sacrifices (224, 20 ff.) had been offered served as a starting point for the races. It was probably nothing more than a mound of earth or stones heaped up for the occasion.

225, 21. πρὸς . . . ὄρθιον : *against the exceedingly steep incline*. Since only the horses are mentioned as walking up, it would appear that the men rode ; consequently ἄγειν (l. 20) = *bring*, not *lead*.

For the further journeyings of the Greek army, see Introd. § 23 ; for the lessons of their retreat, see §§ 25, 26.

# VOCABULARY

THE Vocabulary gives the meanings of all words found in the text of this edition of the first four books of the *Anabasis*. Since it is not a dictionary of the whole *Anabasis*, a multiplicity of citations, which tend only to confuse the pupil, has been avoided.

The principal parts of all verbs, except those which offer no opportunity for error, are given in full. A hyphen prefixed to any word indicates that it is used only in compounds. The parts of compound verbs are given only when the simple verb is not listed in this vocabulary.

In explaining derivations, simplicity and clearness have been the aim. Many cognate and borrowed words have been given both from English and Latin; some of the borrowed words, however, are not borrowed directly from the Greek words under which they are placed (cp. baptize under βάπτω). The editors have seen in their own teaching that observation of related words not only quickens a pupil's interest in Greek, but also aids him greatly in learning the meanings of words. For assistance in understanding Greek, Latin, and English cognate forms, which vary in their mutes (or stops) according to principles stated in the last century by Jakob Grimm, the chief features of Grimm's Law are here given. Vowel changes follow no fixed law, and in fact there are numerous exceptions to the law of mute changes.

GREEK			LATIN		ENGLISH
π	(πούς)	= p	(pēs)	= f	(foot)
κ	(κύων)	= c	(canis)	= h	(hound)
τ	(πατήρ)	= t	(pater)	= th	(father)
	(μήτηρ)		(māter)		(mother)
β	(τύρβη)	= b	(turba)	= p	(thorp)
γ	(γένος)	= g	(genus)	= k	(kin)
δ	(δύο)	= d	(duo)	= t	(two)
φ	(φέρω)	= f	(ferō)	= b	(bear)
χ	(χόρτος)	= h	(hortus)	= g	(garden)
θ	(θύρᾱ)	= f	(foris)	= d	(door)

All Greek words used in explaining derivations are translated, unless they are defined in the vocabulary immediately above or below. If a word used in explaining derivations is preceded by the abbreviation "cp.," the vocabulary-word is not derived from it, but both are from the same root; for example, ἀγνοέω is not derived from γιγνώσκω, but both come from the root γνο. It has seemed best not to introduce forms which are merely assumed in order to account for derivations, as ἀγνοος, which is implied by ἀγνοέω, but is not found in actual use in Greek authors.

## A

ἀ-, a prefix of two uses:

(1) Called *alpha privative* [cogn., Lat. in-, *not* (as in *incertus*, *uncertain*), Eng. un-; bor., Eng. a-, an-, as in *atheist*, *anonymous*], usually having the older form ἀν- before vowels, and giving neg. force to the word to which it is prefixed; see ἀβατος, ἀνάριστος.

(2) Called *alpha copulative*, having in some words its older form ἀ-, and signifying *with* or *together* (like Lat. con-, as in *cōnferō*, *bring together*); see ἀκόλουθος, ἀπᾶς.

ἄβατος, -ον [ἀ- priv., βαίνω, *go*] (*not to be trodden*), *impassable*.

Ἀβροκόμης, -ᾱ (Doric gen.), *Abrocō-mas*, one of the four generals of Artaxerxes, satrap of Phoenicia, and a personal enemy of Cyrus.

Ἀβύδος, -ου, ἡ, *Abýdos*, a city on the Asiatic side of the Hellespont, the site of Xerxes' bridge. The strait at this point is hardly a mile wide. The poet Byron swam across in a little over an hour.

ἀγαγεῖν, see ἄγω.

ἀγαθός, -ή, -όν [bor., Eng. *Agatha*], *good*, *upright*; *brave*; *fertile*; *useful*, *serviceable*; of dreams, *favorable*; καλὸς καὶ ἀγαθός, a possessor of all noble qualities, *gentleman*, *noble and good man*.

Neut. as subst., a *good*, *favor*, *advantage*, *blessing*; pl., *good things*, *resources*, *supplies*, *blessings*; ἀγαθὸν τι ποιεῖν τινα, *do one a good turn*.

ἀγάλλομαι, only in pres. and impf., *glory* or *take delight in*, with dat. or ἐπὶ and dat.

ἀγαμαι, ἡγάσθην, *admire*.

ἀγαπάω, ἀγαπήσω, etc. [ἀγάπη, *love*], *love*, *esteem*.

Ἀγασίας, -ου, *Agasias*, a captain in the Greek army.

ἀγαστός, -ή, -όν (verbal of ἀγαμαι), *admirable*, *praiseworthy*.

ἀγγελία, -ᾱς [ἀγγέλλω], *news*, *message*.

ἀγγέλλω, ἀγγελῶ, ἡγγεῖλα, ἡγγελκα, ἡγγελμαι, ἡγγέλθην, *announce*, *report*, with dat. or πρός and acc. of the person, with ptc. in indir. disc. of the message.

ἄγγελος, -ου [ἀγγέλλω; bor., Lat. *angelus*, *angel*, Eng. *angel*, *evangelist*], *messenger*.

ἀγείρω, ἡγείρα, *collect*, *assemble*.

ἀγένειος, -ον [ἀ- priv., γένειον, *beard*], *beardless*.

Ἀγῖας, -ου, *Agias*, one of the Greek generals entrapped at the Zapátas.

ἄγκος, -ους, τό [from cogn. words were bor. Eng. *angle*, *ankle*] (*bend*, *hollow*), *valley*, *glen*.

ἄγκυρα, -ᾱς [cp. ἄγκος; bor., Lat. *ancora*, *anchor*, Eng. *anchor*], *anchor*.

ἀγνοέω, ἀγνοήσω, etc. [ἀ- priv., cp. γινώσκω, *know*], *not know* or *understand*, Lat. *ignōrō*.

ἀγνωμοσύνη, -ης [ἀγνώμων, *without knowledge*; cp. ἀγνοέω], *want of knowledge*; pl., *misunderstandings*.

ἀγορά, -ᾱς [ἀγείρω], *assembly*, *place of assembly*, *market place*, *market*; ἀγορὰ πλήθουσα, *the time of full market*, *middle of the forenoon*, when the market place was thronged with buyers; ἀγορὰν παρέχειν, *provide a market*, *offer provisions for sale*.

ἀγοράζω, ἀγοράσω, etc. [ἀγορά], *be in the market place*, *buy*.

ἄγριος, -ᾱ, -ον [ἀγρός, *field*; cogn.,

- Lat. *ager*, *field*, Eng. *acre*, *acorn* (fruit of the field)], *of the fields*, *wild*.
- ἄγω, ἄξω, ἡγαγον, ἡχα, ἡγμαι, ἡχθην [cogn., Lat. *agō*, *drive*; bor., Eng. *demagogue*, *pedagogue*, *synagogue*], *set going*, *lead*, *lead up*; *bring*, *carry*; without obj. expressed, *lead the way*, *advance*; intr., of roads, *lead*, *go*; of troops, *march*; φέρειν καὶ ἄγειν, Lat. *ferre et agere*, *plunder*, φέρειν applying to things carried, ἄγειν to men and beasts; ἄγειν ἐπὶ γάμφῳ, *take home as one's wife*; εἰρήνην or ἡσυχίαν ἄγειν, *lead a peaceful life*, *live at ease*; ἄγε δὴ, *come now*!
- ἄγών, ἀγῶνος, ὁ [ἄγω; bor., Eng. *agony*], *assembly*, esp. at the games; *athletic contest*, *games*; *struggle*, *contest*.
- ἀγωνίζομαι, ἀγωνιοῦμαι, etc. [ἀγών; bor., Eng. *antagonize*], *contend*, *strive*, *fight*; with cogn. acc. of the contest, *contend in*, *compete in*.
- ἀγωνοθέτης, -ου [ἀγών, τίθημι, *hold*, see 58, 21], *director of a contest*, *umpire*.
- ἄδειπνος, -ον [ἀ- priv., δεῖπνον, *dinner*], *dinnerless*.
- ἀδελφός, -οῦ [ἀ- copulative, δελφύς, *womb*; bor., Eng. *Philadelphia*, *Adelphi*], *brother*.
- ἀδειῶς [ἀδεής (ἀ- priv., δειδω, *fear*), *fearless*], adv., *fearlessly*.
- ἀδιάβατος, -ον [ἀ- priv., διαβαίνω, *cross*], *not to be crossed* without boats, *unfordable*.
- ἀδικέω, ἀδικήσω, etc. [ἀδικος], *be unjust*, *be in the wrong*, *do wrong*, *wrong*, *harm*; abs., with acc. of the person, cogn. acc. of the injury; pass., *be wronged*, *suffer wrong*.
- ἀδικία, -ās [ἀδικος], *injustice*, *wrong-doing*.
- ἄδικος, -ον [ἀ- priv., δίκη, *right*], *unjust*, *unprincipled*. As subst., masc., *wrongdoer*; neut., ἐκ τοῦ ἀδίκου, *by unjust means*.
- ἄδολως [ἄδολος (ἀ- priv., δόλος, *trick*), *without trickery*], adv., *without treachery*.
- ἄδύνατος, -ον [ἀ- priv., δύναμαι, *be able*], *impossible*, *impracticable*.
- ἄδω, ἄσομαι, ἦσα, ἦσθην, *sing*.
- ἀεί [cogn., Eng. *age*], adv., *always*, *incessantly*, *on each occasion*, *in succession*.
- ἄθεος, -ον [ἀ- priv., θεός, *god*; bor., Eng. *atheist*], *godless*, *impious*.
- Ἀθῆναι, -ῶν [Ἀθηνᾶ, *Athēna*, patron goddess of Athens], *Athens*, the most important city of Greece, both in ancient and modern times. Although defeated by Sparta in the Peloponnesian War (431-404 B.C.), it soon regained a leading position in the Greek world.
- Ἀθηναῖος, -ου [Ἀθῆναι], *Athenian*, a citizen of Athens.
- Ἀθήνησι [locative of Ἀθῆναι], adv., *at Athens*.
- ἄθλον, -ου [cp. ἄθλος, *contest*; bor., Eng. *athlete*], *prize of a contest*, *prize*.
- ἀθροίζω, ἀθροίσω, etc. [ἀθρός], *gather together*, *collect*; mid., *muster*.
- ἀθρόος, -ᾱ, -ον [ἀ- copulative, root *θρο*, *hold*] (*holding together*), *close together*, *in close array*, *all together*, *in a mass*.
- ἀθυμέω, ἀθυμήσω, etc. [ἀθυμός], *be discouraged*, *dispirited*, *dejected*.
- ἀθυμητέον (verbal of ἀθυμέω), impers., *must be discouraged*.
- ἀθυμία, -ās [ἀθυμός], *discouragement*, *despondency*, *dejection*.
- ἀθυμός, -ον [ἀ- priv., θῦμος, *spirit*, *courage*], *discouraged*, *faint-hearted*.
- ἀθύμως [ἀθυμός], adv., *despondently*,

- dejectedly*; ἀθύμως ἔχειν, *be despondent or dejected*.
- Αἰγύπτιος**, -ᾱ, -ον [Αἴγυπτος], *Egyptian*. As subst., *Egyptian*, a native of Egypt.
- Αἴγυπτος**, -ου, ἡ, *Egypt*, subdued by Cambyses in 525 B.C. and for many years subject to Persia, but independent at the time of the events described in the *Anabasis*.
- αἰδέομαι**, αἰδέσομαι, ἡδεσμαι, ἡδέσθην [αἰδώς], *reverence, respect*.
- αἰδήμων**, -ον, sup. αἰδημονέστατος [αἰδέομαι], *respectful*.
- αἰδοῖα**, -ων, τὰ [αἰδώς], *private parts, groin*.
- αἰδώς**, -οῦς, ἡ, *shame; reverence, respect*.
- αἰετός**, -οῦ, *eagle*.
- αἶθε** [cogn., Lat. aestus, *seething* of heat or waves, aestās, *summer*], only pres. and impf., poetic (= καίω), *burn*.
- αἰκίζω**, rare in act.; as deponent, αἰκίζομαι, αἰκιῶμαι, ἡκισάμην, ἡκισμαι, *maltreat, torture, mutilate*.
- Αἰνείας**, -ου, Aenēas, a captain in the Greek army.
- Αἰνιᾶν**, -ᾱνος, ὁ, *Aenianian*, an inhabitant of Aeniania, a district in southern Thessaly.
- αἶξ**, αἰγός, ἡ, *goat*.
- αἰρετός**, -ᾱ, -ον (verbal of αἰρέω), *must be taken*.
- αἰρετός**, -ῆς, -όν (verbal of αἰρέω), *taken, chosen*. Masc. as subst., *deputy, delegate*.
- αἰρέω**, αἰρήσω, εἶλον, ἤρηκα, ἤρημαι, ἤρέθην [bor., Eng. *heresy, heretic*], *take, catch, capture*; mid., *take for oneself, choose, prefer, elect*; pass., *be taken, chosen, elected*.
- αἶρω**, ἄρῶ, ἦρα, ἦρκα, ἦρμαι, ἦρθην, *raise, lift up*.
- αἰσθάνομαι**, αἰσθήσομαι, ἡσθόμην, ἡσθημαι [bor., Eng. *aesthetic, anaesthetic*], *perceive, see, hear, learn*, with acc., or with ὅτι or ptc. in indir. disc.
- αἰσθησις**, -εως, ἡ [αἰσθάνομαι], *perception*; αἰσθησιν παρέχειν, *be perceived*.
- Αἰσχίνης**, -ου, Aeschines, a leader of peltasts in the Greek army.
- αἰσχύρος**, -ᾱ, -όν [αἰσχος, *shame, disgrace*], *shameful, disgraceful, base*.
- αἰσχύρως** [αἰσχύρος], adv., *shamefully, ignominiously*.
- αἰσχύνη**, -ης [cp. αἰσχύρος], *shame, disgrace*; with obj. gen., *a feeling of shame before*.
- αἰσχύνω**, αἰσχυνῶ, ἡσχῦνα, ἡσχύνθην [cp. αἰσχύρος], act. rare, *dishonor, put to shame*; as pass. deponent, *be ashamed, feel ashamed*; with acc. of the person, *be ashamed before, stand in awe of*.
- αἰτέω**, αἰτήσω, etc., *ask, ask for, demand*, with acc. of thing or of person, with two accs. (person and thing), with acc. of thing and παρά with gen. of person; mid., *make a request of, beg*, with inf. and παρά with gen. of person.
- αἰτιάομαι**, αἰτιάσομαι, ἡτιᾶσάμην, ἡτιᾶμαι, ἡτιᾶθην [αἰτία, *accusation, blame*], *accuse*, with inf. of the charge; *blame, reproach*, with ὅτι and causal clause.
- αἷτιος**, -ᾱ, -ον, *causing, responsible*, abs. or with obj. gen. Neut. as subst., *cause*.
- αἰχμάλωτος**, -ον [αἰχμή, *spear*, ἀλίσκομαι], *taken by the spear, captured*. As subst., οἱ αἰχμάλωτοι, *the captives, prisoners*; τὰ αἰχμάλωτα, *the booty*, both persons and things.
- Ἀκαρνάν**, -ᾱνος, ὁ, *Acaranian*, a na-

tive of Acarnania, on the west coast of Greece.

**ἄκαυστος**, -ον [ἀ- priv., καίω, *burn*], *unburned*.

**ἀκήρῡκτος**, -ον [ἀ- priv., κηρύττω, *proclaim*] (*not proclaimed*), of a war in which no truce is proclaimed, *truceless, irreconcilable*.

**ἀκινάκης**, -ου (Persian word), *short sword* of the Persians. It was suspended from a belt over the right hip. See Fig. 3, p. 20.

**ἀκινδύνως** [ἀκινδύνος (ἀ- priv., κινδύνος, *danger*), *without danger*], adv., *without danger*.

**ἀκμάζω**, ἀκμάσω [ἀκμή], *be at the highest point of strength and ability, be in one's prime*.

**ἀκμή**, -ῆς [cp. ἄκρος; cogn., Lat. *ācer*, *sharp*, *aciēs*, *sharp edge* or *point*, *acus*, *needle*, Eng. *edge*; bor., Eng. *acme*], *point, highest point*. Acc. as adv., *at the point of, just*.

**ἀκόλαστος**, -ον [ἀ- priv., κολάζω, *punish*], *unpunished, undisciplined*.

**ἀκόλουθος**, -ον [ἀ- copulative, κέλευθος, *path*; bor., *anacoluthon*] (*going the same way*), *consistent*.

**ἀκοντίζω**, ἀκοντιῶ, etc. [ἀκόντιον], *throw the javelin, throw a javelin at, hit with a javelin, hit*.

**ἀκόντιον**, -ου [diminutive of ἄκων, *javelin*; cp. ἀκμή], *javelin*, a light spear for hurling. See Fig. 62, p. 196, and Introd. § 59.

**ἀκόντισις**, -ews, ἡ [ἀκοντίζω], *throwing the javelin*. See Fig. 62, p. 196.

**ἀκοντιστής**, -οῦ [ἀκοντίζω], *javelin thrower*. See Introd. §§ 57, 59.

**ἄκοντος**, see ἄκων.

**ἀκούω**, ἀκούσομαι, ἤκουσα, ἀκήκοα, ἠκούσθην [bor., Eng. *acoustic*], *hear*, with acc. or gen. of thing

heard, gen. of source, inf. and subject acc., ὅτι, or ptc. in indir. disc.; *hear of* or *about*, with acc. and sometimes a gen. of source; *give heed to, obey*, with gen.

**ἄκρᾱτος**, -ον [ἀ- priv., κεράννῡμι, *mix*], *unmixed, strong*, of wine or beer taken clear.

**ἀκροβολίζομαι**, ἡκροβολισάμην [ἀκροβόλος (ἄκρος, βάλλω, *throw*), *thrower from a height* or *a distance*, *skirmisher*], *skirmish*, as opposed to fighting hand to hand.

**ἀκροβόλισις**, -ews, ἡ [ἀκροβολίζομαι], *skirmishing, skirmish*.

**ἀκρόπολις**, -ews, ἡ [ἄκρος, πόλις, *city*; bor., Eng. *acropolis*], the hill around which a Greek city was usually built, *upper city, citadel*. Being fortified, it afforded refuge for the inhabitants in time of danger, and in conquered cities whatever garrison was needed to maintain order was quartered there.

**ἄκρος**, -ᾱ, -ον [cp. ἀκμή; bor., Eng. *acrobat, acrostic*], *at the point, highest*. Neut. as subst., *summit, top*; pl., *heights*.

**ἀκρωνυχία**, -ᾱς [ἄκρος, οὐνξ (whence is bor. Eng. *onyx*), *claw*] (*point of a claw*), *spur* of a mountain.

**ἄκων**, ἄκουσα, ἄκων [contraction of ἀέκων (ἀ- priv. + ἐκών, *willing*)], *unwilling*, often to be translated as an adv., *unwillingly, unintentionally*; in gen. abs., ἄκοντος Κύρου, *against the will of Cyrus*.

**ἀλαλάζω**, ἀλαλάζομαι, ἡλάλαξα [ἀλαλή, *battle cry*], chiefly poetic, *raise the battle cry*. Cp. ἐλελίζω.

**ἄλεινός**, -ή, -όν, *warming*. Neut. as subst., *source of warmth*.

**ἀλέξομαι**, ἀλέξομαι, ἠλεξάμην, *defend oneself; ward off, defend oneself*

- against, with acc.; *requite, return like for like.*
- ἀλέτης, -ου [ἀλέω, *grind*], grinder; ὄνος ἀλέτης, *upper millstone* (see ὄνος).
- ἄλευρα, -ων, τὰ [ἀλέω, *grind*], *wheaten flour.*
- ἀλήθεια, -ās [ἀληθής], *truth, truthfulness.*
- ἀληθεύω, ἀληθεύσω, etc. [ἀληθής], *tell the truth; with acc., report truthfully.*
- ἀληθής, -ές [ἀ- priv., λήθω (= λανθάνω), *escape notice*] (*not concealed*), *true, truthful.* Neut. as subst., τὸ ἀληθές, *truthfulness; ἀληθῆ, the truth.*
- ἀληθινός, -ή, -όν [ἀληθής], *real, genuine, worthy of the name.*
- ἀλίζω, ἤλιστα, ἤλισθην, Ionic word, *collect, assemble.*
- ἀλίσκομαι, ἀλώσομαι, ἔαλων and ἤλων, ἔαλωκα and ἤλωκα, used as pass. of αἰρέω, *be taken, caught, captured.*
- ἄλκιμος, -ον [ἀλκή, *prowess*], chiefly poetic, *valiant, brave.*
- ἀλλά [acc. pl. neut. of ἄλλος, with accent changed; lit., *otherwise*], *adversative conj., stronger than δέ, but, on the other hand; sometimes with a second question, or, 129, 6; introducing an idea opposed to a preceding question, rather, 213, 7; at the beginning of a speech, well, 84, 19; in apodosis, yet, still, 129, 14; ἀλλὰ γάρ, but really; ἀλλὰ μὲν, in fact, but still; ἀλλ' ἢ, except.*
- ἄλλῃ [ἄλλος], *adv., elsewhere, in another place, by another way; ἄλλος ἄλλῃ, one one way, another another.*
- ἄλλήλων [ἄλλος doubled; bor., Eng. *parallel*], *reciprocal pron., found only in gen., dat., and acc., one another, each other,*
- ἄλλοθεν [ἄλλος + -θεν, *from*], *adv., from another place; ἄλλοι ἄλλοθεν, some from one point, others from another.*
- ἄλλομαι, ἀλοῦμαι, ἡλάμην and ἡλόμην [cogn., Lat. *saliō, leap*; bor., Eng. *halma*], *leap, jump.*
- ἄλλος, -η, -ο [cogn., Lat. *alius, other, alter, the other of two*, Eng. *else*; bor., Eng. *allegory, allopathy*], *other, another, else, Lat. alius; with article, the other, the others, the rest, the rest of, the remaining, Lat. reliquus; τὸ ἄλλο στράτευμα, the rest of the army; τὰ ἄλλα, adverbially, in all other respects; distributively, ἄλλος ἄλλα, one one thing, another another (cp. Lat. alius . . . alius, one . . . another); ἄλλοι ἄλλως, some in one way, others in another; in enumerations, besides, 76, 23; ἄλλο τι ἢ (= Lat. *nōne*), is it anything else than? is it not true that? εἰ τις καὶ ἄλλος, if any one, 74, 1. In τῇ ἄλλῃ (sc. *ἡμέρᾳ*), on the next day, ἄλλος is equiv. to Lat. *alter, the other of two.**
- ἄλλοτε [ἄλλος], *adv., at another time, at other times; ἄλλοτε καὶ ἄλλοτε, now and then, from time to time.*
- ἄλλότριος, -ᾱ, -ον [ἄλλος], *another's, belonging to others, Lat. aliēnus.*
- ἄλλως [ἄλλος], *adv., in another way, otherwise; ἄλλοι ἄλλως, some in one way, others in another; ἄλλως πως, in any other way.*
- ἀλόγιστος, -ον [ἀ- priv., λογίζομαι, *consider*], *inconsiderate, thoughtless, unreasonable.*
- ἀλόμενοι, see ἄλλομαι.
- ἀλόντα, see ἀλίσκομαι.
- ἄλφιτα, -ων, τὰ [cogn., Lat. *albus, white*] (*white meal*), *barley meal.*
- ἀλώσονται, see ἀλίσκομαι.



**ἅμα** [cogn., Lat. *simul*, *at the same time*, Eng. *same*; bor., Eng. *hama-dryad*, *hamamelis*], adv., *at the same time, at the same time with, together with*, abs. or with dat.; **ἅμα τῇ ἡμέρᾳ**, **ἅμα ὁρθρῷ**, *at day-break*; **ἅμα τῇ ἐπιούσῃ ἡμέρᾳ**, *as the next day was breaking*; **ἅμα ἡλίῳ ἀνέχοντι** or **ἀνατέλλοντι**, *at sunrise*; **ἅμα ἡλίῳ δύνοντι**, *at sunset*; closely connected with a ptc., which may be translated as a verb, *as soon as*; **ἅμα μὲν . . . ἅμα δέ**, *not only . . . but also*.

**Ἀμαζών**, -όνος, ἡ, *Amazon*, one of a mythical race of women warriors, whose home, at first of indefinite location in the far north or east, was commonly placed in classical times about the Thermōdon River on the south shore of the Black Sea (see map, frontispiece). Their exploits, including their assistance to King Priam under their queen Penthesilēa (Virgil, *Aeneid* 1. 491) in the Trojan War, and their battles with Bellerōphon, Hercules, and Theseus, were the subjects of many legends. As types of female strength and beauty they were often represented in painting and sculpture, sometimes with a crescent-shaped shield, helmet, quiver, bow and arrows, and spear or double-edged battle-ax (σάγαρις). The Amazon River in South America received its name from the report of the Spanish discoverers that they found a race of warlike women living there. See Fig. 64, p. 200.

**ἅμαξα**, -ης [ἅμα, ἄξων, *axle*; cogn., Eng. *axle*] (vehicle having two axles united), four-wheeled *wagon*; *wagonload*. The ἅμαξα was used for

carrying burdens, not for pleasure; Greek travelers journeyed afoot or on horseback.

**ἅμαξιαῖος**, -ᾶ, -ον [ἅμαξα], *large enough for a wagonload*.

**ἅμαξιτός**, -όν [ἅμαξα, εἶμι, *go*], *passable for wagons*; ὁδὸς ἅμαξιτός, *wagon road*.

**ἁμαρτάνω**, ἁμαρτήσομαι, ἥμαρτον, ἥμαρτηκα, ἥμαρτημαι, ἥμαρτήθην, *fail to hit, miss*, with gen.; of failure in conduct, *make a mistake, do wrong*, with cogn. acc. and περί with acc. of person.

**ἁμαχεί** [ἁμαχος (ἁ- priv., μάχη, *battle*), *without battle*], adv., *without fighting, without opposition*.

**ἁμαχητί** [ἁμάχητος (ἁ- priv., μάχομαι, *fight*), *not having fought*], adv., *without fighting*.

**ἁμείνων**, -ον, gen. ἁμείνονος (used as comp. of ἀγαθός), *better, braver*. Neut. as adv., *better*.

**ἁμέλεια**, -ᾶς [ἁμελής, *careless*], *carelessness, carelessness in guarding*.

**ἁμελέω**, ἁμελήσω, etc. [ἁμελής, *careless*], *be careless, be neglectful of*, with gen.

**ἄμετρος**, -ον [ἄ- priv., μέτρον, *measure*], *measureless, countless*.

**ἄμήχανος**, -ον [ἄ- priv., μηχανή, *machine, contrivance*], *without means of help, resourceless, helpless*; in pass. sense, *not to be helped, impracticable, impossible*; πολλὰ καὶ ἀμήχανα, *many difficulties*.

**ἀμιλλάομαι**, ἀμιλλήσομαι, ἡμιλλημαι, ἡμιλλήθην [ἀμιλλα, *contest*], *compete*; with ἐπὶ or πρὸς and acc., *race for, strive for*.

**ἄμπελος**, -ου, ἡ, *vine*.

**Ἀμπρακιώτης**, -ου, *Ambraciote*, a citizen of Ambracia in Epirus.

**ἀμυγδάλινος**, -η, -ον [ἀμυγδάλη, *al-*

*mond*; bor., Eng. *almond*], of *almonds*.

ἀμύνω, ἀμυνῶ, ἡμῦνα [cogn., Lat. *mūniō*, *fortify*], *ward off*; mid., *defend oneself*; *defend oneself against*, with acc.

ἀμφί [cp. ἀμφω; cogn., Lat. *ambi-*, *amb-*, as in *ambitiō*, *going round* (esp. canvassing for votes); bor., Eng. *amphibious*, *amphitheater*], prep. with gen. (very rarely) or acc., originally *on both sides*, hence *about*.

With gen., of cause, *about*, *concerning*.

With acc., of place, time, or occupation with a thing, *round*, *about*, *on*; τὰ ἀμφὶ τάξεις, *tactics*; with numerals preceded by the article, *about*; οἱ ἀμφί with an acc. of a person generally denotes that person and his companions (cp. *περί*), as οἱ ἀμφὶ Ἀριαίου, *Ariacus and his followers*, but occasionally the context shows that only the companions are meant, as in 88, 1.

In cpds., *on both sides*, *round*; cp. Eng. words (see above) beginning with *amphi-*.

ἀμφιγνοέω, impf. ἡμφεγνέου, ἡμφεγνόησα, ἡμφεγνοήθην [ἀμφί, cp. γινώσκω, *know*] (*think on both sides*), *be in doubt*.

Ἀμφίδημος, -ου, *Amphidēmus*, an Athenian.

Ἀμφικράτης, -ους, ὁ, *Amphicrātes*, a captain in the Greek army.

ἀμφιλέγω [ἀμφί, λέγω, *say*, *speak*] (*speak on both sides*), *dispute*.

Ἀμφιπολίτης, -ου, *Amphipolītan*, a citizen of Amphipolis, a colony of Athens in Eastern Macedonia.

ἀμφοτέρως, -ᾶ, -ον [ἀμφω], usually in dual or pl., in pred. position, *both*. Pl. as subst., *both parties*.

ἀμφοτέρωθεν [ἀμφοτέρως + -θεν, *from*], adv., *from or on both sides*, abs. or with gen.

ἄμφω, gen. and dat. ἀμφοῖν [cp. ἀμφί; cogn., Lat. *ambō*, *both*, and (with the second syllable) Eng. *both*], *both*.

ἄν, postpositive adv., having three uses:

(1) In conditional, relative, temporal, and sometimes (as in 129, 1) final clauses, with the subj., being closely joined to the introductory word and often combined with it, as in ἐάν, ἐπεί, ἐπειδάν, etc.; it is not translatable.

(2) In apodoses and potential clauses, with the impf. or aor. indic., the opt., or an inf. or ptc. representing the indic. or opt.; generally translated by *would*, *should*, *could*, or *might*.

(3) In clauses expressing customary or repeated action, with the impf. or aor. indic.; translated *would*; see 98, 9.

ἄν, see ἐάν.

ἀνά [cogn., Eng. *on*; bor., Eng. *anachronism*, *analysis*, *anatomy*], prep. with acc., *up*; *up among*, 178, 1.

Idiomatic uses: ἀνὰ κράτος, *at full speed* (up to the limit); with numerals, distributively, *at the rate of* (up to), ἀνὰ ἑκατόν, *of a hundred each*.

In cpds., *up*, *back*, *again*; cp. Eng. words (see above) beginning with *ana-*.

ἀναβαίνω [βαίνω, *go*], *go up*; *march inland*; *mount* a horse.

ἀναβάλλω [βάλλω, *throw*], *throw up*; *lift up*, *help to mount*.

ἀνάβασις, -ews, ἡ [ἀναβαίνω], *a going*

*up, ascent; journey to the interior, esp. the expedition of Cyrus against Artaxerxes.*

**ἀναβιβάζω** [βιβάζω, -βιβάσω or βιβῶ, -εβίβασα, causative of βαίνω, used mostly in cpds., *cause to go*], *lead up*.

**ἀναγιγνώσκω** [γιγνώσκω, *know*], *know again, recognize; of written characters, read*.

**ἀναγκάζω, ἀναγκάσω, etc.** [ἀνάγκη], *force, compel, necessitate*.

**ἀναγκαῖος, -ᾱ, -ον** [ἀνάγκη], *necessary, indispensable, inevitable; ἀναγκαῖόν τι, some necessity. As subst., οἱ ἀναγκαῖοι, relatives, Lat. necessarii*.

**ἀνάγκη, -ης**, *force, necessity; ἀνάγκη (with or without ἐστὶ), it is necessary, it is inevitable, abs., with inf., or with inf. and dat. or acc.*

**ἀναγνούς**, see ἀναγιγνώσκω.

**ἀνάγω** [ἄγω, *lead*], *lead up, take up*.

**ἀναζεύγνυμι** [ζεύγνυμι, *yoke*], *yoke up* beasts of burden, used of an army breaking camp.

**ἀναθεῖς**, see ἀνατίθημι.

**ἀναθρέψαντι**, see ἀνατρέφω.

**ἀναιρέω** [αἰρέω, *take*], *take up* the dead; of a god, *take up* a matter in which advice is asked, *tell, direct*.

**ἀνακαίω** [καίω, *set fire to*], *light up, kindle*.

**ἀνακαλέω** [καλέω, *call*], *call back; mid. with τῇ σάλπιγγι, sound the retreat, Lat. receptui canere*.

**ἀνακοινῶ** [κοινῶ, κοινῶσω, etc. (κοινός, *common*), *communicate*], *communicate with, consult; mid., confer with; in both voices with dat. of person*.

**ἀνακομίζω** [κομίζω, *carry*], *carry up; mid., carry up for oneself, store up*.

**ἀνακράζω** [κράζω, fut. pf. κέκράξομαι, ἐκραγον, κέκράγα, *scream*], *raise a shout*.

**ἀναλαλάζω** [ἀλαλάζω], *raise the battle cry*.

**ἀναλαμβάνω** [λαμβάνω, *take*], *take up, take along, pick up*.

**ἀνᾶλίσκω, ἀνᾶλώσω, ἀνήλωσα, ἀνήλωκα, ἀνήλωμαι, ἀνηλώθην, use up, squander, waste.**

**ἀναμειγνύμι** [μειγνύμι, μείζω, ἔμειξα, μέμειγμαι, ἐμείχθην and ἐμίγη, *mix*], *mix up; pass., mingle*.

**ἀναμένω** [μένω, *remain*], *wait for*.

**ἀναμιμνήσκω** [μιμνήσκω, *remind*], *remind, with two accs.*

**ἀνανδρος, -ον** [ἀν- priv., ἀνὴρ, *man*], *unmanly, weak, cowardly*.

**ἀναξυρίδες, -ων, αἱ** (Persian word), *trousers, worn by Persians. See Figs. 1, 3, pp. 13, 20*.

**ἀναπαύω** [παύω, *make to cease*], *make to cease; mid., rest, go to rest. For ἀνά, cp. colloquial 'rest up.'*

**ἀναπειθω** [πειθω, *persuade*], *persuade, with acc. and obj. inf.*

**ἀναπνέω** [πνέω, *blow*] (*breathe up*), *catch one's breath, have breathing space*.

**ἀναπτύσσω** [πτύσσω, πτύξω, ἔπτυξα, ἔπτυγμαι, ἐπτύχθην, *fold*], *unfold, fold back; as a military term, fold back a line of battle, so that it shall stand at right angles to its previous position*.

**ἀναρίθμητος, -ον** [ἀν- priv., ἀριθμέω (ἀριθμός, *number*), *count; bor., Eng. arithmetic*], *countless*.

**ἀνᾶριστος, -ον** [ἀν- priv., ἄριστον, *breakfast*], *without breakfast*.

**ἀναρπάζω** [ἄρπάζω, *seize*], *snatch up, seize, gain by plunder*.

**ἀναρχία, -ᾱς** [ἀναρχος (ἀν- priv., ἀρχή, *rule*), *without a ruler; bor., Eng. anarchy*], *lack of a ruler, lawlessness*.

**ἀναστᾶς, ἀναστήσᾱς**, see ἀνίστημι.

**ἀνασταυρόω** [σταυρόω, σταυρώσω, etc. (σταυρός, *stake*), *fence with stakes*], *fasten up on a stake, impale*.

**ἀναστρέφω** [στρέφω, *turn*; bor., Eng. *anastrophe*], *turn back or about*; intr., *turn back, retire, face about, rally*; pass., *be turned about, face about, rally*; *conduct oneself, behave*, Lat. *versor*.

**ἀνασχέσθαι**, see **ἀνέχω**.

**ἀναταράττω** [ταράττω, *trouble*], *stir up*; pf. pass., *be in confusion*.

**ἀνατείνω** [τείνω, *stretch*], *stretch up, hold aloft*; *hold up the hand, the simplest method of voting, used in the Athenian legislature*.

**ἀνατέλλω** [τέλλω, ἔτειλα, -τέταλμαι, *make to rise, rise, poetic*], *rise, of the sun*.

**ἀνατίθημι** [τίθημι, *put*; bor., Eng. *anathema*], *put upon*; mid., *put the packs on*; of a votive offering, *set up, dedicate*.

**ἀνατρέφω** [τρέφω, *nourish*], *fatten*. For **ἀνά**, cp. colloquial 'fat up.'

**ἀναφρονέω** [φρονέω, *have understanding*], *come back to one's senses*.

**ἀναχάζω** [χάζω, *make retire, epic*], act. as intr., or mid., *retreat, draw back*.

**ἀναχωρέω** [χωρέω, *give way, retire*; bor., Eng. *anchoret, anchorite*], *go back, retire*.

**ἀνδράποδον**, -ου [ἀνὴρ, ποῦς, *foot*], *a captive in war serving as a slave, captive, slave*.

**ἀνδρίζω, ἀνδρίσω** [ἀνὴρ], *make a man of*; mid. *play the man, act bravely*.

**ἀνέβη**, see **ἀναβαίνω**.

**ἀνεγείρω** [ἐγείρω, *wake, rouse*], *rouse up, wake up*; pass., *wake up, awake*.

**ἀνείλεν**, see **ἀναιρέω**.

**ἀνείπον** [εἶπον, *tell*], aor. (*speak up*), *proclaim, announce*.

**ἀνελέσθαι**, see **ἀναιρέω**.

**ἄνεμος**, -ου [cogn., Lat. *anima, breath, animus, soul*; bor., Eng. *anemograph, anemometer, anemone*], *wind*.

**ἀνερωτάω** [ἐρωτάω, *ask*], *ask, inquire*.

**ἀνέστη**, see **ἀνίστημι**.

**ἀνιστρέφην**, see **ἀναστρέφω**.

**ἄνευ** [akin to ἀ- priv.], *improper prep. with gen., without*.

**ἀνέχω** [ἔχω, *have, hold*], double augment in impf. and aor. mid. (see 94, 7), *hold up*; intr., *rise, of the sun*; mid., *hold oneself up, hold out, control oneself, endure, stand, tolerate*.

**ἀνήγαγον**, see **ἀνάγω**.

**ἀνηγέρθη**, see **ἀνεγείρω**.

**ἀνήκεστος**, -ον [ἀν- priv., ἀκέομαι, *cure*; bor., Eng. *panacea*], *incurable, irreparable*.

**ἀνὴρ, ἀνδρός, ὁ** [bor., Eng. *Andrew, polyandry*], *man* as opposed to woman or child, Lat. *vir*; usually a more respectful appellation than *ἄνθρωπος*, which = *man* as a human being, opposed to a god or a beast, cp. 83, 23, with 22, and with 84, 1; *husband*, 206, 22. Pl. used frequently like Eng. *men* = *soldiers*; sometimes of the enemy, as in 145, 2. In formal address, ὦ ἄνδρες or simply ἄνδρες, *gentlemen*; ἄνδρες Ἕλληνες, *men of Greece*; ἄνδρες στρατιῶται, *fellow-soldiers*; ὦ ἄνδρες στρατηγοί, *fellow-generals*, but merely *generals*, 147, 2; ἄνδρες φίλοι, *friends, my friends*. Sometimes, esp. with adjs. of nationality, ἀνὴρ is best omitted in translation, as in 62, 4.

**ἀνηρπακότες**, see **ἀναρπάζω**.

**ἀνηρώτᾱ**, see **ἀνερωτάω**.

**ἀνήχθησαν**, see **ἀνάγω**.

**ἀνθ'**, see **ἀντί**.

ἄνθρωπος, -η, -ον [ἄνθρωπος], *human*. Neut. pl. as subst., *human things, human agencies*.

ἄνθρωπος, -ου [bor., Eng. *anthropoid, anthropology, philanthropy*], *man, human being*, Lat. *homō*. Sometimes less respectful than ἀνὴρ, cp. 83, 23, with 22, and with 84, 1; *fellow*, 145, 20. Occasionally, like ἀνὴρ, of soldiers or of the enemy. Collectively, ἄνθρωποι, *man, mankind*.

ἀνιάω, ἀνιάσω, ἡνιᾶσα, ἡνιάθην [ἀνιά, *trouble*], *annoy, trouble*; pass., and fut. mid. as pass., *be troubled, be distressed, be hurt*.

ἀνιμάω, impf. ἀνίμων [ιμάς, *strap*], *pull up with a strap, pull up*.

ἀνίστημι [ίστημι, *cause to stand*], *make rise, start up* birds; intr., in pres., impf., and fut. mid., 2 aor., and pf. act., *rise, stand up, get up; recover from sickness*.

ἄνοδος, -ου, ἡ [ὁδός, *way*], *way up, journey to the interior*; see ἀνάβασις.

ἄνοδος, -ον [ἀν- priv., ὁδός, *way*], *impassable*.

ἀνόητος, -ον [ἀ- priv., νοέω, *perceive*], *senseless, foolish*.

ἀνταγοράζω [ἀγοράζω, *buy*], *buy in exchange*.

ἀντακούω [ἀκούω, *hear*], *listen in turn, hear a reply*.

ἀντεμπίμπλημι [ἐμπίμπλημι, *fill full*], *fill full as compensation*.

ἀντεπιμελέομαι [ἐπιμελέομαι, *take care*], *take care in return, take counter-precautions*.

ἀντί, by elision and euphony ἀντ' or ἀνθ' [cogn., Lat. *ante, before*; bor., Eng. *antifat, antislavery*], prep. with gen., *facing, opposite to, over against*.

Idiomatic uses: *instead of, in place of; to serve as, for; in return for; αἰρεῖσθαι . . . ἀντί, prefer one thing to another; ἀνθ' ὧν ἐστηκότες, standing behind (and facing) which*, 215, 26.

In cpds., *instead, in return, against*; cp. Eng. words beginning with *anti-*, as *anticlimax, antipathy, antipodes, Antichrist*, also see above.

ἀντιδίδωμι [δίδωμι, *give*; bor., Eng. *antidote*], *give instead or in exchange*.

ἀντικαθίστημι [καθίστημι, *establish, appoint*], *appoint instead*.

ἀντιλέγω [λέγω, *say*], *say or speak in opposition, object*, with dat. of the person, and ὡς, or μή and inf., of the objection.

ἀντίος, -ᾱ, -ον [ἀντί], poetic = ἐναντίος, often in the pred., where Eng. requires an adv., *face to face, opposite*; ἀντίοι λέναι, *go to meet, advance against*, with dat. As subst., οἱ ἀντίοι, *the adversaries*; ἐκ τοῦ ἀντίου, *from the opposite side*.

ἀντιπαράθεω [παράθεω, *run by*], *run along the line to oppose an enemy*.

ἀντιπαρασκευάζομαι [παρασκευάζω, *prepare*], *make preparations in turn*.

ἀντιπαρατάττομαι [παρατάττω, *draw up* in battle array], *draw up against*.

ἀντιπάρειμι [πάρειμι, *go by*], *march along opposite on the other side of a river*.

ἀντιπάσχω [πάσχω, *suffer*], *suffer in return*.

ἀντιπέρᾱν or ἀντιπέρᾱς [πέρᾱν, *on the other side*], adv., *over against, opposite*, preceded by κατά and followed by the gen.

ἀντιποιέω [ποιέω, *do*], *do in return*,

- retaliate*; mid., *contend with one* (dat.) *for, be rivals in*, with gen.
- ἀντίπορος**, -ον [πόρος, way] (*on the opposite way*), *opposite*, with dat.; poetic, cp. ἀντίος.
- ἀντιστασιάω** [στασιάω, *form a faction*], *form a faction against, vie with*.
- ἀντιστασιώτης**, -ου [ἀντιστασιάω], *political opponent*.
- ἀντιτάττω** [τάττω, *draw up*], *array against, match against*; mid. or pass., *array oneself against*.
- ἀντιτοξεύω** [τοξεύω, *shoot with a bow*], *shoot back*.
- ἀντιφυλάττω** [φυλάττω, *guard*], *guard in turn*; mid., *be on one's guard in turn*.
- ἀντρον**, -ου [bor., Lat. *antrum*, cave], *cave*.
- ἀντρώδης**, -ες [ἀντρον, εἶδος, *form*], *cave-like*.
- ἀνυστός**, -ή, -όν (verbal of ἀνύω, *accomplish*), *that can be accomplished, practicable*; σιγῇ ὡς ἀνυστόν, *as silently as possible*.
- ἄνω** [ἀνά, *up*], adv., *up, upward, inland*; above, abs. or with gen.; comp. ἀνωτέρω, with gen., *higher than*. Attributively, ἡ ἄνω ὁδός, *the journey inland*; οἱ ἄνω πολέμοι, *the enemy above*; τὸ ἄνω, *the division above*; τὰ ἄνω, *the heights*.
- ἄνωθεν** [ἄνω], adv., *from above*.
- ἄξινη**, -ης [cogn., Eng. *ax*], *ax*.
- ἄξιος**, -ᾱ, -ον [ἀγω in meaning of *weigh*] (*weighing as much as, worth*), *worthy, fitting, seemly*; *worthy of*, with gen.; πολλοῦ ἄξιος, *worth much, very valuable*; πλεονος ἄξιος, *more valuable*; πλείστου ἄξιος, *most valuable, most efficient*.
- ἄξιοστράτηγος**, -ον [ἄξιος, στρατηγός, *general*], *worthy of being general*.
- ἀξιόω**, ἀξιόσω, etc. [ἄξιος, bor., Eng. *axiom*], *think worthy*, with gen.; *think fitting or proper*; *demand* (as a right), *expect, ask*; pass., *be thought worthy*, with inf.
- ἄξων**, -ονος, ὁ [cogn., Eng. *axle*], *axle*. Cp. ἄμαξα.
- ἀπαγγέλλω** [ἀγγέλλω, *announce*], *bring back tidings, report*; *give an answer or decision*.
- ἀπαγορεύω** [ἀγορεύω, *speak*], only in pres. and impf., ἀπεῖπον and ἀπέληκα supplying the aor. and pf., *forbid*; intr., *renounce, give up*; *give out, become exhausted, tire*; pf., *be tired*.
- ἀπάγω** [ἀγω, *lead*], *lead back, lead home*; intr., *march back*.
- ἀπαίδευτος**, -ον [ἀ- priv., παιδεύω, *educate*], *uneducated, untrained*.
- ἀπαιτέω** [αἰτέω, *ask*], *ask from, ask back, ask what is due* (cp. ἀποδίδωμι), *demand*, with acc. of thing, or two accs. of person and thing.
- ἀπαλλάττω** [ἀλλάττω, ἀλλάξω, ἡλλαξα, -ήλλαχα, ἡλλαγμαι, ἡλλάχθην and ἡλλάγην, *change*]; *abandon*; pass., *be freed from, be rid of*; *come off, withdraw*.
- ἀπαλός**, -ή, -όν, *tender, delicate*.
- ἀπαμείβομαι** [ἀμείβω, ἀμείψω, ἡμειψα, -ημειφθην, *change, exchange*, poetic], poetic, *reply, answer*.
- ἀπαντάω**, ἀπαντήσομαι, ἀπήντησα, ἀπήντηκα [ἀντάω, *meet*, poetic], *meet, encounter*, with dat.
- ἄπαξ**, numeral adv., *once*.
- ἀπαρασκευάστος**, -ον [ἀ- priv., παρασκευάζω, *prepare*], *unprepared*.
- ἀπαράσκευος**, -ον [ἀ- priv., παρασκευή, *preparation*], *unprepared*.
- ἅπᾱς**, ἅπᾱσα, ἅπαν [ἀ- copulative + πᾱς, *all*], in pred. position when used with the article, *all together*,

*all, whole; πεδῖον ἅπαν, an unbroken plain.*

ἀπεινωκέμαι, see ἀπογιγνώσκω.

ἀπέδωκα, see ἀποδίδωμι.

ἀπέθανον, see ἀποθνήσκω.

ἀπειθέω, ἀπειθήσω [ἀπειθής (ἀ- priv., πείθομαι, obey), disobedient], *be disobedient, be insubordinate.* Cp. ἀπιστέω.

ἄπειμι [εἰμί, be], *be absent, be away.*

ἄπειμι [εἰμι, go], for pres. with fut. meaning, see εἰμι; *go away, depart, go back, go back home, retreat; go over, desert.*

ἀπειρηκότης, see ἀπαγορεύω.

ἄπειρος, -ον [ἀ- priv., πείρα, trial], *without experience, abs. or with gen.*

ἀπείχον, see ἀπέχω.

ἀπελαύνω [ἐλαύνω, drive], *drive off, expel; intr., march off, ride away, ride back.*

ἄπερ, see ὅσπερ.

ἀπέρχομαι [έρχομαι, come, go], *go away, go back; go over, desert.* Ἀπειμι serves as the fut.

ἀπεχθάνομαι, ἀπεχθήσομαι, ἀπηχθόμεν, ἀπήχθημαι [ἐχθω, hate], *incur one's hatred, offend, with dat.*

ἀπέχω [ἐχω, hold], *hold off; intr., be away, be distant; mid., keep one's hands off, with gen.*

ἀπήει, ἀπήσαν, see ἄπειμι, *go away.*

ἀπήλασε, see ἀπελαύνω.

ἀπήλθον, see ἀπέρχομαι.

ἀπηλλάγη, see ἀπαλλάττω.

ἀπημείφθη, see ἀπαμείβομαι.

ἀπήτει, see ἀπαιτέω.

ἀπιέναι, ἀπίοιεν, ἀπιοῦσι, see ἄπειμι, *go away.*

ἀπιστέω, ἀπιστήσω [ἀπιστος], *distrust; disobey; in both meanings with dat.* Cp. ἀπειθέω.

ἀπιστία, -ᾱς [ἀπιστος], *distrust, faithlessness, treachery.*

ἄπιστος, -ον [ἀ- priv., πιστός, faithful], *faithless, untrustworthy.*

ἄπλετος, -ον [ἀ- priv., πίμπλημι, fill] (*not to be filled*), *immense; χιῶν ἄπλετος, an immense amount of snow.*

ἄπλοῦς, -ῆ, -οῦν, contracted from ἀπλός, -η, -ον, *simple, straightforward, frank.* Neut. as subst., *straightforwardness, sincerity.*

ἀπό, by elision and euphony ἀπ' or ἀφ' [cogn., Lat. ab, away from, Eng. off, of; bor., Eng. apology, apothecary], prep. with gen., *from, away from, off, Lat. ab* (cp. with ἐκ in 78, 20 f.).

Idiomatic uses: of means, regarded as source, *at, with, by means of; ἀπὸ ἵππου, on horseback* (indicating that weapons were thrown from the horse); ἀπὸ τούτου, *from this time on*, 134, 27; ἀφ' οὗ, *since*, 153, 2.

In cpds., *from, away, off, back*, sometimes equiv. to a neg. or to an intensive; cp. Eng. words beginning with *apo-*, as *apocalypse, apocrypha, apodosis, apogee, apostle*, also see above.

ἀποβάλλω [βάλλω, throw], *throw away, lose.*

ἀποβιβάζω [βιβάζω, -βιβάσω or βιβῶ, -εβίβασα, causative of βάλνω, used mostly in cpds., *cause to go*] (*cause to go off*), *disembark, put on shore.*

ἀποβλέπω [βλέπω, look], *look off or away towards something, with eis and acc.*

ἀπογιγνώσκω [γιγνώσκω, know, think], *give up the thought or idea of, with gen.*

ἀποδείκνυμι [δείκνυμι, show], *point out, show; direct, with inf.; appoint, with two accs.*

ἀποδέρω [δέρω, derō, εἰδω, δέδαρμαι,

- ἐδάρην, *flay*; cogn., Eng. *tear*], *take the skin off, flay*. Cp. ἐκδέρω.
- ἀποδιδράσκω [-διδράσκω, -δράσομαι, -έδρᾱν, -δέδρᾱκα, *run*], *run away to parts unknown, escape by stealth*. Cp. ἀποφεύγω.
- ἀποδίδωμι [δίδωμι, *give*], *give back, pay what is due* (cp. ἀποθῶ); *pay or give what has been promised*; χάριν ἀποδιδόναι, *return a favor*.
- ἀποδοκεῖ [δοκεῖ, *it seems best*], *impers., not seem best, seem best not to*. For ἀπό, cp. ἀποψηφίζομαι.
- ἀποδοῦναι, see ἀποδίδωμι.
- ἀποδραίη, ἀποδρᾶναι, see ἀποδιδράσκω.
- ἀποδύω [δύω, *enter*, (of clothes) *put on*], *strip off from another*; mid. and 2 aor. act., *strip oneself*. Cp. ἐκδύω.
- ἀποδώσειν, see ἀποδίδωμι.
- ἀποθανεῖν, see ἀποθνήσκω.
- ἀποθνήσκω [θνήσκω, *die*], *die off, die*; often used as pass. of ἀποκτείνω, *be put to death, be killed, fall in battle*; οἱ ἀποθανόντες, *the dead*.
- ἀποθύω [θύω, *sacrifice*], *sacrifice what is due* (cp. ἀποδίδωμι), *pay a vow*.
- ἀποικία, -ᾱς [ἀποικος (οἶκος, *home*), *away from home*], *colony*.
- ἀποκαίω [καίω, *burn*], *burn off*; of severe cold, *freeze off, blast*. Lat. *ūrō, burn*, is also used of cold; cp. Eng. 'stinging cold.' A piece of ice and a hot coal cause similar sensations for a moment.
- ἀποκάμνω [κάμνω, *be tired*], *grow tired*.
- ἀπόκειμαι [κεῖμαι, *be laid*], *be laid away, be stored up*, used as pass. of ἀποτίθημι.
- ἀποκλείω [κλείω, κλείσω, ἐκκλῃσα, κέκλεικα, κέκλειμαι, ἐκλείσθην, *shut*], *shut off, cut off*.
- ἀποκλίνω [κλίνω, κλινῶ, ἐκλῖνα, κέ-
- κλιμαι, ἐκλίθην and -εκλίην, *bend*; cogn., Lat. *inclīnō, bend*, Eng. *lean*; bor., Eng. *clime, clinic, enclitic*], intr., *turn aside*.
- ἀποκόπτω [κόπτω, *cut*; bor., Eng. *apocope*], *cut off; beat off*.
- ἀποκρίνομαι [κρίνω, *divide, decide*] (*give a decision*), *answer, reply*.
- ἀποκρύπτω [κρύπτω, *conceal*; bor., Eng. *apocrypha*], *hide away, conceal*; mid., *hide away for oneself*.
- ἀποκτείνω [κτείνω, *kill*], *kill off, kill, put to death*. The pass. is supplied by ἀποθνήσκω.
- ἀποκωλύω [κωλύω, *hinder*], *hinder from, prevent from*.
- ἀπολαμβάνω [λαμβάνω, *take*], *take back, receive back*, esp. what is one's own or one's due (cp. ἀποδίδωμι); *cut off*.
- ἀπολείπω [λείπω, *leave*], *leave behind, abandon, desert*; pass., *be left behind, fall behind*.
- ἀπόλεκτος, -ον [ἀπολέγω, *pick out*], *picked, selected, choice*.
- ἀπολήψονται, see ἀπολαμβάνω.
- ἀπόλλυμι [δλλῦμι, ὀλῶ, ὤλεσα, ὤλομην, -ολώλεκα, ὀλωλα, *destroy*, poetic; bor., Eng. *Apollyon*], *destroy utterly, put to death; lose*; mid., with 2 pf. and plpf. act., *perish, be destroyed, be lost*.
- Ἀπόλλων, -ωνος, acc. Ἀπόλλωνα and Ἀπόλλω, ὁ, *Apollo*, twin brother of Artēmis; the god of poetry, music (in which he defeated the Phrygian satyr Marsyas), prophecy, etc.
- Ἀπολλωνίδης, -ου, *Apollonides*, a captain in the Greek army, expelled as an impostor and coward.
- ἀπολωλέκατε, see ἀπόλλυμι.
- ἀπόμαχος, -ον [μάχη, *battle*], *away from battle*. Masc. as subst., *non-combatant*.



**ἀπονοστέω** [νοστέω (νόστος, *a return home*), *return home*], *return home*.

**ἀποπέμπω** [πέμπω, *send*], *send away, send back*; so also mid., of sending from one's presence; of money, *send what is due* (cp. ἀποδίδωμι), *remit*.  
**ἀποπηδάω** [πηδάω, πηδήσομαι, ἐπήδησα, -πεπήδηκα, *leap, spring*], *spring away*.

**ἀποπλέω** [πλέω, *sail*], *sail away, sail home*.

**ἀπορέω**, ἀπορήσω, etc. [ἀπορος], *be without ways and means, be in want of, be at a loss for, lack*, with gen.; *be perplexed*, abs. or with dat.

**ἀπορίᾱ**, -ᾱς [ἀπορος], *lack of ways and means, want, scarcity; difficulty, impracticability; perplexity, embarrassment*.

**ἀπορος**, -ον [ἀ- priv., πόρος, *way*], *without ways and means, destitute of resources, helpless; impassable; impracticable*. Neut. as subst., *obstacle*.

**ἀπόρητος**, -ον [ρήτος (verbal of εἶρω, *say*), *may be spoken*], *not to be spoken, secret*.

**ἀποσήπω** [σήπω, σήψω, σέσηπα, ἐσάπην, *make rot*; bor., Eng. *antiseptic*], *make rot off*; pass. and 2 pf. act., *rot off, mortify*; οἱ τοὺς δακτύλους τῶν ποδῶν ἀποσεσηπότες, *those who had had their toes mortify*, 204, 11.

**ἀποσκάπτω** [σκάπτω, σκάψω, ἔσκαψα, ἔσκαφα, ἔσκαμμαι, ἐσκάφην, *dig*], *cut off by a trench*.

**ἀποσκεδάννυμι** [σκεδάννυμι, *scatter*], *scatter in different directions*; mid. and pass., *stray, straggle*.

**ἀποσκηνῶ** [σκηνῶ, *encamp*], *encamp away from*, with gen.

**ἀποσπάω** [σπάω, *draw*], *draw away, withdraw*; intr., *get away*, with gen.

**ἀποσταίη**, ἀποσταῖς, see ἀφίστημι.

**ἀποστέλλω** [στέλλω, *send*; bor., Eng. *apostle*], *send away, send back*.

**ἀποστήναι**, see ἀφίστημι.

**ἀποστρατοπεδεύομαι** [στρατοπεδεύω, *encamp*], *encamp away from*, with gen.

**ἀποστρέφω** [στρέφω, *turn*], *turn back, recall; turn round*.

**ἀποστροφή**, -ῆς [ἀποστρέφω; bor., Eng. *apostrophe*], *a turning back; place of refuge*.

**ἀποσϋλάω** [σϋλάω, σϋλήσω, etc., *strip*], *strip, rob one of something*, with two accs.

**ἀπόσχωμεν**, see ἀπέχω.

**ἀποσφύζω** [σφύζω, *save*], *take back safely*.

**ἀποτείνω** [τείνω, *stretch*], *extend; pass., stretch out, project*.

**ἀποτειχίζω** [τειχίζω (τείχος, *wall*), *wall, fortify*], *wall off*.

**ἀποτέμνω** [τέμνω, τεμῶ, ἔτεμον and ἔταμον, τέτμηκα, τέτμημαι, ἐτμήθην, *cut*; bor., Eng. *anatomy, atom, epitome*], *cut off*; ἀποτέμνεσθαι τὴν κεφαλὴν, *be beheaded*; of military movements, *cut off*.

**ἀποτεταμένα**, see ἀποτείνω.

**ἀποτίθημι** [τίθημι, *put*; bor., Eng. *apothecary*], *put away, store up*.

**ἀποτίνω** [τίνω, τελῶ, ἔτεισα, τέτεικα, τέτεισμαι, ἐτείσθην, *pay*], *pay back, pay what is due* (cp. ἀποδίδωμι); mid., *require payment of one, requite*.

**ἀποτμηθέντες**, see ἀποτέμνω.

**ἀπότομος**, -ον [ἀποτέμνω] (*cut off*), *steep, precipitous*.

**ἀποτρέπω** [τρέπω, *turn*], *turn off*; intr. in the mid.

**ἀποφαίνω** [φαίνω, *show*], *show forth*; mid., *declare*.

**ἀποφεύγω** [φεύγω, *flee*], *flee away out*

- of reach, escape, abs. or with acc. Cp. ἀποδιδράσκω.
- ἀπόφραξις, -εως, ἡ [ἀποφράττω, fence off, block up], blockade.
- ἀποχωρέω [χωρέω, give way], go away or back, withdraw, retreat.
- ἀποψηφίζομαι [ψηφίζομαι, vote], reject a proposal, vote no. For ἀπό, cp. ἀποδοκεῖ.
- ἀπροσδόκητος, -ον [ἀ- priv., προσδοκάω, expect], unexpected; ἐξ ἀπροσδοκήτου, unexpectedly, Lat. ex improvisō.
- ἀπροφασίστως [ἀπροφάσιτος (ἀ- priv., προφασίζομαι, make excuses), not making excuses], adv., without excuses, without hesitation.
- ἄπτω, ἄψω, ἥψα, ἥμμαι, ἥφθην, fasten; mid., cling to, touch, with gen.
- ἄπωλόμην, see ἀπόλλυμι.
- ἄρα, post-positive inferential adv., then, in that case, it seems, as it proves or proved; with εἰ, really, after all.
- ἄρα [ἦ, really, + ἄρα], interrogative adv., really, certainly; ἄρα οὐ expects the answer yes, Lat. nōne.
- Ἀραβία, -ās, Arabia, including modern Arabia and also certain districts to the northward, extending into Mesopotamia.
- Ἀράξης, -ου, Araxes, a tributary of the Euphrātes.
- Ἀρβάκης, -ου, Arbāces, one of the four generals of Artaxerxes.
- Ἀργεῖος, -ου, Argive, a native of Argos, an important city in the Peloponnēsus.
- ἄργος, -όν [ἀ- priv., ἔργον, work], without work, in idleness.
- ἀργύριον, -ου [diminutive of ἀργυρος, silver], silver; coined silver, money.
- ἀργυρόπους, gen. -ποδος [ἀργυρος, silver, πούς, foot], adj., silver-footed.
- ἀργυροῦς, -ᾶ, -οῦν, contracted from ἀργύρεος, -ᾶ, -ον [ἀργυρος, silver], of silver, silver.
- ἄρδω, only pres. and impf. in Attic prose, water, irrigate.
- ἀρέσκω, ἀρέσω, ἤρεσα, please, with dat.
- ἀρετή, -ῆς, excellence, valor, Lat. virtūs; magnanimity; good service.
- ἀρήγω, ἀρήξω, chiefly poetic, help, bring aid.
- Ἀριαῖος, -ου, Ariaeus, commander of the barbarian force of Cyrus.
- ἀριθμός, -οῦ [bor., Eng. arithmetic], number, numbering, enumeration.
- ἀριστάω, ἀριστήσω, etc. [ἀριστον], take breakfast, breakfast.
- Ἀριστέας, -ου, Aristēas, an officer in the Greek army.
- ἀριστερός, -ᾶ, -όν, left, Lat. sinister; ἐν ἀριστερᾷ (sc. χειρὶ) or ἐξ ἀριστερᾶς (sc. χειρὸς), on the left. Cp. εὐώνυμος.
- Ἀρίστιππος, -ου, Aristippus, a Thesalian noble, friend of Cyrus.
- ἄριστον, -ου [ἥρι, early], breakfast, eaten in Xenophon's time about eleven o'clock in the forenoon; in earlier times it was taken upon rising; ἐκ τοῦ ἀρίστου, after breakfast. See Introd. § 64.
- ἀριστοποιέομαι [ἀριστον, ποιέω, make], get breakfast for oneself.
- ἄριστος, -η, -ον [bor., Eng. aristocrat] (used as sup. of ἀγαθός), best, bravest, noblest, most advantageous, excellent. Neut. acc. pl. as adv., best, most successfully.
- Ἀριστώνυμος, -ου, Aristonŷmus, a captain in the Greek army.
- Ἀρκαδικός, -ή, -όν [Ἀρκάς], Arcadian. Neut. as subst., the Arcadian division.
- Ἀρκάς, -άδος, ὁ, Arcadian, a native of Arcadia, an inland state of the Peloponnēsus, famous for the ruggedness

of the country and the simplicity and bravery of its inhabitants.

**ἀρκέω**, ἀρκέσω, ἤρκεσα [cogn., Lat. *arceō*, *keep off*], *ward off* (cp. Eng. 'be enough for' anybody); *be enough, suffice*.

**ἄρκτος**, -ου, ἡ [bor., Eng. *Arctic*, *Ant-arctic*], *bear; the Great Bear, the north*.

**ἄρμα**, -ατος, τό, *chariot, esp. war chariot*. See Figs. 28, 33, pp. 87, 92.

**ἀρμάμαξα**, -ης [ἄρμα, ἄμαξα, *wagon*], *covered or closed carriage, used principally by women in Asia Minor*. See Fig. 17, p. 61.

**Ἀρμενία**, -ās, *Armenia*, a mountainous country along the upper Tigris and Euphrātes, containing the mountains of Arārat, on which Noah's Ark is said to have rested. The mode of living there has changed but little since Xenophon's time.

**Ἀρμένιος**, -ᾱ, -ον, *Armenian*. Masc. as subst., *Armenian*.

**ἀρνειος**, -ᾱ, -ον [gen. ἀρνός (no nom. is known), *of a lamb*], *of lamb*; κρέα ἀρνεία, *lambs' flesh, lamb*.

**ἀρπαγή**, -ῆς [ἀρπαξ, *raptacious*; cp. ἀρπάξω], *seizing, plundering*; καθ' ἀρπαγὴν, *for plundering*.

**ἀρπάξω**, ἀρπάσω and ἀρπάσομαι, ἡρπασα, ἡρπακα, ἡρπασμαι, ἡρπάσθην [cogn., Lat. *rapiō*, *seize*, Eng. *be-leave, rob*; bor., Eng. *harpy, harpoon*], *snatch, seize, carry off, plunder; capture a hill; of a river, sweep away*.

**Ἀρπασος**, -ου, *Harpāsus*, a river of northeastern Asia Minor, the exact location of which is uncertain.

**Ἀρταγέρσης**, -ου, *Artagerses*, commander of the cavalry which composed the bodyguard of Artaxerxes at Cunaxa.

**Ἀρταξέρξης**, -ου, *Artaxerxes*, the name of several Persian monarchs; in the *Anabasis* always Artaxerxes II, son of Darius II; and elder brother of Cyrus the younger. See Introd. § 1 ff.

**Ἀρτάοζος**, -ου, *Artaoōzus*, a trusted friend of Cyrus, who transferred his allegiance to the king after the battle of Cunaxa.

**Ἀρταπάτης**, -ου, *Artapātes*, a trusty noble of Cyrus, who died on the latter's body at Cunaxa.

**ἀρτάνω**, ἀρτήσω, etc., *fasten to*.

**Ἄρτεμις**, -ιδος, ἡ, *Artēmis*, identified with the Roman Diāna, twin sister of Apollo, goddess especially of hunting and the moon. An Asiatic deity, identified with her, had a noted temple at Ephēsus. See *Acts* 19. 27 f.

**ἄρτι**, adv., *just, just then*.

**ἀροκόπος**, -ου [ἀρτος], *baker*.

**ἄρτος**, -ου, *loaf of bread*. See Fig. 36, p. 99.

**Ἀρτούχᾱς**, -ᾱ (Doric gen.), *Artūchas*, an officer of the Persian king.

**Ἀρχαγόρᾱς**, -ᾱ (Doric gen.) or ου, *Archagōras*, a captain in the Greek army.

**ἀρχαῖος**, -ᾱ, -ον [ἀρχή; bor., Eng. *archaic, archaeology*], *from the beginning, ancient, old*; Κῦρος ὁ ἀρχαῖος, *Cyrus the elder (Cyrus the Great)*. Neut. acc. as adv., τὸ ἀρχαῖον, *formerly*.

**ἀρχή**, -ῆς [ἀρχω], *beginning; first place, sovereignty; realm, province*.

**ἀρχηγός**, -οῦ [ἀρχή, ἀγω, *lead*], *leader*.

**ἀρχικός**, -ή, -όν [ἀρχή], *fit to command*.

**ἀρχω**, ἀρξω, ἡρξα, ἡρχμαι, ἡρχθην [bor., Eng. *archbishop, monarch*], act., *be first, rule, command*, abs. or with gen.; act. and mid., *begin, abs. or*

with gen.; pass., *be ruled, submit to rule, obey orders*; πρὸς ἄλλον ἀρξομένους (mid. as pass.) ἀπιέναι, *go away into another's service*.

Ptc. as subst., ἀρχων, *ruler, commander, governor*; ὁ ἀρξας, *the former ruler*; οἱ ἀρχόμενοι, *those under command*.

ἄρωμα, -ατος, τό [bor., Eng. aroma], *spice, fragrant herb*.

ἀσέβεια, -ās [ἀσεβής], *impiety*.

ἀσεβής, -ές [ἀ- priv., σέβομαι, *worship*; cogn., Lat. *sevērus*, *stern, severe*], *impious, ungodly*.

ἀσθενέω, ἀσθενήσω, ἡσθένησα [ἀσθενής, bor., Eng. *neurasthenia*], *be weak, be ill or sick*.

ἀσθενής, -ές [ἀ- priv., σθένος, *strength*], *without strength, weak*.

ἀσινῶς [ἀσινής (ἀ- priv., σίνομαι, *harm*), *doing no harm*], adv., *without doing harm*; ὥς ἂν δυνώμεθα ἀσινέστατα, *doing as little harm as possible*.

ἄσιτος, -ον [σίτος, *food*], *without food*.

ἀσκέω, ἀσκήσω, etc. [bor., Eng. *ascetic*], *practice*.

ἀσκός, -οῦ, *skin bag, used for wine, or, when inflated, as a float*. See Figs. 25, 42, pp. 78, 125.

ἄσμενος, -η, -ον, *glad, pleased*; always with a verb, and to be translated as an adv., *gladly, with pleasure*.

Ἀσπένδιος, -ου, *Aspendian*, an inhabitant of Aspendus, a Greek colony in Pamphylia.

ἀσπίς, -ίδος, ἡ, *shield*, properly the round shield of the hoplite, but also used for shields of other shapes; ἀσπίς μυρία, *10,000 shield* (= hoplites), 85, 15; παρ' ἀσπίδα, *to the left*, since the shield was carried on

the left arm. See Introd. § 58, and Figs. 11, 16, 57, pp. 55, 61, 174. Cp. γέρον, πέλτη.

ἀσταφίς, -ίδος, ἡ, *dried grape, raisin*.

ἀστράπτω, aor. ἤστραψα, *flash, gleam*.

ἀσφαλέστατα, see ἀσφαλῶς.

ἀσφαλής, -ές, comp. ἀσφαλέστερος, sup. ἀσφαλέστατος [ἀ- priv., σφάλλω, *trip up*], *not apt to be tripped, secure, safe*; ἐν τῷ ἀσφαλεῖ, *in a safe place*; ἐν ἀσφαλεστέρῳ, *in greater security*; ἐν ἀσφαλεστάτῳ, *in the greatest security*.

ἄσφαλτος, -ου, ἡ [bor., Eng. asphalt], *asphalt, bitumen*.

ἀσφαλῶς, sup. ἀσφαλέστατα [ἀσφαλής], adv., *safely, in security*.

ἄτακτος, -ον [ἀ- priv., τάττω, *arrange, draw up*], *not in battle order, in disorder*.

ἄταξιᾶ, -ās [ἄτακτος; bor., Eng. *ataxia*], *disorder, lack of discipline*.

ἀτάρ, adversative conj., stronger than δέ, but weaker than ἀλλά, chiefly poetic, *but, yet*.

ἄτασθαλίᾳ, -ās, chiefly poetic, *reckless folly, wantonness*.

ἄτε [acc. pl. neut. of ὅστε, *who*], adv., *inasmuch as*, generally used with a causal ptc. to state the cause as a fact on the authority of the writer or speaker. Cp. ὥς.

ἀτέλεια, -ās [ἀτελής (ἀ- priv., τέλος, *tax*), *exempt from tax*], *exemption*, first from taxation, then from any duty or service.

ἀτιμάζω, ἀτιμάσω, etc. [ἀτίμος (ἀ- priv., τιμή, *honor*), *without honor*], *dishonor, disgrace*.

ἀτμίξω, ἀτμίσω [ἀτμός, *steam*], *steam*.

ἀτριβής, -ές [ἀ- priv., τριβή, *rubbing*] (*not rubbed*), *unused, untrodden*.

Ἀττικός, -ή, -ον, *of Attica, Attic, Athenian*.

αὖ, postpositive adv., *again*; adversative, sometimes preceded by δέ, *on the other hand, in turn, for his*

- (our, etc.) *part; furthermore, besides, moreover.*
- αὐαίνω, αὐανῶ, ἡθῆνα, ἡθάνθην [αὔος, *dry*], *dry*; pass., *dry up, wither.*
- αὐθήμερόν [acc. neut., with changed accent, of αὐθήμερος (αὐτός, ἡμέρᾱ, *day*), *done on the very day*], adv., *on the same day.*
- αὐθις [αὐ], adv., *again, a second time, in the second place, in turn.*
- αὐλίξομαι, ἡύλισάμην and (always in Xenophon) ἡύλισθην [αὐλή, *court open to the air*], *lie in the open air, bivouac, pass the night.*
- αὐλόν, -ῶνος, ὁ, *canal.*
- αὔριον, adv., *to-morrow.*
- αὔτη, see οὗτος.
- αὐτίκα [αὐτός], adv. (*at the very moment*), *at once, immediately*; αὐτίκα μάλα, *instantly.*
- αὐτόθεν [αὐτός + -θεν, *from*], adv. (*from the very place*), *from there, thence.*
- αὐτόθι [αὐτός + -θι, *at*], adv. (*at the very place*), *there.*
- αὐτοκέλευστος, -ον [αὐτός, κελεύω, *order*], *self-bidden, of one's own accord.*
- αὐτόματος, -η, -ον [αὐτός; bor., Eng. *automaton*], *self-impelled, of one's own accord*; ἀπὸ or ἐκ τοῦ αὐτομάτου, *voluntarily, of one's own accord.*
- αὐτομολέω, αὐτομολήσω, ἡντομόλησα [αὐτόμολος], *desert.*
- αὐτόμολος, -ον [αὐτός, 2 aor. ἔμολον, *go*] (*one who goes of himself without orders*), *deserter.*
- αὐτός, -ή, -ό [bor., Eng. *autobiography, automobile, etc.*], intensive pron., *self, very*, Lat. *ipse*. In attributive position, *same*, Lat. *idem*; with dat., *same as*; ἐν τῷ αὐτῷ, *in the same place*. Without the article, in oblique cases it is usually an unem-
- phatic pers. pron. of the third person, *him, her, it, them*, Lat. *is*; sometimes intensive, so always in the nom.
- αὐτόσε [αὐτός + -σε, *to*], adv. (*to the very place*), *thither, there.*
- αὐτοῦ [gen. of αὐτός], adv. (*in the very place*), *there, here.*
- αὐτοῦ, see εἰαυτοῦ.
- ἀφ', see ἀπό.
- ἀφαιρέω [αἰρέω, *take*; bor., Eng. *aphaeresis*], *take away*; mid., *take away for one's own use or advantage, deprive, rob*, with acc. of thing, and acc. or gen. of person.
- ἀφανής, -ές [ἀ- priv., φαίνω, *show*], *unseen, out of sight; unknown, doubtful.*
- ἀφανίζω, ἀφανιῶ, ἡφάνισα, ἡφάνικα [ἀφανής] (*make unseen*), *hide, blot out, annihilate.*
- ἀφειδῶς, sup. ἀφειδέστατα [ἀφειδής, *unsparing*], adv., *unsparingly, mercilessly.*
- ἀφεικῆναι, ἀφείναι, ἀφείς, see ἀφίημι.
- ἀφελετο, see ἀφαιρέω.
- ἀφειστήκεσαν, see ἀφίστημι.
- ἀφελόμενος, see ἀφαιρέω.
- ἀφέντα, see ἀφίημι.
- ἀφέξεσθαι, see ἀπέχω.
- ἀφειστήξει, see ἀφίστημι.
- ἀφθονίᾱ, -ᾱς [ἀφθονος], *plenty, abundance.*
- ἀφθονος, -ον [ἀ- priv., φθόνος, *envy*] (*not grudging*); *abundant*. Neut. pl. as subst., *abundance, plenty.*
- ἀφίημι [ἵημι, *send*], *send away, let go; let go free, give up; let loose an animal; let flow, of water; let down an anchor.*
- ἀφικνέομαι, ἀφίξομαι, ἀφικόμεν, ἀφίγμαι (the simple verb is rare in prose), *arrive at, come to, reach, arrive.*

**ἀφιππεύω** [ἵππεύω, ἵππεύσω (ἵππεύς, *horseman*), *ride*], *ride back*.

**ἀφίστημι** [ἵστημι, *cause to stand, set*], *set aside, remove*; intr., in mid., and in 2 aor., pf., plpf., and fut. pf. act., *go away, withdraw*; *revolt, desert, go over*.

**ἄφοδος**, -ου, ἡ [ὁδός, *way*], *way of escape*.

**ἄφρων**, -ον, gen. ἄφρονος [ἀ- priv., φρήν, *mind*], *out of one's head, delirious*.

**ἀφύλακτος**, -ον [ἀ- priv., φυλάττω, *guard*], *unguarded, unwatched*.

**Ἀχαιός**, -οῦ, *Achaean*, a native of Achaea, a state in the northern part of the Peloponnēsus.

**ἀχάριστος**, -ον [ἀ- priv., χαρίζομαι, *do a favor*], *ungracious, without grace*; οὐκ ἀχάριστα ironically, *prettily enough*, 108, 8; *ungrateful; unrewarded*.

**ἀχαρίστως** [ἀχάριστος], adv., *ungratefully*; ἀχαρίστως ἔχειν, *be a thankless task*.

**ἄχθομαι**, ἀχθέσομαι, ἠχθέσθην [ἄχθος, *burden*], *be burdened*, esp. with grief or distress, *be vexed, be troubled*; with cogn. acc., *be troubled about*.

**ἄχρεϊος**, -ον [ἀ- priv., χρεῖα, *use*], *useless*.

**ἄχρηστος**, -ον [ἀ- priv., χρηστός, *useful*], *useless*.

**ἄχρι**, temporal conj., seldom found in Attic, *until*.

**ἀψίνθιον**, -ον [bor., French and Eng. *absinthe*], *wormwood*.

## B

**Βαβυλών**, -ῶνος, ἡ, *Babylon*, a city situated on the lower Euphrātes, capital of the Persian empire.

**Βαβυλωνία**, -ᾱς [fem. of Βαβυλώνιος], *Babylonia*, the district in which Babylon was situated.

**Βαβυλώνιος**, -ᾱ, -ον [Βαβυλών], *of Babylon, Babylonian*.

**βάδην** [βαίνω], adv., *at a walk* (i.e. slowly); βάδην ταχύ, *at a fast walk*.

**βάθος**, -ους, τό [cp. βαθύς; bor., Eng. *bathos*], *depth*.

**βαθύς**, -εῖα, -ύ [cp. βάθος], *deep*.

**βαίνω**, βήσομαι, ἔβην, βέβηκα, -βέβαμαι, -εβάθην [cogn., Lat. *veniō*, *come*, Eng. *come*; bor., Eng. *base, basis*], in prose generally used in cpds., *step, go*; pf., *have stepped, stand*.

**βακτηρία**, -ᾱς [cogn., Lat. *baculum*, *staff*; bor., Eng. *bacterium*], *walking stick, cane*, in common use among the Greeks, both old and young.

**βάλανος**, -ου, ἡ, *acorn*; also any small acorn-shaped fruit, *date*.

**βάλλω**, βαλῶ, ἔβαλον, βέβληκα, βέβλημαι, ἐβλήθην [bor., Lat. *ballista*, *hurling engine*, Eng. *ballistics, hyperbole, problem, parable, symbol*], *throw, throw at, throw missiles, pelt, stone*; οἱ ἐκ χειρὸς βάλλοντες = ἀκοντισταί, 162, 3; pass. βαλλόμενοι, *exposed to missiles, under fire*.

**βάπτω**, βάψω, ἔβαψα, βέβαμμαι, ἐβάφην [bor., Eng. *baptize*], *dip, dip in*.

**βαρβαρικός**, -ή, -όν [βάρβαρος; bor., Eng. *barbaric*], *foreign* (not Greek), *barbaric, barbarian*; τὸ βαρβαρικόν (sc. στράτευμα), *the barbarian* (Persian) *force of Cyrus*.

**βαρβαρικῶς** [βαρβαρικός], adv., *in the barbarian language, in Persian*.

**βάρβαρος**, -ον [bor., Eng. *barbarous, Barbary*], *foreign* (not Greek), *barbarian*. Masc. as subst., *foreigner, barbarian*, applied to all who were not Greeks, esp. to Persians.

**βαρέως** [βαρύς, *heavy*; cogn., Lat. *gravis*, *heavy*; bor., Eng. *barytone*], adv., *heavily*; *with anger*, *with displeasure*; **βαρέως φέρω**, *be heavy at heart*, Lat. *graviter ferō*.

**Βασίλας**, -ου, *Basīas*, an Arcadian.

**βασιλεία**, -ās [βασιλεύω], *kingdom*, *royal power*.

**βασιλείος**, -ον [βασιλεύς], *of a king*, *royal*. Neut. (usually pl.) as subst., *royal dwelling, palace*.

**βασιλεύς**, -έως, ὁ [bor., Eng. *Basil*, *basilisk*], *king*; when used of the king of Persia it generally appears without the article, being treated as a proper name; cp. the familiar use of Eng. *doctor*, as 'Doctor (for the doctor or Doctor A.) has come'; **παρὰ βασιλεῖ**, *at court*.

**βασιλεύω**, **βασιλεύσω** [βασιλεύς], *be king, reign*.

**βασιλικός**, -ή, -όν [βασιλεύς; bor., Eng. *basilica*], *of a king, king's, royal*.

**βάσιμος**, -ον [βαλνω], *passable*.

**βατός**, -ή, -όν (verbal of βαλνω), *passable*.

**βέβαιος**, -ᾱ, -ον [βαλνω], *firm, steadfast, reliable*.

**βεβηκότες**, see βαλνω.

**Βέλεσος**, -υος, ὁ, *Belēsos*, satrap of Syria.

**βέλος**, -ους, τό [βάλλω], *missile of any sort*; **ἔξω βελῶν**, *out of range*.

**βέλτιστος**, -η, -ον [cp. βούλομαι, *wish*] (*most desirable*; used as sup. of ἀγαθός), *best, bravest, most advantageous*.

**βελτῶν**, -ον [cp. βούλομαι, *wish*] (*more desirable*; used as comp. of ἀγαθός), *better, braver, of higher rank, more advantageous*.

**βῆμα**, -ατος, τό [βαλνω], *step*.

**βία**, -ās, *force, violence*; **βία**, *by force, by storm*.

**βιάζομαι**, **βιάσομαι**, **ἐβιασάμην**, **βεβιάσμαι** [βιά], *force, compel; overpower*.

**βιαίως** [βιαίος, *violent*], adv., *violently, with great force*.

**βίκος**, -ου, *jar, wine jar*.

**βίος**, -ου [cogn., Lat. *vīvus*, *alive*, Eng. *quick* ('the quick and the dead,' 'cut to the quick'); bor., Eng. *biography, biology, microbe*], *life*.

**βιοτεύω**, **βιοτεύσω** [βίος, poetic = βίος], *live, pass one's life*.

**βλάβη**, -ης [βλάπτω], *injury, disadvantage*.

**βλακεύω** [βλάξ, *slack*], *shirk, be soldiering*.

**βλάπτω**, **βλάψω**, **ἐβλαψα**, **βέβλαφα**, **βέβλαμμαι**, **ἐβλάφθην** and **ἐβλάβην**, *injure, damage*.

**βλέπω**, **βλέψομαι**, **ἐβλεψα**, *look*; of things, *be pointed towards*.

**βοάω**, **βοήσομαι**, **ἐβόησα** [βοή], *call out, shout*.

**βοή**, -ῆς, *shout, shouting*.

**βοήθεια**, -ās [cp. βοηθέω], *aid, assistance, rescue*.

**βοητέω**, **βοηθήσω**, etc. [βοηθός (βοή, θέω, *run*), *running to aid at a cry for help*], *come to the aid, go to the rescue*, abs. or with dat.

**βόθρος**, -ου, *pit, hole*.

**Βοιωτία**, -ās, *Boeōtia*, a country of Greece, north of Attica.

**βοιωτιάζω** [Βοιώτιος], *imitate the Boeōtians*; with τῇ φωνῇ, *speak in Boeōtian dialect*. The Boeōtian speech, which was an unrefined branch of the Aeolic dialect, seemed to the Athenians harsh and uncultivated. It had broad vowel sounds, and threw the accent of many words farther back than Attic; the smooth breathing was used, too, in many

common words which in Attic had the rough breathing.

**Βοιώτιος**, -ου [Βοιωτός, *Boeōtian*], *Boeōtian*, a native of Boeōtia.

**βορρᾶς**, -οῦ, contracted from βορέας, -ου, *Borēas*, the north wind.

**βόσκημα**, -ατος, τό [βόσκω, *feed*], a fed animal; pl., *cattle*.

**βουλεύω**, βουλεύσω, etc. [βουλή (βούλομαι), *plan*], *plan*; usually mid., *take counsel with oneself, ponder, deliberate, consider, plan*.

**βουλιμίᾳ**, ἐβουλιμίᾳσα [βουλιμίᾳ (βοῦς, λιμός, *hunger*), *faintness from hunger*, cp. Eng. 'hungry as an ox'; bor., Eng. *bulimy*], *be faint from hunger, have bulimy*. βοῦς is used here and in a few other words to denote size or coarseness. Eng. 'horse' has an equiv. use in some words, as 'horse-radish,' 'horse-laugh,' 'horseplay.'

**βούλομαι**, βουλήσομαι, βεβούλημαι, ἐβουλήθην, *will, wish, prefer, be willing*.

**βοῦς**, βοός, ὁ, ἡ [cogn., Lat. bōs, *ox*, *cow*; bor., Eng. *bucolic*, *butter*], *ox, cow*; pl. often *cattle*; fem. sometimes *oxhide*.

**βραδέως** [βραδύς, *slow*], adv., *slowly*.

**βραχύς**, -εῖα, -ύ [cogn., Lat. brevis, *short*; bor., Eng. *brachycephalic*, *brachylogy*], *short*; ἐπὶ βραχὺ ἐξικνεῖσθαι, *have a short range*. Neut. acc. as adv., *a short distance*; βραχύτερα ἢ ὥς ἐξικνεῖσθαι, *too short a distance to reach*.

**βρέχω**, ἔβρεξα, βέβρεγμαι, ἐβρέχθην, *wet*; pass., *get wet*.

**βροντή**, -ῆς [βρέμω, *roar*; cogn., Lat. fremō, *roar*], *thunder, clap of thunder*.

**βρωτός**, -ή, -όν (verbal of βιβρώσκω,

*eat*; cogn., Lat. vorō, *devour*), *eat-able*.

**βωμός**, -οῦ, *raised place, esp. altar*.

## Γ

**γαμέω**, γαμῶ, ἔγημα, γεγάμηκα, γεγάμημαι [γάμος], *marry*, act. of the man, mid. and pass. of the woman.

**γάμος**, -ου [bor., Eng. *bigamy*, *polygamy*, *cryptogamic*], *marriage*; ἀγειν ἐπὶ γάμῳ, *take home as wife*.

**γάρ** [γέ + ἄρα, *then*], postpositive adv. or conj. :

(1) As conj., *for*.

(2) As confirmatory adv., *really, indeed, in fact*; so in questions and answers, 82, 14; 85, 10; emotional, *why!* 129, 3; 133, 23; introducing details promised in the preceding clause, to be omitted in translation or rendered *now, namely*, 84, 5; 127, 23; 156, 14; *for example*, 99, 6; καὶ γάρ, *and in fact, and to be sure*, often best translated *for*, 52, 18; 66, 19; καὶ γὰρ οὖν, like τοιγαροῦν, *and so of course, and so naturally*, 96, 15; ἀλλὰ γάρ, *but really*, 155, 14.

**γαστήρ**, γαστήρ, ἡ [bor., Eng. *gastric*, *gastronomy*, *gastritis*], *belly*.

**Γαυλίτης**, -ου, *Gaulites*, a friend of Cyrus.

**γέ**, enclitic adv. :

(1) Intensive, *to be sure, surely, certainly*; often translated by merely emphasizing the preceding word; followed frequently by another adv., each having its full force, as ἀλλ' εὖ γε μέντοι ἐπιστάσθων, *but let them know full (γε) well nevertheless (μέντοι)*, 71, 5; γε μέντοι, *yet surely*, 145, 21, but *however, though* (γε being rendered only by emphasizing the important word), 97, 13; 116, 2;



so μέντοι . . . γε, 115, 26; γε μήν, 97, 22; 98, 14; μήν . . . γε, 101, 4.

(2) Restrictive, *at least*.

γεγενῆσθαι, γέγονα, see γίγνομαι.

γείτων, -ονος, ὁ [γῆ], *neighbor*.

γελάω, γελάσομαι, ἐγέλασα, ἐγελάσθην, *laugh*.

γέλως, -ωτος, ὁ [γελάω], *laughter*.

γέμω, only in pres. and impf., *be full*.

γενεᾶ, -ās [γίγνομαι; bor., Eng. *genealogy*], *birth, time of birth*; ἀπὸ γενεᾶς, *from birth, of age*.

γενεῖάω [γένειον, *beard*; cogn., Lat. *genae*, *cheeks*, Eng. *chin*], *have a beard, be bearded*.

γενέσθαι, γενόμενος, see γίγνομαι.

γένος, -ους, τό [γίγνομαι; cogn., Lat. *genus*, *family*, Eng. *kin*, *kind*], *race, family*.

γέρρον, -ου, *wicker shield*, carried by Asiatics, not by Greeks. See Fig. 37, p. 106. Cp. ἀσπίς, πέλτη.

γεροφόρος, -ου [γέρρον, φέρω, *carry*, *bear*], *bearer of a wicker shield*; pl., *troops armed with wicker shields*.

γέρων, -οντος, ὁ, *old man*.

γεύω, γεύσω, ἔγευσα, γέγευμαι [cogn., Lat. *gustō*, *taste*, Eng. *choose*], *give a taste of*; mid., *taste*, with gen.

γέφυρα, -ās, *bridge*; γέφυρα ἐξευγμένη πλοιοῖς, *bridge of boats, pontoon bridge*.

γῆ, γῆς [bor., Eng. *geology*, *geography*, *George*, *apogee*], *earth, ground, land, country*; κατὰ γῆν, *by land*; εἰς γῆν, *towards the ground*, 90, 5.

γῆλοφος, -ου [γῆ, λόφος, *crest*], *hill, hillock*.

γῆρας, γήρως, τό [cp. γέρων], *old age*.

γίγνομαι, γενήσομαι, ἐγενόμην, γέγονα and γεγένημαι [cogn., Lat. *gignō*, *be born*, *gēns*, *nation*, *genus*, *family*, Eng. *kin*, *kind*; bor., Eng. *gene-*

*sis*, *oxygen*], *be born*, with gen. of source.

Idiomatic uses : *descend from*, with ἀπό and gen. ; *become, be, get* ; *take place, happen* ; *turn out, prove oneself*, with pred. nom. ; of time, *get to be, dawn, come on* ; of tribute, *become due, accrue* ; of numbers, *amount to* ; of a trial, *be conducted* ; of pledges, peace, etc., *be given, be made* ; of troops, *be organized* ; of omens, *be favorable* ; with inf. as subject, *be possible* ; τῶν μετὰ Κῦρον γενομένων, *of those who lived (were born) after Cyrus* ; οἱ εἰς τριάκοντα ἔτη γεγονότες, *men who were about (up to) thirty years old* ; ἐν ἑαυτῷ γίγνεσθαι, *come to his senses*.

γιγνώσκω, γνώσομαι, ἔγνων, ἔγνωκα, ἔγνωμαι, ἐγνώσθην [cogn., Lat. (g)nōscō, *learn*, Eng. *know* ; bor., Eng. *agnostic*, *diagnosis*], *know, perceive* ; *realize, think* ; *discover, learn* ; *recognize, understand*.

Γλοῦς, -οῦ, Glūs, an Egyptian officer of Cyrus, son of Tamos.

γνοίη, γνοῖς, see γιγνώσκω.

γνώμη, -ης [γιγνώσκω; bor., Eng. *gnome*, *gnomic*], *knowledge, consent, judgment, opinion* ; *intention, purpose* ; *desire, expectation* ; γνώμη, *on principle*, 135, 21 ; οὕτω τὴν γνώμην ἔχετε, *make up your minds to this* ; ἔχειν τὴν γνώμην πρὸς τινα, *be devoted to one*.

γνώσις, see γιγνώσκω.

γονεὺς, -έως, ὁ [γίγνομαι], *father* ; pl., *parents*.

γόναυ, γόνατος, τό [cogn., Lat. *genū*, *knee*, Eng. *knee*], *knee* ; *joint, knot*.

Γοργίας, -ου, Gorgias, of Leontini in Sicily, a famous rhetorician of the fifth century B.C. He came to Athens in 427, and earned large

fees by his teaching, Proxenus being among his pupils. He maintained that 'nothing exists; if anything does exist, it cannot be known; even if it can be known, the knowledge of it cannot be made clear to others.'

**γούν** [γέ + οὖν, *at any rate*], post-positive restrictive adv., *at any rate, at all events*.

**γράφω, γράψω, ἔγραψα, γέγραφα, γέγραμμαι, ἐγράφη** [bor., Eng. *graphic, geography, telegraph, phonograph*], *write*.

**γυμνάζω, γυμνάσω, etc.** [γυμνός; bor., Eng. *gymnast, gymnasium*], *train naked, exercise*. The Greeks took their gymnastic exercise naked.

**γυμνής, -ήτος, ὁ** [γυμνός], *light-armed foot soldier*; as adj., *light-armed*, 183, 19. See Introd. § 57.

**Γυμνιάς, -άδος, Gymnīas**, a city of the Scythēni, near Trapēzus. Its exact location is not known.

**γυμνικός, -ή, -όν** [γυμνός], *athletic, gymnastic*. The Greeks exercised naked.

**γυμνός, -ή, -όν**, *naked; lightly clad, wearing only the tunic* (see *χιτών*); *exposed*, with *πρός* and acc.

**γυνή, γυναικός, ἡ** [cogn., Eng. *queen*; bor., Eng. *misogynist*], *woman, wife; chief wife* of the Persian king as distinguished from the rest of his harem.

**Γωβρύας, -ᾱ** (Doric gen.) or -ου, *Gobryās*, one of the four generals of Artaxerxes.

### Δ

**δάκνω, δήξομαι, ἔδακον, δέδηγμαι, ἐδήχθην, βίτε**.

**δακρύω, δακρύσω, ἐδάκρῦσα, δεδάκρῦμαι** [δάκρυ, *tear*; cogn., Lat. *lacrima*

(old *dacruma*), *tear*, Eng. *tear*], *weep*.

**δακτύλιος, -ου** [δάκτυλος], *finger ring, ring*, the commonest ornament worn by Greeks. Rings usually had a seal (see Fig. 74, p. 220) and were thus useful for attesting the genuineness of letters, wills, and other sealed documents.

**δάκτυλος, -ου** [cp. δέχομαι, *receive, take*; cogn., Lat. *digitus, finger, toe*; bor., Eng. *dactyl*], *finger; δάκτυλος τῶν ποδῶν, toe*.

**Δᾰμάρατος, -ου, Demarātus**, King of Sparta, who on being dethroned by his colleague, Cleomēnes I, in 491 B.C. fled to the Persian king and received from him cities in Teuthrania.

**Δάνα, τὰ, Dana**, an important city of Cappadocia.

**δαπανάω, δαπανήσω, etc.** [δαπάνη, *expense*], *spend, make expenditures*, with ἀμφί or εἰς and acc.

**δάπεδον, -ου**, *ground*.

**Δαρδανεύς, -έως, ὁ, Dardanian**, a native of Dardānus, a city on the Hellespont.

**Δάρδας, -ατος, ὁ, Dardas**, a small Syrian river, west of Thapsācus. Its exact course is not known.

**δᾰρειακός, -οῦ** [Δᾰρειῖος], properly an adj. with *στατήρ* understood, *stater of Darius, daric* (unless it be connected with the Babylonian word *dariku, weight, measure*), a Persian gold coin equivalent to about \$5.40, but having a purchasing power several times greater. It passed as the equivalent of 20 Attic drachmas, as is seen from 87, 1-6, where a bet of 10 talents (60,000 drachmas) is paid with 3000 darics. See Fig. 10, p. 53.

**Δαρείος**, -ου, *Dariūs*, the name of several Persian kings; in the *Anabasis*, Darius Nothus, who was the father of Artaxerxes Mnēmon and Cyrus the Younger. He reigned 425–405 B.C.

**δασμός**, -οῦ [*δαλομαι*, *divide*], *division*; *tribute*, *tax*, payment of which was divided among subject states.

**δασύς**, -εῖα, -ύ [cogn., Lat. *dēnsus*, *thick*], *thick*, *thickly wooded*, *bushy*; of hides, *shaggy*. Neut. as subst., *grove*.

**δαψιλής**, -ές, *plentiful*, *abundant*.

**δέ**, postpositive conj., *but*, often used where the adversative force is not natural to Eng., best translated *and*. It frequently answers to μέν in the preceding clause, μέν . . . δέ being sometimes translatable *on the one hand . . . on the other*, *while . . . yet*, *not only . . . but also*, etc., though more often to be rendered only by emphasis on the words before them; in καὶ . . . δέ, *and furthermore*, *and too*, δέ is the connective and καὶ intensive, 51, 6; καὶ πάντες δέ, *and all alike*, *and in fact all*.

**δέδεσθαι**, see δέω, *bind*.

**δεδιώς**, see δέιδω.

**δεδογμένα**, see δοκέω.

**δέδοικα**, see δέιδω.

**δεδομένοι**, see δίδωμι.

**δέη**, δεῖ, see δέω, *lack*.

**δέιδω**, δέισομαι, ἔδεια, δέδοικα and δέδια (pres. and fut. Homeric; in Attic, the pf. is used with pres. meaning), *fear*, *be afraid*.

**δείκνυμι**, δείξω, ἔδειξα, δέδειχα, δέδειγμαι, ἐδείχθην [cogn., Lat. *dīcō*, *say*, *tell*, Eng. *teach*], *show*, *show by signs*, *point out*.

**δείλη**, -ης, *afternoon*, usually *late afternoon*; ἀμφὶ δείλην, *towards evening*,

112, 25 (cp. ὀψὲ ἦν, 113, 11). As with Eng. 'afternoon,' the context or a limiting word always shows whether early (as in 89, 11) or late afternoon is meant. Cp. the use of 'evening' in our southern states, where 'good evening' is a common salutation any time after noon.

**δειλός**, -ή, -όν [*δέιδω*], *cowardly*.

**δεινός**, -ή, -όν [*δέιδω*], *terrible*, *fearful*, *dreadful*; *clever*, *skillful* (cp. colloquial Eng. 'awfully clever'). Neut. as subst., *danger*.

**δειπνέω**, δειπνήσω, ἐδειπνησα, δεδειπνηκα [*δείπνον*], *take dinner*, *dine*.

**δείπνον**, -ου, the chief meal, *dinner*, Lat. *cēna*. It was commonly eaten late in the day; see *Introduct.* § 64.

**δείσας**, see δέιδω.

**δείσθαι**, see δέω.

**δέκα** [cogn., Lat. *decem*, *ten*, Eng. *ten*; bor., Eng. *decade*, *decadologue*], indecl., *ten*.

**Δελφοί**, -ῶν, *Delphi*, a city of central Greece, famed for the oracle of Apollo, which was consulted on all sorts of matters by both Greeks and foreigners. The importance of the oracle was diminished in Roman times, and shortly before 400 A.D. it was abolished by the emperor Theodosius the Great. In 1892 the French began excavations there, the village of Kastri, which covered the site, having been removed. Among the discoveries are the foundations of the temple of Apollo.

**δένδρον**, -ου, dat. pl. δένδροις and (more commonly) δένδρεσι [bor., Eng. *rhododendron*], *tree*.

**δεξιός**, -ά, -όν [cogn., Lat. *dexter*, *right*], *right*, *on the right hand*. Fem. as subst. (sc. χεῖρ, cp. Lat. *dextra*, *right hand*), *right hand*;

*the right hand as a pledge, pledge, assurance; ἐν δεξιᾷ, on the right; ὑπὲρ δεξιῶν, above on the right. Neut. as subst. (sc. κέρας, cp. 83, 14), right wing of an army; τὰ δεξιὰ (sc. μέρη) τοῦ κέρατος, the right of the wing.*

**δέοι, δέον**, see **δέω**, *lack*.

**δέρμα, -ατος, τό** [**δέρω**, *flay*; bor., Eng. *taxidermy, dermatology, epidermis*], *skin, hide*.

**δεσμός, -οῦ** [**δέω**, *bind*], *band, girth*.

**δεσπότης, -ου** [bor., Eng. *despot, despotism*], *master*.

**δεῦρο**, adv., *hither, here*.

**δεύτερος, -ᾱ, -ον** [cp. **δύο**, *two*; bor., Eng. *Deuteronomy*], *second*. Neut. acc. as adv., with or without **τό**, *the second time, a second time*.

**δέχομαι, δέξομαι, ἐδεξάμην, δέδεγμαι, ἐδέχθην**, *receive, accept, approve; receive hospitably; meet an attack*.

**δέω, δήσω, ἔδησα, δέδεκα, δέδεμαι, ἐδέθην** [bor., Eng. *asyndeton, diadem*], *bind, fasten, tie, tether*.

**δέω, δεήσω, ἐδέησα, δεδέηκα, δεδέημαι, ἐδεήθην**, *lack, want*, in the act. rarely pers.; **ὀλίγου δεῖν**, with inf., *lack little of, barely escape*, 80, 1; commonly impers., **δεῖ, δέη, δέον**, etc., *it is necessary or needful, it is proper*, translated personally as *must, ought*, with inf. or acc. and inf.; *there is need of*, with gen.; **αὐτὸ τὸ δέον**, *just what is wanted*; **τὰ δέοντα**, *the necessary measures*; **εἰς τὸ δέον**, *all right, properly*. Mid., *lack, want, need, desire, ask, beg*, with gen., acc. of neut. pron., acc. and inf., or gen. and inf.

**δή** [cp. **δήλος**], postpositive adv., adding definiteness to an emphatic word, which, as a rule, it immediately follows; *in particular*, 66, 25;

77, 13; *very*, 98, 17; **ὥσπερ δή**, *just as*, 146, 1; often best rendered by merely emphasizing the word which it strengthens, 77, 19; 98, 22; frequently used to put the hearer into the mental attitude of the narrator, *of course, naturally*, 65, 1; *so, accordingly*, 110, 1; **καὶ δή**, *already*, 103, 1; **ἄγε δή**, *come now*; **τί δή**, *why, pray?*

**δήλος, -η, -ον**, *plain, clear, evident*; with **εἰμί** and a ptc. (with or without **ὥς**) it may be rendered by an adv. or by an impers. constr., **δήλος ἦν ἀνιώμενος**, *he was plainly troubled* or *it was plain that he was troubled*; **δήλον ὅτι** (*it is plain that*) is often used as an adv., *plainly, evidently*.

**δηλώω, δηλώσω**, etc. [**δήλος**], *make plain, show*.

**Δημοκράτης, -ου**, *Democrātes*, a scout in the Greek army.

**δημόσιος, -ᾱ, -ον** [**δῆμος**, *people*; bor., Eng. *democrat, epidemic*], *belonging to the people, public*; **τὰ δημόσια**, *the public funds*.

**δήπου** [**δή** + **πού**, *I suppose*], intensive adv., *surely, to be sure*.

**δήσᾱς**, see **δέω**, *bind*.

**δηχθεῖς**, see **δάκνω**.

**διά** [cp. **δύο**, *two*; cogn., Lat. **dis-**, *apart*; bor., Eng. *dialogue, diameter*], prep. with gen. or acc., *through*.

With gen., of place or means, *through, by means of*; of time, *throughout, during*; **διὰ ταχέων**, *quickly* (through quick measures); **διὰ πλστων**, *trustingly*; **διὰ φιλίας** **λέναι τινί**, *be on terms of friendship with one*; **διὰ παντὸς πολέμου** **λέναι τινί**, *be at out-and-out war with one*.

With acc., of cause, *through, because of, on account of*; **διὰ φιλίαν**, *for friendship's sake*.

In cpds. *διά* means *through, across*, or denotes *thoroughness, completion, continuance, or separation* (Lat. *dis-*); cp. Eng. words beginning with *dia-*, as *diadem, diagonal, dialect*, also see above.

**Δία**, see *Ζεύς*.

**διαβαίνω** [βαίνω, *go*], *go over, cross; stride* (put the feet apart).

**διαβάλλω** [βάλλω, *throw*], *throw through; slander, accuse falsely* (from *διάβολος, slanderer, devil*, are borrowed Eng. *diabolic* and French *diable, devil*).

**διαβάς**, see *διαβαίνω*.

**διάβασις**, -ews, ἡ [διαβαίνω], *crossing, ford; means of crossing, bridge*.

**διαβατέος**, -ᾱ, -ον (verbal of *διαβαίνω*), *to be crossed, that must be crossed*.

**διαβατός**, -ῆ, -όν (verbal of *διαβαίνω*), *that can be crossed, fordable, passable*.

**διαβεβηκότες**, see *διαβαίνω*.

**διαβιβάζω** [βιβάζω, -βιβάσω or βιβῶ, -εβίβασα, causative of *βαίνω*, used mostly in cpds., *cause to go*], *take across, transport*.

**διαβολή**, -ῆς [διαβάλλω], *slander, false accusation*.

**διαγγέλλω** [ἀγγέλλω, *announce*], *carry news through, report; pass the word along through the ranks* (cp. *παραγγέλλω*, which is generally used of the commander).

**διαγελάω** [γελάω, *laugh*], *laugh at derisively, make ridiculous*.

**διαγίγνομαι** [γίγνομαι, *become*], *get through, pass, of time; with supplementary ptc., keep on, continue*. Cp. *διάγω*.

**διαγκυλόομαι, διηγκύλωμαι** [ἀγκύλη, *thong, loop*], *insert the fingers through the thong of a javelin, preparatory to hurling it*. See *Introd.* § 59, and *Fig. 62*, p. 196.

**διάγω** [ἄγω, *lead*], *bring across, transport; of time, pass, spend, live; with supplementary ptc., keep on, continue; λέγων διῆγε, he kept expressing*. Cp. *διαγίγνομαι*.

**διαγωνίζομαι** [ἀγωνίζομαι, *contend*], *strive continually*.

**διαδέχομαι** [δέχομαι, *receive*], *receive in succession; διαδεχόμενοι, in relays*.

**διαδίδωμι** [δίδωμι, *give*], *distribute, Lat. distribuō*.

**διαζεύγνυμι** [ζεύγνυμι, *yoke, join*], *disjoin, separate, Lat. disiungō*.

**διαθεάομαι** [θεάομαι, *gaze at*], *observe closely, consider*.

**διαιθριάζει** [αἰθριᾶ, *clear sky*], *impers. (clear sky is showing through the clouds), be clearing away, of weather*.

**διαίρῃω** [αἰρέω, *take*; bor., Eng. *diacresis*], *take apart, destroy*.

**διάκειμαι** [κείμει, *lie*], *be in a state of mind, body, or circumstances, be disposed, feel; οὕτω διακείμενοι, in such a state of mind; φιλικῶς διακεῖσθαι, be on friendly terms with*.

**διακελεύομαι** [κελεύω, *order, urge*], *urge on, encourage, with dat.*

**διακινδυνεύω** [κινδυνεύω, *incur danger*], *go through danger, run all risks*.

**διακονέω, διακονήσω, δεδιᾶκόνημαι, ἐδιᾶκονήθην** [διάκονος, *servant*; bor., Eng. *deacon, diaconate*], *serve, wait upon*.

**διακόπτω** [κόπτω, *cut*], *cut through, cut a way through, cut to pieces*.

**διᾶκόσιοι**, -αι, -α [δύο, *two*], *two hundred*.

**διαλαγχάνω** [λαγχάνω, *get by lot*], *distribute by lot*.

**διαλαμβάνω** [λαμβάνω, *take*], *take apart, take one at a time*.

**διαλέγομαι, διαλέξομαι, διελλεγμαι, διελέχθην** [λέγω, *speak*; bor., Eng. *dialogue, dialect*], *speak with, converse with*; with dat.; *talk about*, with acc.

**διαλείπω** [λείπω, *leave*], *leave an interval between, stand at intervals, be apart*; τὸ διαλείπον, *the interval*.

**διαμπερές** [διά, ἀνά, ὑπ, cp. πείρω, *pierce*], adv., *through and through, clear through*.

**διανοέομαι** [νοέω, *perceive, think*] (*think a thing through*), *intend, purpose*.

**διαπέμπω** [πέμπω, *send*], *send in different directions, send round*.

**διαπολεμέω** [πολεμέω, *be at war*], *fight to the bitter end, fight it out*.

**διαπορεύω** [πορεύω, *cause to go*], *cause to cross, carry over, set across*; as pass. dep., *pass through, traverse*.

**διαπράττω** [πράττω, *do*], commonly in mid., *accomplish, effect, bring about*; *secure, obtain*, with acc., inf., or acc. and inf.; *gain one's point*; *stipulate*.

**διαρπάζω** [ῥαπάζω, *seize*], *seize and carry off (in different directions), plunder, loot*, Lat. *dīripīō*.

**διασημαίνω** [σημαίνω, *make a sign*], *indicate, disclose*.

**διασκηνέω** [σκηνέω, *be in camp*], *encamp separately, go into separate quarters*.

**διασκηνητέον** (verbal of διασκηνέω), impers., *necessary to take separate quarters*.

**διασκηνόω** [σκηνόω, *encamp*], *encamp separately, be quartered separately*.

**διασπάω** [σπάω, *draw*], *draw apart, separate, scatter*; τὸ διασπᾶσθαι, *the scattered condition*.

**διασπείρω** [σπείρω, σπερῶ, ἔσπειρα, ἔσπαρμαι, ἔσπάρην, *sow*], *scatter, as*

*in sowing*; *scatter, disperse*, Lat. *dīspergō*.

**διαστάντες**, see διίστημι.

**διασφενδονάω** [σφενδονάω, *use a sling*], *sling or hurl in different directions*.

**διάσχη**, see διέχω.

**διατάττω** [τάττω, *draw up*], *draw up, set in array*; *post here and there*, Lat. *dispōnō*.

**διατελέω** [τελέω, *finish*], *finish completely*; sc. ὁδόν, *complete the distance*; with ptc., *continue, keep on*. Cp. διάγω.

**διατήκω** [τήκω, *melt*], *melt through or away*.

**διατίθημι** [τίθημι, *place*], *place apart, arrange*; of persons, *treat*.

**διατρέφω** [τρέφω, *nourish*], *nourish thoroughly, support*.

**διατρίβω** [τρίβω, τρίψω, ἔτριψα, τέτριφα, τέτριμμαι, ἐτρίφθην or more commonly ἐτρίβην, *rub*; bor., Eng. *diatribe*], *rub through, rub away*; esp. of time, *waste, spend*, so with no word for time expressed, *waste time, delay*.

**διαφερόντως** [διαφέρω], adv., *differently*; *especially, preëminently*.

**διαφέρω** [φέρω, *bear*; cogn., Lat. *differō, differ*], *bear apart*; *differ from*; *excel, be better than*; *differ with, dispute*; with inf. as subject, *be a different thing*.

**διαφθείρω** [φθείρω, *destroy*], *destroy utterly*; *corrupt, bribe*; *injure*, οἱ διεφθαρμένοι τοὺς ὀφθαλμούς, *those who had had their eyes blinded*.

**διάφορος**, -ον [διαφέρω], *different*. Neut. as subst., *cause of difference or of disagreement*.

**διαχειρίζω** [χειρίζω (χείρ, *hand*), *handle*], *have in hand, manage*.

**διαχωρέω** [χωρέω, *advance*], *go*

- through*; impers., κάτω διεχώρει αὐτοῖς, *they had diarrhoea*.
- διδάσκαλος, -ου [διδάσκω], *teacher*.
- διδάσκω, διδάξω, ἐδίδαξα, δεδίδαχα, δεδίδαγμαι, ἐδιδάχθην [bor., Eng. didactic], *teach, show, inform*.
- δίδωμι, δώσω, ἔδωκα, δέδωκα, δέδομαι, ἐδόθην [cogn., Lat. dō, *give*; bor., Eng. anecdote, antidote, dose], *give, grant, permit, allow; pay*.
- διέβησαν, see διαβαίνω.
- διέργω [εἰργω, *shut out*], *cut off*.
- διελαύνω [ἐλαύνω, *drive*], *drive through; intr., ride through, charge through*.
- διεληλυθέναι, see διέρχομαι.
- διελόντες, see διαιρέω.
- διέρχομαι [έρχομαι, *go*], *go through; of reports, spread abroad; of distance, cover, travel*.
- διασπάρθαι, see διασπείρω.
- διασπασθαι, see διασπάω.
- διέχω [έχω, *hold*], *keep apart; intr., be apart, be distant; draw apart, separate; τὸ διέχον, the interval*.
- διηγέομαι [ήγέομαι, *lead*], *set out in detail, tell*.
- διήλασε, see διελαύνω.
- διηρπασμένα, see διαρπάζω.
- διήσουσι, see διίημι.
- διίημι [ίημι, *send*], *let go through, let pass*.
- δίιστημι [ίστημι, *cause to stand, set*], *set apart; intr. in mid. and 2 aor. act., stand apart, station themselves at intervals; open ranks, open up gaps*.
- δίκαιος, -ᾱ, -ον [δίκη], *right, just*. Neut. as subst., *justice*; ἐκ τοῦ δικαίου, *by just means*.
- δικαιοσύνη, -ης [δίκαιος], *justice*.
- δικαιοτής, -ητος, ἡ [δίκαιος], *justice*.
- δικαίως [δίκαιος], adv., *rightly, justly, properly*.
- δίκη, -ῆς [cp. δεικνῦμι, *show*; cogn., Lat. dīcō, *say, iūdex, judge*], *custom, right, justice; punishment; with article, deserved punishment, deserts; δίκην δίδοναι, pay a penalty, suffer punishment*.
- διό [δι' ὅ, *on account of which*], adv., *wherefore, therefore, for this reason*.
- Διός, see Ζεύς.
- διότι [δι' ὅτι = διὰ τοῦτο ὅτι, *on this account, namely, because*], conj., *because, since*.
- δίπηχυς, -υ [δύο, *two*, πῆχυς, *cubit* (1½ Eng. feet)], *two cubits long*.
- διπλάσιος, -ᾱ, -ον [δύο, *two*, cp. πῖμπλημι, *fill*], *twice as many, double*. Neut. acc. as adv., *twice as far*.
- δίπλεθος, -ον [δύο, *two*, πλέθρον, *plethron* (about 97 Eng. feet)], *of two plethra*.
- δισχίλιοι, -αι, -α [δισ, *twice*, χίλιοι, *thousand*], *two thousand*.
- διφθέρα, -ᾱς [bor., Eng. diphtheria], *prepared hide, piece of leather*.
- διφθέρινος, -η, -ον [διφθέρα], *of hides, of leather*.
- δίφρος, -ου [for δίφορος (from δύο, *two*, φέρω, *carry*), *carrying two*, warrior and driver], *body of a chariot*.
- διψάω, διψήσω, ἐδίψησα [δίψα, *thirst*; bor., Eng. dipsomania], *be thirsty*.
- διωκτέον (verbal of διώκω), *necessary to pursue*.
- διώκω, διώξω and διώξομαι, ἐδίωξα, δεδίωχα, δεδίωγμαι, ἐδιώχθην, *pursue, give chase to, chase; eis τὸ διώκειν, in pursuit*.
- διώξις, -ews, ἡ [διώκω], *pursuit*.
- διώρυξ, -υχος, ἡ [διορύττω, *dig through*], *canal*.
- δόγμα, -ατος, τό [δοκέω; bor., Eng. dogma], *opinion; decree, resolution*.
- δοθῆναι, δοίη, see δίδωμι.

**δοκέω**, δόξω, ἔδοξα, δέδογμαι, ἐδόχθην, *think, suppose; seem, appear, be thought, be reputed*, with inf. in indir. disc. as obj.; *seem best, be decided, be resolved upon*, with inf. as subject and not in indir. disc.

The pers. constr., with inf. in indir. disc., is often used where Eng. would have the impers., as *δοκοῦμέν μοι καθῆσθαι*, *it seems to me that we are encamped*.

Often of action taken in a deliberative assembly, as *δοκεῖ μοι, I move*; τὰ δόξαντα, *the questions resolved upon*, 68, 14; τὰ δεδογμένα, *the resolutions*, 158, 7; δόξαν (acc. abs.) ταῦτα, *when this step had been decided upon*, 181, 7.

**δοκιμάζω**, δοκιμάσω, δεδοκίμασμαι, ἐδοκιμάσθην [*δόκιμος, tested*], *test, approve, examine and accept*; the regular word at Athens for examining and passing candidates for public office or for the cavalry.

**δόλιχος**, -ου, *long race*, varying from six to twenty-four stadia (from about  $\frac{2}{3}$  of a mile to  $2\frac{2}{3}$  miles).

**Δόλοψ**, -οπος, ὁ, *Dolopian*, a native of Dolopia, a district in southwestern Thessaly.

**δόντες**, see δίδωμι.

**δόξα**, -ης [*δοκέω*; bor., Eng. *heterodox, orthodox, paradox*], *opinion, expectation*; παρὰ τὴν δόξαν, *contrary to expectation*.

**δόξαν**, see δοκέω.

**δορκάς**, -άδος, ἡ [*δέρκομαι*, see (the animal probably takes its name from its large eyes); bor., Eng. *Dorcas*], *gazelle*.

**δορηστός**, -οῦ, *supper time*.

**δόρυ**, δόρατος, τό [cp. *drūs*, *tree, oak*; cogn., Eng. *tree*], *tree; spear shaft, spear* (cp. *λόγχη, spearhead, spear*);

ἐπὶ δόρυ, *to the right*, since the spear was carried in the right hand. See Introd. § 58, and Figs. 11, 72, pp. 55, 218.

**δουλεύω**, δουλεύσω, etc. [*δοῦλος*], *be a slave*.

**δοῦλος**, -ου, *slave*.

**δοῦναι**, see δίδωμι.

**δουπέω**, ἐδούπησα [*δοῦπος*], poetic, *strike heavily* so as to make a loud noise, *clash*.

**δοῦπος**, -ου, poetic, any *heavy sound, din, uproar*.

**Δρακόντιος**, -ου, *Dracontius*, a Spartan in the Greek army.

**δράμοι**, see τρέχω.

**δρεπανηφόρος**, -ον [*δρέπανον, φέρω, bear*], *scythe-bearing, armed with scythes*, of chariots. See Introd. § 51 and Fig. 27, p. 85.

**δρέπανον**, -ου [*δρέπω, pluck*], *scythe, curved blade*.

**δρόμος**, -ου [*ἔδραμον*, 2 aor. of *τρέχω, run*; bor., Eng. *hippodrome, dromedary*], *running; race course*; δρόμῳ, *on the run, at a double-quick*.

**δύναμαι**, δυνήσομαι, δεδύνημαι, ἐδυνήθην, *be able, can, have power; amount to, be worth*; οἱ μέγιστα δυνάμενοι, *the most powerful*; τὰ μὴ δυνάμενα τῶν ὑποζυγίων, *those of the pack animals that were disabled*; often with rel. words, esp. ὥς and the sup. of an adj. or of an adv., as ὥς μάλιστα ἐδύνατο, *as much as he could, as much as possible*; ὥς ἐδύνατο, *as best he could*.

**δύναμις**, -ews, ἡ [*δύναμαι*; bor., Eng. *dynamo, dynamic, dynamite*], *power, resources; force for war, forces*; εἰς or κατὰ δύναμιν, *up to the limit of one's power, to the best of one's ability*.

**δυνάστης**, -ου [*δύναμαι*; bor., Eng.



**dynasty], powerful man, dignitary.**

**δυνατός, -ή, -όν** [δύναμαι], *strong, powerful, able, qualified*; pass., *possible, practicable*; ἡ δυνατόν μάλιστα, *to the best of my ability*, 67, 14; ὡς δυνατόν, *so far as was possible*, 135, 13; ὅπῃ δυνατόν, *as best you can*, 109, 8; ἐκ τῶν δυνατῶν, *so far as they could*, 189, 3.

**δύνω**, see δῶω.

**δύο, δυοῖν** [cogn., Lat. duo, two, Eng. two], *two*, sometimes used with pl. nouns, and not declined; εἰς δύο, *two abreast*.

**δυσ-** [bor., Eng. dys- in dyspepsia, dysentery, etc.], inseparable prefix, signifying *hard, with difficulty, bad*, the opposite of εὖ-.

**δυσπάριτος, -ον** [πάρειμι, *pass by*], *hard to get by*.

**δυσπόρευτος, -ον** [πορεύομαι, *advance*], *hard to get through*.

**δυσπορίᾱ, -ᾱς** [δύσπορος], *difficulty of crossing*.

**δύσπορος, -ον** [πόρος, *way*], *hard to cross*.

**δύσχρηστος, -ον** [χράομαι, *use*], *hard to use, of little use*.

**δυσχωρίᾱ, -ᾱς** [χώρος, *place*], *roughness of country, rough country*.

**δύω** (in the act. the epic form δύνω is commoner), δύσω, ἔδῶσα, ἔδῶν, δέδῶκα and δέδῶκα, δέδουμαι, ἐδύθην, commonly mid. except in the form δύνω, *enter*; of the sun, *enter the sea, set*.

**δῶ**, see δίδωμι.

**δώδεκα** [δύο + δέκα; cogn., Lat. duodecim, twelve; bor., Eng. dodecagon], indecl., *twelve*.

**δώρον, -ου** [δίδωμι, *give*; bor., Eng. Dorothy, Theodore], *gift, present*.

**δώσω**, see δίδωμι.

## Ε

**ἐᾶ**, see ἐάω.

**ἐἶλω**, see ἀλίσκομαι.

**ἐάν, ἄν, or ἤν**, conj., *if*, used with subj. in fut. more vivid and pres. general conditions.

**ἐάνπερ** [ἐάν + intensive πέρ], conj., *if really, if only*, with subj.

**ἐαυτοῦ, -ῆς, -οῦ**, contracted αὐτοῦ, -ῆς, -οῦ [stem of οὗ, *himself*, + αὐτός, *self*], reflexive pron. of third person, *himself, herself, itself, themselves*, used as dir. or as indir. reflexive; the gen. in the attributive position is used as a possessive pronoun, corresponding to Lat. *suus*, *his own, their own*, etc.; ἐν ἐαυτῷ γίγνεσθαι, *come to his senses*.

**ἐάω, ἐάσω, ἐᾶσα, ἐᾶκα, ἐᾶμαι, ἐᾶσθην**, *allow, permit, let; let go, let pass*.

**ἐβδομήκοντα** [ἐπτά, *seven*; cogn., Lat. septuāgintā, *seventy*], indecl., *seventy*.

**ἐγγύθεν** [ἐγγύς], adv., *from near by*.

**ἐγγύς**, adv., comp. ἐγγύτερον, sup. ἐγγύτατα and ἐγγυτάτω, *near, close by*, abs. or with gen.; *nearly, almost*; sup. in attributive position, *nearest, last*.

**ἐγείρω, ἐγερῶ, ἡγείρω, ἡγρόμην, ἐγρήγορα, ἐγῆγερμαι, ἡγέρθην** [bor., Eng. Gregory], *wake*, transitive; 2 pf., intr., *wake up, be awake, keep watch*.

**ἐγενόμην**, see γίγνομαι.

**ἐγκαλύπτω** [καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, *cover*], *cover up, wrap up*.

**ἐγκειμαι** [κεῖμαι, *lie*], *lie in, be in*.

**ἐγκέλευστος, -ον** [κελεύω, *order, urge*], *urged on, instigated*.

**ἐγκέφαλος, -ου** [κεφαλή, *head*] (properly an adj., *within the head; brain*), *cabbage of the palm, the*

large, soft bud, containing the substance of the leaves, edible but apt to cause a headache. It is still considered a delicacy by the natives.

ἐγκρατής, -ές [κρατέω, *be strong*], *in power; master of, in control of, with gen.*

ἔγνω, see γιγνώσκω.

ἐγρηγόρεσαν, see ἐγείρω.

ἐγχειρίδιον, -ου [neut. of adj. ἐγχειρίδιος, *in the hand*], *dagger.*

ἐγχειρίζω, ἐγχειριῶ, ἐνεχείρισα [χείρ, *hand*], *put into one's hands, in-trust.*

ἐγχέω [χέω, χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην, *pour*], *pour in, fill a cup.*

ἐγώ, ἐμοῦ or μου, pl. ἡμεῖς, ἡμῶν [cogn., Lat. ego, *I*, mē, *me*, Eng. I, *me*], pers. pron., *I.*

ἐγωγε [ἐγώ + γέ, *at least*], used, like Lat. *equidem*, as an emphatic form of the pers. pron. of the first person, *I for my part, I at least, I emphasized.* Cp. σύγε.

ἔδει, see δέω, *lack.*

ἐδηδοκότες, see ἐσθίω.

ἔδησε, see δέω, *bind.*

ἔδοσαν, see δίδωμι.

ἔδραμον, see τρέχω.

ἔθει, see θέω.

ἔζων, see ζάω.

ἐθειλοντής, -οῦ [ἐθέλω], *a man who serves willingly, volunteer.*

ἐθέλω, less often θέλω, ἐθελήσω, ἠθέλησα, ἠθέληκα, *be willing, wish, desire.*

ἔθετο, ἔθηκε, see τίθημι.

ἐθειῶντο, see θεάομαι.

ἔθνος, -ους, τό [bor., Eng. ethnic, ethnology], *nation, tribe, race; κατὰ ἔθνη, nation by nation.*

εἰ, conj., *if, whether; ei . . . ἥ, whether . . . or; ei μή, if not, except, unless;*

εἰ δὲ μή, *otherwise*, frequently used where εἰ ἂν δὲ μή would be expected; εἴ τι ἄλλο, *whatever else; καὶ εἰ, even if.*

εἶα, εἶασε, see ἐάω.

εἰδέναι, εἰδεῖν, εἰδῆτε, see οἶδα.

εἶδον, see ὁράω.

εἶδος, -ους, τό [cp. εἶδον, *I saw*], *appearance, shape.*

εἰδότες, εἰδώς, see οἶδα.

εἰκάζω, εἰκάσω, ἤκασα, ἤκασμαι, ἤκασθην [cp. ἔοικα, *be like*], *liken, compare; infer (from comparison), conjecture, guess, surmise.*

εἰκός, -ότος [neut. ptc. of ἔοικα, *be like*], *likely, probable, natural, reasonable; ὡς εἰκός or ὡς τὸ εἰκός, as is likely, as is natural; εἰκότα λέγειν, to speak reasonably.*

εἴκοσι [cogn., Lat. vīgintī, *twenty*; bor., Eng. icosahedron], indecl., *twenty.*

εἰκότως [εἰκός], adv., *naturally, with good reason.*

εἰληφε, see λαμβάνω.

εἰλήχει, see λαγχάνω.

εἰλκον, see ἔλκω.

εἰλόμην, see αἰρέω.

εἰμί, ἔσομαι, impf. ἦν [root es; cogn., Lat. esse, *be*, Eng. is], *be.*

Idiomatic uses: *be in force, stay, take place, extend.*

Impers., with inf. as subject, *be possible*; in this meaning ἔστι (not ἐστί) is used.

With a pred. gen., *belong to, be characteristic of; be descended from; be one of, be among.*

With dat. of possessor, *have.*

Periphrastic use with ptc., ἦν δυναμένη = ἐδύνατο, *amounted to.*

With a rel. pron., adv., or conj., ἔστι δ' ὅστις, *somebody*; ἔσθ' ὅτε or ἦν ὁπότε, *sometimes*; ἦν τούτων τῶν

σταθμῶν οὕς, *some of these marches*; ἔστιν ὃ τι σε ἠδίκησα, *have I done you any wrong at all?* οὐκ ἔστιν ὅτου ἔνεκα, *there is no reason why*; οὐκ ἔστιν ὅπως οὐ (*it is not possible that . . . not*), *there is no question but that*; οὐκ ἦν ὅπου οὐ, *everywhere*.

In the abs. inf., τὸ κατὰ τοῦτον εἶναι, *so far as this fellow is concerned*; τὸ νῦν εἶναι, *for the present*.

Ptc. as subst., τὰ ὄντα, *facts*.

εἶμι, impf. ἦεν or (older) ἦα [root ι; cogn., Lat. *ire*, *go*, *iter*, *journey*], *go*, *come*. The pres. indic. of εἶμι and its cpds. usually has fut. meaning, and consequently in indir. disc. this meaning is found in the opt., inf., and ptc., often also in the ptc. in other uses.

εἶπας, εἶπατε, see εἶπον.

εἶπερ [εἰ + intensive πέρ], conj., *if really, if indeed*.

εἶπετο, see ἔπομαι.

εἶπον, 2 aor. (εἶπας, 130, 6, and εἶπατε, 109, 17, belong to a 1 aor. εἶπα), *say, tell, speak*, abs., with neut. acc., or with ὅτι; *propose, move, order, bid*, with inf.

εἶργω, εἶρξω, εἶρξα, εἶργμαι, εἶρχθην, *shut out, keep off; shut in, hem in*.

εἶρηκα, εἶρημαι, see εἶρω.

εἶρήνη, -ης [εἶρω, bor., Eng. *Irene*], *agreement, peace*; εἶρήνην ἄγειν, *lead a life of peace*.

εἶρω (pres. only in poetry), ἐρώ, εἶρηκα, εἶρημαι, ἐρρήθην [root *fer*; cogn., Lat. *verbum*, *word*, Eng. *word*], *say, tell, mention*, with acc., ὅτι or ὥς; *order*, with inf.; εἶρητο, impers., *orders had been given*.

εἰς [for ἐν-s (cp. the formation of Lat. *ab-s*, *by*)], prep. with acc., *into, to, in, for*, Lat. *in* with acc.

Idiomatic uses: with words denoting persons, *against, into the country of*; with verbs of rest implying previous motion, *in, at, upon, within*; of time, denoting the time arrived at, *at, in, on, for*; of purpose, *for, towards*; with numerals, *up to, about*, Lat. *ad*; *pertaining to, with respect to, for*; εἰς δύναμιν, *to the best of one's ability*; εἰς πλάγιον, *obliquely*; εἰς δύο, *two abreast*; εἰς τὸ δέον, *all right*; εἰς καλὸν ἦκειν, *come in the nick of time*.

In cpds., *into, to, in*.

εἰς, μία, ἐν, gen. ἐνός, μίας, ἐνός [cogn., Lat. *semel*, *once*, Eng. *same, some*; bor., Eng. *hendiadys, hyphen*], *one, only one; one man, some one, stronger than τις; μία τις, a single one*.

εἰσάγω [ἄγω, *lead*], *lead into*.

εἰσβάλλω [βάλλω, *throw*], *throw into; intr., throw oneself into, invade*.

εἰσβολή, -ῆς [εἰσβάλλω], *entrance, pass*.

εἰσδύομαι [δύω, *enter*], *enter into, cut into*.

εἰσέδραμον, see εἰστρέχω.

εἴσειμι [εἶμι, *go*], *go into; go into the presence of*, with παρά and acc.

εἰσελαύνω [ἐλαύνω, *drive*], *drive or ride into; march into*.

εἰσέρχομαι [έρχομαι, *go*], *go into, enter*.

εἴσεται, see οἶδα.

εἰσῆσαν, see εἴσειμι.

εἰσῆχθη, see εἰσάγω.

εἰσοδος, -ου [ὁδός, *way*; bor., Eng. *episode*], *way in, entrance*.

εἰσπηδάω [πηδάω, πηδήσομαι, ἐπήδησα, -πεπήδηκα, *leap*], *leap into, spring into*.

εἰσπίπτω [πίπτω, *fall*], *fall into, burst into, fall upon*.

εἰστρέχω [τρέχω, *run*], *run into*.

εἰσφορέω [φορέω, *carry*], *carry into, bring into*.

εἴσω [εἰς], *adv., within, inside, abs. or with gen.*

εἶτα, *adv., then, afterward, next*.

εἴτε [εἰ + τέ, *and*], *conj., doubled*  
εἴτε . . . εἴτε, *if . . . or or or if, whether . . . or, Lat. sive . . . sive*.

εἶχον, *see ἔχω*.

εἶων, *see ἐάω*.

ἐκ, *before vowels ἐξ* [cogn., Lat. ē, *ex, out of*; bor., Eng. *eclipse, exodus*], *prep. with gen., out of, from, Lat. ex*.

Idiomatic uses: with motion merely implied, *in*; of agency or means (considered as source), *by*; of cause, *on account of, as a result of*; of time, *after*; *under*, 56, 22; *with*, 135, 13; ἐκ τούτου, *because of this, after this, hereupon*; ἐκ τούτων, *in (because of) these circumstances*, 66, 11; ἐκ τοῦ αὐτομάτου, *of their own accord, spontaneously*; ἐκ πλεό-  
νος, *while further away*; τὸν ἐκ τῶν Ἑλλήνων . . . φόβον, *the fear inspired by the Greeks*; ἐξ ἴσου, *on an equal footing*; ἐξ ἀπροσδοκήτου, *unexpectedly*; ἐκ τῶν δυνατῶν, *so far as they could*; ἐκ τοῦ ἐναντίου, *on the opposite side*; ἐξ ἀριστερᾶς, *on the left*.

In cpds., *from, out, away*, sometimes implying thoroughness or completion; cp. some Eng. words beginning with *ec-* or *ex-*, as *eccentric, ecclesiastic, ecstasy*, also see above.

ἐκασταχόσε [ἐκαστος], *adv., in every direction*.

ἐκαστος, -η, -ον [cp. ἐκάτερος] *each, every, each one* (of any number, Lat. *quisque*; cp. ἐκάτερος); pl., *each, each and all*.

ἐκάστοτε [ἐκαστος], *adv., on each occasion, every time*.

ἐκάτερος, -ᾱ, -ον [cp. ἐκαστος], *each* (of two, Lat. *uterque*; cp. ἐκαστος); pl., *both*.

ἐκατέρωθεν [ἐκάτερος + -θεν, *from*], *adv., from each side, on both sides*.

ἐκατέρωσε [ἐκάτερος + -σε, *to*], *adv., to each side, each way*.

ἐκατόν [cogn., Lat. *centum, hundred*, Eng. *hundred*; bor., Eng. *hecatomb*], *indecl., hundred*.

ἐκβαίνω [βαίνω, *go*], *go out, esp. from a lower to a higher position, go or march up*.

ἐκβάλλω [βάλλω, *throw*], *throw away, cast out, drive out; esp. into exile, banish, cp. ἐκπίπτω*.

ἐκβασίς, -ews, ἡ [ἐκβαίνω], *way out, outlet, pass*.

Ἐκβάτανα, -ων, τὰ, *Ecbatāna*, capital of Media, a summer residence of the Persian kings.

ἐκγονος, -ον [ἐκ, γίγνομαι, *be born*], *sprung from*. As subst., masc. pl., *descendants*; neut. pl., *young, offspring*.

ἐκδέρω [δέρω, δερῶ, εἵμαι, δέδαρμαι, εἰδάρην, *flay*; cogn., Eng. *tear*], *flay*. Cp. ἀποδέρω.

ἐκδίδωμι [δίδωμι, *give*], *give away, esp. give a daughter in marriage*.

ἐκδύω [δύω, *enter*, (of clothes) *put on*], *strip off from another; mid. and 2 aor. act., strip oneself*. Cp. ἀποδύω.

ἐκεῖ, *adv., there, in that place; there, to that place*.

ἐκεῖνος, -η, -ο [ἐκεῖ], *dem. pron., that, that man, Lat. ille, referring strictly, but with many exceptions, to what is remote in space or thought; often used as simple dem. or strong pers. pron., he, they, etc.*

ἐκήρῦξε, ἐκηρύχθη, *see κηρύττω*.

ἐκθλίβω [θλίβω, θλίψω, ἐθλίψα, ἐθλίφθην, *squeeze*; bor., Eng. *ecthlipsis*], *squeeze out, crowd out* of the ranks.

ἐκκαλύπτω [καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, *cover*; bor., Eng. *apocalypse*], *uncover*, of a shield taken from the leather case in which it was kept when not in use.

ἐκκλησιᾶ, -ᾶς [καλέω, *call*; bor., Eng. *ecclesiastic*], *a calling out* of citizens to an assembly, *assembly*.

ἐκκλίνω [κλίνω, κλινῶ, ἐκκλῖνα, κέκλιμαι, ἐκλίθην and -εκλίνην, *bend*], *bend out* of line, *give ground, give way*.

ἐκκομίζω [κομίζω, *bring*], *bring out, carry out*.

ἐκκόπτω [κόπτω, *cut*], *cut the trees out of, clear of trees*; *cut down*, cp. ἐκπίπτω.

ἐκκῦμαίνω [κῦμαίνω, κῦμανῶ, *swell like a wave*], of a line of battle, *surge ahead*.

ἐκλέγω [-λέγω, -λέξω, -έλεξα, -είλοχα, -είλεγμαι, rarely -λέλεγμαι, -ελέγην, rarely -ελέχθην, *gather*; bor., Eng. *eclogue, eclectic*], *pick out*.

ἐκλείπω [λείπω, *leave*; bor., Eng. *eclipse*], *leave, abandon*; intr., *disappear*.

ἐκπέμπω [πέμπω, *send*], *send out or away, dismiss*.

ἐκπεπλήχθαι, see ἐκπλήττω.

ἐκπεπτωκότες, see ἐκπίπτω.

ἐκπίμπλημι [πίμπλημι, *fill*], *fill out, fill up*.

ἐκπίνω [πίνω, *drink*], *drink out, drink up*.

ἐκπίπτω [πίπτω, *fall*], *fall out, be cast out, be exiled or banished*, used as pass. of ἐκβάλλω; of a tree, *fall down*, cp. ἐκκόπτω.

ἐκπλαγείς, see ἐκπλήττω.

ἐκπλέω [πλέω, *sail*], *sail away, put to sea*.

ἐκπλεωσ, -ων [πλέωσ, *full*, cp. πίμπλημι, *fill*; cogn., Lat. *plēnus*, *full*, Eng. *full*], *filled out or up*. Cp. σύμπλεωσ.

ἐκπλήττω [-πλήττω, -πλήξω, -έπληξα, πέπληγα, πέπληγμαι, ἐπλήγην and (regularly in cpds.) -επλάγην, *strike*; bor., Eng. *apoplexy*], *strike out* of one's senses; pass., *be astounded, terrified, panic-stricken, frightened out* of one's wits.

ἐκποδών [ἐκ ποδῶν, *out from under foot*], adv., *out of the way*; ἐκποδών ποιεῖσθαι, *put out of the way*, euphemism for ἀποκτείνειν.

ἐκπωμα, -ατος, τό [ἐκπίνω], *drinking cup*. See Fig. 61, p. 195.

ἐκτός [ἐκ], adv., *outside of*, with gen.

ἐκτρέπω [τρέπω, *turn*], *turn out*; pass. and 2 aor. mid., *turn aside*.

ἐκτῶντο, see κτάομαι.

ἐκφαίνω [φαίνω, *show*], *show forth*; πόλεμον ἐκφαίνειν, *begin open war*.

ἐκφέρω [φέρω, *bear*], *carry out*; disclose, tell of, relate; πόλεμον ἐκφέρειν, *open hostilities*.

ἐκφεύγω [φεύγω, *flee*], *flee from, escape*; μικρὸν ἐκφεύγειν μὴ καταπετρωθῆναι, *narrowly escape being stoned to death*.

ἐκῶν, -οῦσα, -όν, *willing*; generally to be translated as an adv., *willingly, voluntarily*.

ἐλαιον, -ου [cogn., Lat. *oleum*, *oil*, Eng. *oil*], *olive oil*, used esp. after bathing to make the skin soft and the joints limber.

ἐλάττων, -ον, gen. -ονος, used as comp. of μικρός, *smaller*; sup. ἐλάχιστος, *least, fewest*.

ἐλαύνω, ἐλῶ, ἤλασα, ἐλήλακα, ἐλήλαμαι, ἤλασθην [bor., Eng. *elastic*],

- drive*; with obj. (ἵππον, ἄρμα, or στρατεύμα) omitted, intr., *ride, drive, march*.
- ἐλάφειος, -ον [ἐλαφος, *deer*], *of deer*; τὰ ἐλάφεια κρέα, *venison*.
- ελαφρός, -ά, -όν, *light-footed, agile, nimble*.
- ελάχιστος, see ἐλάττων.
- ἐλέγχω, ἐλέγξω, ἤλεγξα, ἐλήλεγμαι, ἠλέγχθην, *question, cross-question, convict*; pass., *be convicted of, be proved guilty of*, with ptc.
- ελεῖν, see αἰρέω.
- ἐλελιζω, ἠλέλιξα, poetic, *cry ἐλελεῦ (a war cry), raise the war cry*. Cp. ἀλαλάζω.
- ἐλέσθαι, see αἰρέω.
- ἐλευθερία, -ās [ἐλεύθερος], *freedom, liberty*.
- ἐλεύθερος, -ᾶ, -ον, *free*.
- ἐλέχθησαν, see λέγω.
- ἐλήφθην, see λαμβάνω.
- ἐλθεῖν, see ἔρχομαι.
- ἐλκω, ἐλξω, ἐλκυσα, ἐλκυκα, ἐλκυσμαι, ἐλκύσθην [cogn., Lat. sulcus, *furrow*], *draw, drag*.
- Ἑλλάς, -άδος, ἡ, *Hellas*, called by the Romans *Graecia*, whence the Eng. name, *Greece*.
- Ἕλλην, -ηνος, ὁ [cp. Ἑλλάς], *a Greek*. As adj., *Greek*, 102, 1.
- Ἑλληνικός, -ή, -όν [Ἕλλην], *Hel- lenic, Greek*; τὸ Ἑλληνικόν (sc. στρατεύμα), *the Greek force of Cyrus*.
- ἐλληνικῶς [Ἑλληνικός], adv., *in the Greek language, in Greek*.
- Ἑλληνίς, -ίδος [Ἕλλην], fem. adj., *Greek*.
- Ἑλλησποντιακός, -ή, -όν [Ἑλλησπον- τος], *of or on the Hellespont*.
- Ἑλλήσποντος, -ου [Ἑλλης πόντος, *Helle's sea*], *the Hellespont* (named, according to tradition, from Helle, who fell into it from the back of the ram of the golden fleece and was drowned), the strait between the Chersōnese and Asia Minor, now the Dardānelles.
- ἔλοι, ἐλόμενοι, see αἰρέω.
- ἐλπίζω, ἤλπισα, ἠλπίσθην [ἐλπίς], *hope, expect*.
- ἐλπίς, -ίδος, ἡ, *hope, expectation*.
- ἐλῶντα, see ἐλαύνω.
- ἐμαυτοῦ, -ῆς [stem of ἐμοῦ (see ἐγώ) + αὐτός, *self*], reflexive pron. of first person, *myself*.
- ἐμβαίνω [βαίνω, *go*], *go in, step in; embark*.
- ἐμβάλλω [βάλλω, *throw*; bor., Eng. emblem], *throw in or into; throw to, feed to*; πληγὰς ἐμβάλλειν, *inflict blows upon, flog*; intr., of a river, *empty into; fall upon, attack; make an inroad, invade*, with els and acc.
- ἐμβολή, -ῆς [ἐμβάλλω], *inroad, inva- sion*.
- ἔμεινε, see μένω.
- ἐμέω, ἐμοῦμαι, ἤμεσα [cogn., Lat. vomō, *vomit*; bor., Eng. emetic], *vomit*.
- ἐμμένω [μένω, *stay*], *stay in*.
- ἐμός, -ή, -όν [stem of ἐμοῦ (see ἐγώ); cogn., Lat. meus, *my*, Eng. *my, mine*], possessive pron. of first per- son, *my, mine*; ἐμός ἀδελφός, *a brother of mine*.
- ἐμπαλιν [πάλιν, *back*], adv., *in the Anabasis* always with the article and crasis, τοῦμπαλιν, *back, back again*; so εἰς τοῦμπαλιν.
- ἐμπεδῶ [ἐμπεδος, *steadfast*], *keep steadfastly, observe faithfully*.
- ἐμπειρος, -ον [πεῖρα, *experience*; cogn., Lat. peritus, *experienced*; bor., Eng. empiric], *experienced in, acquainted with*.
- ἐμπείρως [ἐμπειρος], adv., *by experi- ence*; ἐμπείρως τινὸς ἔχειν, *know one by experience or personally*.

ἐπιπρόντος, see ἐπιπύτω.

ἐπίμπλημι [πίμπλημι, *fill*], *fill, fill full*, with gen.; *satisfy*.

ἐπίμπρημι [πίμπρημι, *πρήσω, ἔπρησα, πέπρημαι, ἐπρήσθην*, *burn*, poetic], *set on fire, burn*.

ἐπίπτω [πίπτω, *fall*], *fall upon, attack, seize; occur to*.

ἐμποδίζω, ἐμποδιῶ [ἐμπόδιος, *at the feet, impeding*], *be in the way of, hinder*.

ἐμποδών [formed by analogy to ἐκποδών], *adv., in the way, hindering*.

ἐμποιέω [ποιέω, *make*], *make in, inspire in, impress upon*, with dat.

ἐμπόριον, -ον [ἐμπορος, *merchant*; bor., Eng. *emporium*], *trading place, mart, emporium*, for trade between sailing merchants and retail dealers.

ἐμπροσθεν [πρόσθεν, *before*], *adv., before, in front*, abs. or with gen.; οἱ ἐμπροσθεν, *the van*.

ἐμφάγοιεν, ἐμφαγόντας, see ἐνέφαγον.

ἐμφανής, -ές [φαίνω, *show*], *manifest, visible, open*; ἐν τῷ ἐμφανεῖ, *openly*.

ἐν [cogn., Lat. *in, in*, and Eng. *in*; bor., Eng. *encyclical, enthusiasm*], *prep. with dat., in, Lat. in with the abl.*

Idiomatic uses, *among, at, on, with*; of time, *in, within, during, at*; ἐν ᾧ (sc. χρόνῳ), *while, during this time*; ἐν τούτῳ, *at this moment, hereupon, meanwhile*; ἐν ἴσῳ, *with even step*.

In cpds. ἐν changes to ἐγ- before κ, γ, χ, and to ἐμ- before π, β, φ, or μ, and means *in, on*.

ἐναγκυλάω [ἀγκύλη, *thong, loop*], *put a thong on, fit with a thong*. See *Intro.* § 59, and *Fig. 62*, p. 196.

ἐναντιός, -ᾱ, -ον [ἀντίος, *opposite*], *opposite, over against, in one's face; opposed to, against*; ἐκ τοῦ ἐναντίου,

*on the opposite side*. Neut. acc. as *adv.*, τὰναντία, *in the opposite direction*.

ἐνατος, -η, -ον [ἐννέα], *ninth*.

ἐνδεια, -ᾱς [ἐνδεής (δέω, *lack*), *lacking*], *want, scarcity*.

ἐνδέκατος, -η, -ον [ἐνδεκα, *eleven*, bor., Eng. *hendecasyllabic*], *eleventh*.

ἐνδηλος, -ον [δηλος, *plain*], *manifest, clear*, usually with a ptc. and translated as an *adv.* Cp. δηλος.

ἐνδον [ἐν; bor., Eng. *endogen*], *adv., within, inside*.

ἐνδύω [δύω, *enter*], *put on*; mid., *put on oneself*.

ἐνέδρα, -ᾱς [ἐδρά, *seat*; cogn., Lat. *sedeō, sit, insidiae, ambush*, Eng. *sit, seat*; bor., Eng. *cathedral*] (*a sitting in*), *ambush, ambuscade*.

ἐνεδρεύω, ἐνεδρεύσομαι (as pass.), ἐνήδρευσα, ἐνηδρεύθη [ἐνέδρα], *lie in ambush, make an ambuscade*.

ἐνειμι [εἰμί, *be*], *be in, be there*, abs. or with ἐν and dat.

ἐνεκα (generally ἐνεκεν before a vowel), *improper prep. with gen., usually following the noun, on account of, because of, for the sake of*, Lat. *causā*.

ἐνέκειντο, see ἔγκειμαι.

ἐνενήκοντα [ἐννέα; cogn., Lat. *nonā-gintā, ninety*], indecl., *ninety*.

ἐνεός, -ᾱ, -ον, *dumb, deaf and dumb*.

ἐνεπλήσθη, see ἐπίμπλημι.

ἐνέπρησαν, see ἐπίμπρημι.

ἐνέφαγον [ἔφαγον, serving as 2 aor. of ἐσθίω, *eat*], 2 aor., no pres. in use, *eat a little*. Cp. κατεσθίω.

ἐνεχείρισαν, see ἐγχειρίζω.

ἐνθα, *adv.*, (1) *rel., where, in the place to which, whither*; (2) *dem., there, then, thereupon*, often emphasized by δῆ (to be translated only by stress of voice).

ἐνθάδε, adv., *here, hither*.

ἐνθαπερ [ἐνθα + intensive πέρ], adv., *just where*.

ἐνθέμενοι, see ἐντίθημι.

ἐνθεν, adv., (1) rel., *whence, from which, to the place from which*; (2) dem., ἐνθεν . . . ἐνθεν, *on one side . . . on the other*; ἐνθεν καὶ ἐνθεν, *on both sides*, abs. or with gen.

ἐνθυμέομαι, ἐνθυμήσομαι, ἐντεθύμημαι, ἐνεθυμήθην [θυμός, spirit], *bear in mind; take into consideration, reflect upon*; pf., *I have observed*.

ἐνθύμημα, -ατος, τό [ἐνθυμέομαι; bor., Eng. enthymeme], *idea*.

ἐνί, see εἰς.

ἐνιαυτός, -οῦ, *year*; κατ' ἐνιαυτόν, *annually*.

ἐνιοι, -αι, -α, *some*.

ἐνίοτε [cp. ἐνιοι], adv., *at times, sometimes*.

ἐννέα [cogn., Lat. novem, nine, Eng. nine], indecl., *nine*.

ἐννοέω [νοέω, perceive], act., *have in mind, think, think of, hit upon*; act. or mid., *consider, reflect*; with μή, *be apprehensive*.

ἐννοια, -ās [cp. ἐννοέω], *thought, idea*.

ἐνοικέω [οἰκέω, dwell], *dwell in, inhabit*; οἱ ἐνοικοῦντες, *the inhabitants*.

ἐνοράω [ὁράω, see], *see something in a thing*; πολλὰ ἐνορῶ δι' αὐτοῦ, *I see many reasons (in the matter) why*.

ἐνός, see εἰς.

ἐνοχλέω, ἐνοχλήσω, ἠνώχλησα, ἠνώχληκα, ἠνώχλημαι, ἠνωχλήθην [ὄχλος, crowd, annoyance], *crowd upon, annoy*, with dat.

ἐνταῦθα, adv., *there, thither*; thereupon, *then*.

ἐντείνω [τείνω, stretch], *stretch upon*; πληγὰς ἐντείνειν, *inflict blows upon*, with dat.

ἐντελής, -ές [τέλος, end], *complete, full*; of pay, *in full*.

ἐντερον, -ου [έν; bor., Eng. enteric, dysentery], *intestine*.

ἐντεῦθεν, adv., *from that place, thence*; then, *afterwards*.

ἐντίθημι [τίθημι, put], *put in, put on board a ship*; mid., of one's own possessions.

ἐντίμως [ἐντίμος, in honor], adv., ἐντίμως ἔχειν, *be held in high honor*.

ἐντός [έν], adv., *within, inside of*, abs. or with gen.; ἐντὸς αὐτῶν, *within their lines*, 101, 5.

ἐντυγχάνω [τυγχάνω, happen], *chance upon, fall in with, meet*, abs. or with dat.

Ἐνυάλιος, -ου (adj., *pertaining to* Ἐνυώ, Enyō, the goddess of war), Enyalios, epithet of Ares (the Roman Mars), god of war.

ἐνωμόταρχος, -ου [cp. ἐνωμοτία, ἄρχω, lead], *commander of an enomoty, enomotarch*. See Introd. § 56.

ἐνωμοτία, -ās [ἐνώμοτος, bound by oath, cp. δμῶμι, swear] (a body of men bound by oath), *enomoty*, one fourth of a company. See Introd. § 56.

ἑξ, see ἐκ.

ἑξ [cogn., Lat. sex, six, Eng. six; bor., Eng. hexameter, hexagon], *six*.

ἐξαγγέλλω [ἀγγέλλω, announce], *bring news out, report*.

ἐξάγω [ἀγω, lead], *lead out or away*; excite, *induce*.

ἐξαιρέω [αἰρέω, take], *take out, remove*; mid., *pick out, choose*.

ἐξαιτέω [αἰτέω, ask], *ask from another*; mid., *beg off, intercede for*, with acc.

ἑξακισχίλιοι, -αι, -α [ἑξάκις, six times, χίλιοι, thousand], *six thousand*.



ἑξακόσιοι, -αι, -α [ἑξ], *six hundred*.  
 ἐξανίστημι [ἀνίστημι, *cause to stand up*], *make stand up from one's seat*; intr., in mid. and 2 aor. act., *rise up*.  
 ἐξαπατάω [ἀπατάω, ἀπατήσω, etc., *deceive*], *deceive utterly, practice deception*.  
 ἐξαπίνης, adv., rare in Attic, *suddenly, all of a sudden*.  
 ἔξειμι [εἶμι, *be*], only impers. ἔξεστι, ἔξει, etc., *it is allowed, it is possible, one may*, with inf., dat. and inf., or acc. and inf.; ptc. in acc. abs., ἔξόν, *since it is possible*.  
 ἔξειμι [εἶμι, *go*], *go out*.  
 ἔξιν, see ἔχω.  
 ἐξελάυνω [ἐλαύνω, *drive*], *drive out, expel*; intr., *march out (from camp), march, advance*.  
 ἐξέλιπον, see ἐκλείπω.  
 ἐξέλοιμεν, see ἐξαιρέω.  
 ἐξενεγκεῖν, see ἐκφέρω.  
 ἐξεπλάγη, see ἐκπλήττω.  
 ἐξέπλει, see ἐκπλέω.  
 ἐξέρχομαι [ἐρχομαι, *come, go*], *come out, go out, escape*.  
 ἐξίσται, see ἔξειμι, *it is allowed*.  
 ἐξέτασις, -εως, ἡ [ἐξετάζω, *examine*], *military inspection, review*.  
 ἐξέφηναν, see ἐκφαίνω.  
 ἐξηγέομαι [ἡγέομαι, *lead*; bor., Eng. *exegesis*], *lead out, serve as guide*; ἀγαθὸν τι τῷ στρατεύματι ἐξηγεῖσθαι, *to do the army any good service as guide*.  
 ἐξήκοντα [ἑξ; cogn., Lat. *sexāgintā*, *sixty*], indecl., *sixty*.  
 ἐξῆσαν, see ἔξειμι, *go out*.  
 ἐξήχθη, see ἐξάγω.  
 ἐξικνέομαι [ικνέομαι, ἔξομαι, ἰκόμην, ἰγμαι, *come*; in prose common only in cpds.], *arrive at, reach*, with gen.; of a missile, *reach the mark*,

*do execution*; ἐπὶ βραχὺ ἐξικνεῖσθαι, *have a short range*.  
 ἐξίστημι [ίστημι, *cause to stand, set*], *set aside*; mid., *stand aside, get out*.  
 ἔξομεν, see ἔχω.  
 ἔξόν, see ἔξειμι, *it is allowed*.  
 ἐξοπλίζω [ὀπλίζω, *arm*], *arm fully*; mid., *arm oneself fully*; pf. mid., *be in full armor*.  
 ἐξοπλισία, -ās, *state of being fully armed*; ἐν τῇ ἐξοπλισίᾳ, *under arms*.  
 ἐξορμάω [ὀρμάω, *set in motion*], *urge on, incite*; intr., *start, set out*.  
 ἔξω [ἐξ; bor., Eng. *exotic*], adv., *without, outside*; τὸ ἔξω τεῖχος, *the outer wall*; with gen., which sometimes precedes it, *outside of, out of, beyond, outflanking*.  
 ἔξωθεν [ἐξω], adv., *from without*; with gen., *outside of, apart from*.  
 ἔοικα, 2 pf with pres. sense, 2 plupf. ἐώκη as impf., rare fut. εἴξω from assumed pres. εἶκω, *be like, resemble*, with dat.; ὡς ἔοικε, *as it seems, apparently*.  
 ἐπαγγέλλω [ἀγγέλλω, *announce*], *notify, proclaim*; mid., *promise, offer*.  
 ἔπαθον, see πάσχω.  
 ἐπαινέω, ἐπαινέσω, but in Attic more commonly ἐπαινέσομαι, ἐπήνεσα, ἐπήνεκα, ἐπήνημαι, ἐπηνέσθην [αἰνέω, *praise*], *approve, applaud, commend*.  
 ἐπακολουθέω [ἀκολουθέω, -ήσω, *follow*], *follow after, pursue*.  
 ἐπὰν or ἐπήν [ἐπεῖ + ἄν], conj., with subj., *when, whenever*; ἐπὰν τάχιστα, *as soon as*, Lat. *cum primum*.  
 ἐπαναχωρέω [ἀναχωρέω, *go back*], *retire, retreat*.  
 ἐπεγγελάω [γελάω, *laugh*], *laugh at, insult*, with dat.  
 ἐπεγείρω [ἐγείρω, *wake*], *wake up*.

ἐπέθετο, see ἐπιτίθημι.

ἐπεί, conj., Lat. *cum*, (1) temporal, *when, after*, with indic. (the aor. often has plupf. force); *whenever*, with opt.; (2) causal, *since, as*, with indic.

ἐπειδάν [ἐπεῖδή + άν], conj., with subj., *when, whenever*; ἐπειδάν τάχιστα, *as soon as*, Lat. *cum primum*.

ἐπειδή [ἐπεῖ + δῆ, *just when*; see δῆ], conj., (1) temporal, *when*, with indic., or opt. in indir. disc.; *whenever*, with opt. of repeated action; (2) causal, *since*, with indic.

ἔπειμι [εἰμι, *be*], *be upon, be over*.

ἔπειμι [εἰμι, *go*], for pres. with fut. meaning, see εἰμι; *come on or up, approach; advance, attack*; of time, *follow*, esp. in ptc., *following, next*; ἄμα τῇ ἐπιούσῃ ἡμέρᾳ, *as the next day was breaking*.

ἐπεὶπερ [ἐπεῖ + intensive πέρ], conj., *since at all events, seeing that*, with indic.

ἐπεισε, ἐπέσθη, see πελθω.

ἔπειτα [ἐπί + εἶτα, *then*], adv., *then, thereupon, in the second place, further*; εἰς τὸν ἔπειτα χρόνον, *in time to come*.

ἐπέπαιτο, see πάομαι.

ἐπέπεσε, see ἐπιπίπτω.

ἐπέρομαι [ἐρομαι, *ask*], *ask besides, ask, inquire*.

ἐπιστάθῃ, see ἐφίστημι.

ἐπιστάται, see ἐπιστατέω.

ἐπίσση, see ἐφίστημι.

ἐπίσχω, see ἐπέχω.

ἐπιτέτακτο, see ἐπιτάττω.

ἐπέχω [ἐχω, *hold*], *hold on or in, restrain*; intr., *hold back from, postpone*, with gen.

ἐπήγαι, see ἔπειμι, *come on*.

ἐπήκοος, -ον [ἀκούω, *hear*], *giving ear to*; εἰς ἐπήκοον, *within earshot*.

ἐπήν, see ἐπάν.

ἐπήρετο, see ἐπέρομαι.

ἐπήσαν, see ἔπειμι, *be upon*.

ἐπήσαν, see ἔπειμι, *come on*.

ἐπὶ, by elision and euphony ἐπ' or ἐφ [cogn., Lat. *ob, to, for, on account of*; bor., Eng. *epidemic, epigram, epitaph*], prep. with gen., dat., or acc., *on, upon*.

With gen., the usual constr. of actual position on (cp. dat.), *on, upon*; ἐφ' ἵππων, *on horseback*; *on the bank of*; with verbs of motion, *on the road to, in the direction of* (cp. 'front on the street'); of time, *in the time of, at* (cp. 'on his tenth birthday'); ἐφ' ἡμῶν, *in our time*; of manner, in various phrases (cp. 'on a sudden,' 'on the jump'), as ἐφ' ἑαυτῶν, *by themselves*; ἐπ' τεττάρων, *four deep*; ἐπὶ φάλαγγος, *in line of battle*.

With dat., more commonly of connection than of actual position on (cp. gen.), *on, upon, by, at, for, in*; *in the power of* (depending on); *in command of* (over); *on condition of*; ἐπὶ τούτοις, *hereupon, upon it, upon this understanding, upon these terms*; ἐφ' ᾧ, *on condition that*, with inf.

With acc., depending on an idea of motion, *on, upon, to*; *against* (cp. 'advance on the enemy's works'), the usual meaning with words denoting persons (cp. παρά and πρὸς); of purpose, *for*; of extent, *for, over, extending over*; ἐπὶ πολὺ, *for a long distance*; ὡς ἐπὶ τὸ πολὺ, *as a rule, generally*.

In cpds., *on, to, against, besides*, sometimes merely intensifying the meaning of the simple word; cp. Eng. words beginning with *epi-*, as

- epicure, epidermis, epithet, also see above.
- ἐπίᾱσι, see ἔπειμι, *come on*.
- ἐπιβάλλω [βάλλω, *throw*], *throw on*; mid., of archers, *put an arrow on the string*.
- ἐπιβουλεύω [βουλεύω, *plan*], *plan* or *plot against*, *form designs upon*, with dat.
- ἐπιβουλή, -ῆς [cp. ἐπιβουλεύω], *plot*, *conspiracy*.
- ἐπιγίγνομαι [γίγνομαι, *become*], *come upon*, *attack*.
- ἐπιδεικνῦμι [δεικνῦμι, *show*], *show*, *display*, *exhibit*, *point out*; mid., *show what is one's own or for one's interest*, *distinguish oneself*.
- ἐπιδιώκω [διώκω, *pursue*], *pursue*, *give chase*.
- ἐπιδόντας, see ἐφοράω.
- ἐπιδραμεῖν, see ἐπιτρέχω.
- ἐπιέζετο, see πιέζω.
- ἐπίθεσις, -ews, ἡ [ἐπιτίθημι, *put upon*], *a setting upon*, *attack*.
- ἐπιθήσεσθαι, ἐπιθοῖντο, see ἐπιτίθημι.
- ἐπιθυμέω, ἐπιθυμήσω, etc. [θυμός, *spirit*], *set one's heart upon*, *be eager*, *desire*, with gen., inf., or inf. and subject acc.
- ἐπιθυμίᾱ, -ās [cp. ἐπιθυμέω], *desire*, *longing*.
- ἐπιθῶνται, see ἐπιτίθημι.
- ἐπικάμπτω [κάμπτω, κάμψω, ἔκαμψα, κέκαμμαι, ἐκάμφθην, *bend*], *bend*, *bend towards*; of an army, *wheel*.
- ἐπικαταρρίπτειν [ρρίπτειν (= ῥίπτω)], *throw*, *throw down upon*.
- ἐπικίεμαι [κίεμαι, *lie*], *lie upon*, *press upon*, *attack*.
- ἐπικίνδυνος, -ον [κίνδυνος, *danger*], *dangerous*, *perilous*.
- ἐπικούρημα, -ατος, τό [ἐπικουρέω, *aid*], *aid*, *protection*.
- ἐπικρύπτω [κρύπτω, *hide*], *conceal*; mid., *conceal oneself* or *one's acts*, *act secretly*.
- ἐπικύπτω [κύπτω, κύψω, ἔκῦψα, κέκῦφα, *stoop*], *stoop over*.
- ἐπικυρόω [κυρόω, κυρώσω, etc., *ratify*], *ratify*, *confirm*.
- ἐπιλαμβάνω [λαμβάνω, *take*; bor., Eng. *epilepsy*], *seize upon*; mid., *lay hold of*, *catch*.
- ἐπιλανθάνομαι [λανθάνω, *escape notice*] (*let escape one's own notice*), *forget*, with gen.
- ἐπιλέγω [λέγω, *say*; bor., Eng. *epilogue*], *say in addition*, *add*.
- ἐπιλείπω [λείπω, *leave*], *leave behind*; of things, *give out*, *fail*, sometimes with acc. of person.
- ἐπίλεκτος, -ον [ἐπιλέγω, *pick out*], *picked*, *selected*.
- ἐπιμαρτύρομαι [μαρτύρομαι, ἐμαρτυράμην, *call to witness*], *call to witness*, *invoke*.
- ἐπιμειγνῦμι [μειγνῦμι, μείξω, ἔμειξα, μέμειγμα, ἐμείχθην and ἐμίγην, *mix*; cogn., Lat. *miscēd*, *mix*, Eng. *mix*, *mash*], *mix with*; intr., *mingle with*, *have dealings with*.
- ἐπιμέλεια, -ās [ἐπιμελής], *care*, *thoughtfulness*.
- ἐπιμελέομαι and ἐπιμέλομαι, ἐπιμελήσομαι, ἐπιμεμέλημαι, ἐπεμελήθην [μέλει, *it is a care*], *take care of*, *look out for*, *take charge of*, *be superintendent of*, with gen; *watch to see*, *give heed*.
- ἐπιμελής, -ές [cp. ἐπιμελέομαι], *careful*, *watchful*.
- ἐπινοέω [νοέω, *perceive*, *think*], *have in mind*, *intend*, *purpose*, with acc. or inf.
- ἐπιοίεν, see ἔπειμι, *come on*.
- ἐπιορκέω, ἐπιορκήσω, ἐπιώρκησα, ἐπιώρκηκα [ἐπίορκος], *swear falsely*, *perjure oneself*; *swear falsely by*, with acc.

ἐπιρκῖα, -ās [ἐπλορκος], *false swearing, perjury.*

ἐπλορκος, -ον [ὅρκος, *oath*], *swearing falsely, perjured.*

ἐπιούσα, see ἐπείμι, *come on.*

ἐπιπάρειμι [πάρειμι, *go to*], *go along to, come up; go along beside.*

ἐπιπίπτω [πίπτω, *fall*], *fall upon, attack, with dat.*

ἐπίπονος, -ον [πόνος, *toil*], *toilsome, laborious.*

ἐπίρρυτος, -ον [ρέω, *flow*], *flowed over, well watered.*

ἐπισάττω [σάττω, ἔσαξα, σέσαγμα, *load*], *put the saddlecloth on a horse; saddles were not used by the Greeks.*

Ἐπισθένης, -ους, *Episthēnes*, of Amphipolis, commander of the Greek peltasts at Cunaxa.

ἐπισιτίζομαι [σιτίζομαι, σιτιοῦμαι, -εσιτισάμην, *eat*], *provision oneself, lay in provisions.*

ἐπισιτισμός, -οῦ [ἐπισιτίζομαι], *laying in provisions, foraging.*

ἐπισκέπτομαι [σκέπτομαι, *view*], *observe, ascertain.*

ἐπισκοπέω [σκοπέω, *observe*; bor., Eng. *episcopal*], *look upon, inspect.*

ἐπισπάω [σπάω, *draw*], *draw to or after; mid., drag after oneself.*

ἐπισκοιτο, see ἐφέπομαι.

ἐπίσταμαι, ἐπιστήσομαι, ἠπιστήθην, *impf., ἠπιστάμην, understand, know; know how; abs. or with inf.*

ἐπίστασις, -ews, ἡ [ἐφίστημι, *stop*], *stopping, halt.*

ἐπιστατέω [ἐπιστάτης, *overseer*], *act as overseer, superintend, exercise command.*

ἐπιστήμων, -ον [ἐπίσταμαι], *acquainted with, skilled in, with gen.*

ἐπιστήσας, see ἐφίστημι.

ἐπιστολή, -ῆς [ἐπιστέλλω, *send to*;

bor., Lat. *epistula, letter*, Eng. *epistle*], *letter, epistle.*

ἐπιστρατεῖα, -ās [ἐπιστρατεύω], *expedition against, campaign.*

ἐπιστρατεύω [στρατεύω, *make an expedition*], *march against, make war on, with dat.*

ἐπισφάττω [σφάττω, *slay*], *slay upon; mid., slay oneself upon; with acc. and dat.*

ἐπιτάττω [τάττω, *assign*], *enjoin upon, order; pass., ᾧ ἐπετέτακτο, who had been commissioned.*

ἐπιτελέω [τελέω, *complete*], *complete, bring to fulfillment.*

ἐπιτήδειος, -α, -ον, *suitable, fit, necessary, proper; τὸν ἐπιτήδειον ἐπαίσειεν ἄν, he would strike the proper person, i.e. the delinquent, 116, 15. Neut. pl. as subst., necessities, provisions.*

ἐπιτίθημι [τίθημι, *put*; bor., Eng. *epithet*], *put upon; δίκην ἐπιτιθέναι, inflict punishment upon, with dat. of person and gen. of crime; mid., attack, set upon, with dat.*

ἐπιτρέπω [τρέπω, *turn*], *turn over to, give up, allow, suffer, with dat. and inf.; mid., give oneself up, put oneself under another's protection.*

ἐπιτρέχω [τρέχω, *run*], *run up, rush upon, assault.*

ἐπιτυγχάνω [τυγχάνω, *happen*], *chance upon, light upon, find, with dat.*

ἐπιφαίνομαι [φαίνω, *show*; bor., Eng. *epiphany*], *show oneself, come in sight, appear.*

ἐπιφέρω [φέρω, *bear*], *bring upon; mid., rush upon, attack.*

ἐπιφορέω [φορέω, *keep carrying*], *carry upon (by repeated trips).*

ἐπίχαρις, -ι, gen. -ιτος [χάρις, *grace*], *graceful, pleasing. Neut. as subst., charm of manner.*

ἐπιχειρέω, ἐπιχειρήσω, etc. [χέρ, hand], *put one's hand to, attempt, try*, abs. or with inf.

ἐπιχέω [χέω, χέω, ἔχεα, κέχυκα, κέχυμαι, ἐχύθην, pour], *pour on or in*.

ἐπιχωρέω [χωρέω, move], *move against, advance*.

ἐπλευσαν, see πλέω.

ἐποικοδομέω [οικοδομέω, build a house], *build on*, with ἐπὶ and dat.

ἐπομαι, ἐψομαι, ἐσπόμην, impf. εἰπόμην [root σεπ; cogn., Lat. sequor, follow], *follow*, abs. or with dat.; *accompany*, with σύν and dat.; *pursue, give chase*.

ἐπτά [cogn., Lat. septem, seven, Eng. seven; bor., Eng. heptarchy, heptagon], indecl., *seven*.

ἐπτακαίδεκα [ἐπτὰ καὶ δέκα, seven and ten], indecl., *seventeen*.

ἐπτακόσιοι, -αι, -α [ἐπτὰ], *seven hundred*.

Ἐπύαξα, -ης, *Epyaxa*, wife of Syennēs, King of Cilicia.

ἐπύθετο, see πυνθάνομαι.

ἐραμαι, ἐρασθήσομαι, ἠράσθην [cp. ἐράω], poetic except in aor., *love, fall in love with*, with gen.

ἐράω [cp. ἐραμαι], *love, desire earnestly*, with gen.

ἐργάζομαι, ἐργάσομαι, ἐργασάμην, ἐργασμαι, ἐργάσθην [ἐργον], *work; work or cultivate the soil*.

ἐργον, -ον [root φεργ; cogn., Eng. work], *work, deed, act, undertaking; result, accomplishment; τὰ ἐς τὸν πόλεμον ἔργα, the military exercises; ἐργῶ, by deed, as opposed to word*.

ἐρεῖ, see εἶρω.

ἐρέσθαι, see ἔρομαι.

ἐρημίᾱ, -ᾱς [ἐρημος], *loneliness, solitude*.

ἐρημος, -η, -ον and -ος, -ον [bor., Eng.

eremite, hermit], *lonely, deserted, uninhabited; in the desert*, 76, 16; *abandoned, unprotected, undefended; deprived of, without*, with gen.; σταθμὸς ἐρημος, *day's march through a desert*.

ἐρίζω, ἡρισα [ἐρις, strife; bor., Eng. eristic], *strive, vie with*, with dat.

ἐρίφειος, -ον [ἐριφος, kid], *of a kid, kid's*.

ἐρμηνεύς, -έως, ὁ [bor., Eng. hermeneutics], *interpreter*.

ἐρομαι (pres. not Attic), ἐρήσομαι, ἠρόμην [root φερ; cogn., Lat. verbum, word, Eng. word, verb], *ask, inquire*, abs. or with acc. of person.

ἐροῦντα, see εἶρω.

ἐρρίπτουν, see ῥίπτω.

ἐρρωμένος, -η, -ον, comp. ἐρρωμενέστερος [pf. pass. ptc. of ῥώννυμι, strengthen], *strong, resolute*. Neut. as subst., *resoluteness, determination*.

ἐρύκω, ἠρῦξα, poetic, *ward off*.

ἐρυμα, -ατος, τό [cp. ἐρύκω], *protection, defense, wall*.

ἐρυμνός, -ή, -όν [cp. ἐρυμα], *fortified, strong*. Neut. pl. as subst., *strongholds*.

ἐρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα (the fut. indic. is not Attic; of the pres. stem only the pres. indic. is used in Attic prose, the remaining forms of the pres., the impf., and also the fut. indic., being supplied by εἰμι, go), *come, go; have recourse to*.

ἐρῶ, see εἶρω.

ἐρῶντες, see ἐράω.

ἔρως, ἔρωτος, ὁ [ἐραμαι; bor., Eng. Eros, erotic], *love, desire, eagerness*.

ἐρωτάω, ἐρωτήσω, etc., *ask, inquire*, with acc. and dir. or indir. question, or with two accs.

ἔσθ', by elision and euphony for ἔστι.  
ἔσθης, -ήτος, ἡ [root φεσ; cogn., Lat. vestis, clothing, Eng. wear], clothing, clothes.

ἔσθίω, ἔδομαι, ἔφαγον, ἐδήδοκα, -εδήδεσμαι, ἡδέσθην [root εδ; cogn., Lat. edō, eat, Eng. eat; root φαγ, bor., Eng. anthropophagous, oesophagus], eat, live on.

ἔσονται, see εἶμι.

ἑσπέρᾱ, -ās [cogn., Lat. vesper, evening], evening; πρὸς ἑσπέραν, to the west, westward.

ἑσταλμένος, see στέλλω.

ἑστάναι, ἑστασαν, see ἵστημι.

ἔστε (rare in prose except in Xenophon), (1) adv., as far as, all the way; ἔστε ἐπὶ τὸ δάπεδον, clear to the ground; (2) conj., until, as long as, while, with indic., ἄν and subj., or opt.

ἑστηκώς, ἑστησαν, see ἵστημι.

ἑστραμμένα, see στρέφω.

ἑστώς, see ἵστημι.

ἑσχατος, -η, -ον [bor., Eng. eschatology], farthest, last; outermost; border, frontier; τὰ ἑσχάτα παθεῖν, suffer the extreme penalty (death); τὰ ἑσχάτα ἀκρίβεσθαι, inflict extreme tortures upon, with acc.

ἑσχάτως [ἑσχατος], adv., extremely, in the highest degree.

ἑσχε, see ἔχω.

ἑσωθεν [ἔσω (cp. εἶσω), within], adv., from within, within; τὸ ἑσωθεν, the inner.

ἑταίρᾱ, -ās [cp. ἑταῖρος], female companion, courtesan.

ἑταῖρος, -ου [cp. ἑταίρᾱ], companion, comrade.

ἑτερος, -ᾱ, -ον [bor., Eng. heterodox, heterogeneous, heteroclitic], the other of two, the second, one of

two, Lat. alter; another, Lat. alius; pl., other, others.

ἑτέρωτο, see τιτρώσκω.

ἔτι, adv., yet, still; with negs., any longer, any more, again, at all; besides, so also πρὸς δ' ἔτι; with a comp., still, even.

ἑτοιμος, -η, -ον, and -ος, -ον, ready, prepared.

ἑτοίμως [ἑτοιμος], adv., readily, at once.

ἔτος, -ους, τό [cogn., Lat. vetus, old], year.

ἑτράπετο, see τρέπω.

ἑτράφητε, see τρέφω.

ἑτρωσαν, see τιτρώσκω.

ἑτυχον, see τυγχάνω.

εὖ [neut. of epic adj. εὖς, good; bor., Eng. Eugene, euphony], adv., well, successfully, prosperously; εὖ γε (cp. Lat. euge, well done), very well; εὖ ποιεῖν, benefit, use well, with acc.; εὖ πάσχειν, receive benefits, be well treated.

εὐδαιμονία, -ās [εὐδαίμων], prosperity, welfare.

εὐδαιμονίζω, εὐδαιμονιῶ, ηὐδαιμόνισα [εὐδαίμων], account happy, congratulate; with gen. of cause, account happy in, congratulate for.

εὐδαιμόνως, comp. εὐδαιμονέστερον [εὐδαίμων], adv., happily, prosperously.

εὐδαίμων, -ον, gen. -ονος [δαίμων, divine being], blessed with a good genius, fortunate, prosperous, wealthy.

εὐδηλος, -ον [δηλος, plain], perfectly plain, quite evident.

εὐειδής, -ές [εἶδος, appearance], well formed, fine-appearing, handsome.

εὐελπίς, -ι, gen. -ιδος [ἐλπίς, hope], with good hope, cheerful, confident.

εὐεπίθετος, -ον [ἐπιτίθεμαι, attack], easy to attack; εὐεπίθετον ἦν τοῖς πολεμοῖς, attacking was easy for the enemy.

εὐεργεσία, -ās [εὐεργέτης], *good service, kindness, favor.*

εὐεργετέω, εὐεργετήσω, εὐεργέτησα, εὐεργέτηκα, εὐεργέτημαι, εὐεργετήθην [ἔργον, *deed*], *do a good service, confer a benefit.*

εὐεργέτης, -ου [εὐεργετέω], *benefactor.*

εὐζώνος, -ον [ζώνη, *girdle*], *well girded, having the lower part of the tunic drawn up and secured by the belt, so that the wearer might not be hampered in running or in any active work; hence agile, nimble; applied to heavy-armed as well as to light-armed troops. See Fig. 59, p. 185.*

εὐήθεια, -ās [εὐήθης], *simplicity, foolishness.*

εὐήθης, -ες [ἡθος, *disposition*], *good-natured, simple-minded; hence, silly, foolish.*

εὐθυμέομαι [εὐθυμος], *be in good spirits, enjoy oneself.*

εὐθυμος, -ον [θυμός, *spirit*], *in good spirits, cheerful.*

εὐθύς, adv., *straightway, at once, immediately; εὐθύς παῖδες ὄντες, even in childhood, 95, 19; εὐθύς καὶ ἐκ παλδων, at the outset, even from childhood, 212, 6; εὐθύς ἐπειδή, as soon as.*

εὐθύωρον [εὐθύς], adv., *in a straight line, straight on.*

εὐμενής, -ές [μένος, *disposition, poetic*], *well disposed; of roads, comfortable, easy.*

εὐμεταχείριστος, -ον [μεταχειρίζω, *handle*], *easy to handle or manage.*

εὐνοία, -ās [εὐνους], *goodwill, friendly feeling, devotion.*

εὐνοϊκῶς [εὐνοϊκός, *well disposed*], adv., *with kind feelings; εὐνοϊκῶς ἔχειν, be well or favorably disposed.*

εὐνους, -ουν [νοῦς, *mind*], *well disposed, friendly.*

εὐξασθαι, see εὐχομαι.

Εὐξείνος, -ον [ξεῖνος, *Ionic form of ξένος, stranger*], *good to strangers, hospitable*, applied as a proper name (*Euxine*) to the Black Sea, to avoid the bad omen in its earlier name "Αξεινος, *inhospitable*. For similar euphemisms, cp. εὐώνυμος, and Eng. *Cape of Good Hope* for an earlier name *Cape of Storms*.

εὐodos, -ον [ὁδός, *road*], *easy to travel, passable.*

εὐοπλος, -ον [ὄπλα, *arms*], *well armed, well equipped.*

εὐπετῶς [εὐπετής (πίπτω, *fall*)], *falling well, of dice*, adv., *easily.*

εὐπορος, -ον [πόρος, *way*], *easy to travel or go.*

εὐπράκτος, -ον [πράττω, *do*], *easy to do, easy.*

εὐπρεπής, -ές [πρέπω, *be conspicuous*], *comely, handsome.*

εὕρημα, -ατος, τό [εὕρισκω], *find, wind-fall, piece of good luck.*

εὕρισκω, εὕρήσω, ἤυρον, ἤυρηκα, ἤυρημαι, ἠύρέθην [bor., Eng. *Eureka*], *find, invent, devise; mid., find for oneself, obtain, secure.*

εὕρος, -ους, τό [εὕρύς], *width, breadth; as acc. of specification, in width.*

Εὐρύλοχος, -ου, *Eurylochus*, a brave Arcadian in the Greek army.

εὕρύς, -εῖα, -ύ, *wide, roomy.*

εὕτακτος, -ον [τάττω, *draw up*], *well disciplined, orderly.*

εὕταξις, -ας [τάττω, *draw up*], *good order, discipline.*

εὕτυχέω, εὕτυχήσω, ἠτύχησα, ἠτύχηκα, ἠτύχημαι [εὕτυχής (τύχη, *chance*)], *successful*, *succeed.*

Εὐφράτης, -ου, *Euphrates*, a large river of Western Asia.

εὕχή, -ῆς [εὕχομαι], *prayer.*

εὕχομαι, εὕξομαι, ἠξάμην, ἠῶμαι, *pray; vow, promise in prayer.*

εὐώδης, -ες [ὄζω, *smell*; cogn., Lat. odor, a *smell*], *sweet-smelling, fragrant*.

εὐώνυμος, -ον [ὄνομα, *name*], *of good name, of good omen*; *left*, euphemistic for ἀριστερός, a word which was avoided as of unlucky omen, because unfavorable signs came from the left; τὸ εὐώνυμον (with or without κέρας, *wing*), *the left wing*.

εὐώχῃω, εὐωχήσομαι, ἠύωχῃμαι, ἠύωχθήην [cp. ἔχω, *have*], *entertain*; *mid., feast*.

ἐφ', see ἐπί.

ἐφαγον, see ἐσθίω.

ἐφάνη, see φαίνω.

ἐφασαν, see φημί.

ἐφειδρος, -ου [ἐδρᾶ, *seat*], *a fresh contestant, one who has drawn a bye in the first round of a contest, and 'sits by,' ready to take the standing man*.

ἐφέπομαι [ἐπομαι, *follow*], *follow after, pursue*.

Ἐφεσος, -ου, ἡ, Ephēsus, a Greek city of Asia Minor, the site of a famous temple of Artēmis (Dīana; see Acts 19. 24 ff.).

ἐφη, see φημί.

ἐφίστημι [ίστημι, *cause to stand, set*], *cause to halt, halt an army*; *pull up a horse*; *set over, put in command*; *intr., in mid. and 2 aor., pf., plupf., 2 pf., and 2 plupf. act., halt, take a position*; *be set in, be in*.

ἐφοδος, -ου, ἡ [ὁδός, *road*], *way to, approach, advance*.

ἐφοράω [ὁράω, *see*], *look on, witness*.

ἐφορος, -ου [ὁράω, *see*], *overseer*; at Sparta, *ephor*, one of a board of five men, elected annually, the chief magistrates of the state, controlling even the kings.

ἐφυγον, see φεύγω.

ἐχθρᾶ, -ᾱς [fem. of ἐχθρός, with changed accent], *hatred, enmity*.

ἐχθρός, -ά, -όν [ἐχθω, *hate*], *hated, hateful, hostile*. Masc. as subst., *personal enemy*, Lat. *inimicus* (cp. οἱ πολέμοι); sup. οἱ ἐκείνου ἐχθιστοί, *his bitterest enemies*.

ἐχυρός, -ά, -όν [ἐχω, *hold*], *capable of being held, tenable, strong*. Cp. ὀχυρός.

ἔχω, ἔξω and σχήσω, ἔσχον, ἔσχηκα, ἔσχημαι, *have*.

Idiomatic uses: *hold, occupy, keep*; *keep from*, with acc. and gen.; *secure*; *wear*; *command*; *have as wife*; with inf., *have it in one's power, be able*; ἔχων (ἐχοντες) is often best rendered *with*; *intr. ἔχω* with an adv. means *be*, and is commonly to be translated like εἰμί with the corresponding adj., as εὐνοικῶς ἔχειν, *be well disposed*, καλῶς ἔχειν, *be well, be well settled* or *properly attended to*, ἧπερ εἶχον, *where they were*, μείον ἔχων, *with the worst of it*; ἐνδηλον τοῦτο εἶχεν, *he made this clear*; with a ptc. ἔχω retains its force, as ἔχομεν ἀνηπακότες, *we have carried off and still have*.

Mid., *hold on to, come next to*; ptc. ἐχόμενος, *next*. Pass., ἐν ἀνάγκῃ ἔχεσθαι, *be bound by necessity*.

ἐψητός, ἡ, -όν [ἐψω], *boiled, made by boiling*.

ἐψομαι, see ἐπομαι.

ἐψω, ἐψήσω, ἠψησα, *boil*.

ἔωθεν [ἔως, *dawn*], adv., *from dawn, at dawn*.

ἐώκεσαν, see ἔοικα.

ἑώρα, ἑώρακα, ἑώρων, see ὁράω.

ἔως, ἔω, acc. ἔω, *dawn*; πρὸς ἔω, *to the east*.

ἕως, conj., *until, while, as long as*, with indic., ἄν and subj., or opt.



## Z

**Ζαπάτης**, -ου, *Zapātas*, a tributary of the Tigris, now the Great Zab.

**ζάω**, ζήσω, *live, be alive, get a livelihood, make a living.*

**ζεύγνυμι**, ζεύξω, ἔζευξα, ἔζευγμαι, ἐζεύχθην and ἐζύγην [cp. ζεύγος, and ζυγόν, *yoke*; cogn., Lat. iugum, *yoke*, iungō, *join*, Eng. *yoke*; bor., Eng. *zeugma*], *yoke together, fasten, join; build a bridge; bridge a stream*, see on 122, 19.

**ζεύγος**, -ους, τό [ζεύγνυμι], *yoke of draught animals; pl., pack animals.*

**Ζεύς**, Διός, ὁ, *Zeus*, god of the sky; *sky, Heaven*. Being chief of the gods, he corresponded to, and was later identified with, the Roman Jupiter. He was worshiped under various titles, as σωτήρ, *savior*, deliverer from danger and disaster, βασιλεύς, *king* of gods and men, ξένιος, *god of hospitality, protector of strangers*. See Fig. 46, p. 143.

**ζηλωτός**, -ή, -όν [ζηλώω, *envy*; bor., Eng. *zealot*], *to be envied, object of envy.*

ζην, see ζάω.

ζητέω, ζητήσω, etc., *seek, inquire for.*

ζωγρέω, ζωγρήσω, etc. [ζωός, ἀγρέω, *catch*], *take alive.*

**ζώνη**, -ης [bor., Eng. *zone*], *belt, girdle*, worn by men and women; els ζώνην, *for her girdle, for pin money*. See Fig. 21, p. 72.

ζώντας, see ζάω.

**ζωός**, -ή, -όν [ζάω; bor., Eng. *zoölogy*], *alive.*

## H

ἢ, conj., (1) *or*, Lat. *aut* or *vel*; ἢ . . . ἢ, *either . . . or*; in double indir. questions, πότερον (or πότερα)

. . . ἢ, el . . . ἢ, *whether . . . or*, Lat. *utrum . . . an*; in double dir. questions πότερον is not translated; ἢ sometimes introduces a dir. question and is not translated (a first member of the question may be supplied in thought); (2) after a comp., *than*, Lat. *quam*; ἀλλ' ἢ, *except*.

ἦ, intensive adv., *truly, certainly, surely*; ἦ μὴν, *on one's word of honor*.

ἦ, see εἰμὶ.

ἦ [dat. fem. of ὅς, *who*], adv. (sc. ὁδῶ, *way*), *in what way*, of place or manner, Lat. *quā* (sc. *viā*, *way*, *manner*); *where, how, as*; ἦ ἐδύνατο τάχιστα, *as quickly as he could*, 56, 3; ἦ δυνατὸν μάλιστα, *to the best of my ability*, 67, 14.

ἡβάσκω [ἡβη, *youth*], *be in the prime of youth, reach the age of manhood*.

ἡγαγε, see ἄγω.

ἡγάσθη, see ἄγαμαι.

**ἡγεμονία**, -ᾱς [ἡγεμών; bor., Eng. *hegemony*], *leadership, command*.

**ἡγεμόσυνα**, -ων, τὰ [ἡγεμών; sc. *ιερά*, *sacrifices*], *thank offerings for guidance*.

**ἡγεμών**, -όνος, ὁ [ἡγεόμαι], *leader, guide; commander*.

**ἡγεόμαι**, ἡγήσομαι, ἡγησάμην, ἡγημαι, -ηγήθην, *lead, guide, lead the way, conduct*, abs. or with dat.; *lead, command*, abs. or with gen.; τὸ ἡγούμενον (sc. μένος), *the van; think, suppose, consider*, with acc. and inf. Lat. *dūcō*.

ἦδεν, ἦδισαν, see οἶδα.

**ἡδέως**, comp. ἡδιον, sup. ἡδιστα [ἡδύς], adv., *gladly, contentedly*.

**ἦδη**, adv., *already, by this time, ere now, yet; now, at once, immediately*. Lat. *iam*.

**ἡδομαι, ἡσθήσομαι, ἡσθην** [root ἄδ, originally *σφαδ*; cogn., Lat. *suāvis*, *sweet*, Eng. *sweet*], *be pleased, take pleasure*, with ptc. or dat. of cause.

**ἡδον**, see **ἡδω**.

**ἡδονή, -ῆς** [**ἡδομαι**; bor., Eng. *hedonism*], *pleasure, enjoyment; flavor*.

**ἡδύς, -εῖα, -ύ**, comp. **ἡδίων**, sup. **ἡδιστος** [**ἡδομαι**], *sweet, delicious*.

**ἡκαῖον**, see **εἰκάω**.

**ἡκαν**, see **ἦμι**.

**ἡκιστα**, see **ἦττον**.

**ἡκω, ἡξω** (the pres. indic. has pf. meaning, while the other moods of the pres. and the impf. commonly have an aoristic force; the impf., however, sometimes has plupf. and the fut. a fut. pf. meaning), *be come, have come; come, arrive; come back*.

**ἡλασε**, see **ἐλαύνω**.

**Ἠλείος, -ου** [**Ἠλῖς, Elis**], *Elēan*, a native of Elis, a state in the western part of the Peloponnēsus.

**ἡλεκτρον, -ου** [bor., Eng. *electricity*], *luster*; adopted as the name of *amber*, and of *electrum*, a compound of gold and silver, used in coining; it is probably to the latter that the color of the dates mentioned in 117, 9, is compared.

**ἡλθον**, see **ἔρχομαι**.

**ἡλίβατος, -ον**, poetic, *high, steep*.

**ἡλίθιος, -ᾱ, -ον**, *silly, foolish*. Neut. as subst., *folly*.

**ἡλικία, -ᾱς** [**ἡλῖκος, as old as**], *time of life, age*, esp. the period from 18 to 45 years, *prime of life*.

**ἡλικιώτης, -ου** [cp. **ἡλικία**], *an equal in age, comrade*.

**ἡλιος, -ου** [bor., Eng. *heliotrope, heliograph*], *the sun*, commonly without the article. As a proper name, *Helios, the sun god*, wor-

shipped by Greeks, Persians, Armenians, and other peoples.

**ἡλω, ἡλωκότα**, see **ἀλίσκομαι**.

**ἡμεῖς**, see **ἐγώ**.

**ἡμελημένως** [formed from the pf. pass. ptc. of **ἀμελέω, be careless**], adv., *carelessly*.

**ἡμέρα, -ᾱς** [bor., Eng. *ephemeral*], *day*; **ἡμέρας**, gen., *by day*; **μεθ' ἡμέραν**, *after daybreak*; **πρὸς ἡμέραν**, *towards daylight*.

**ἡμέτερος, -ᾱ, -ον** [**ἡμεῖς, we**], *our*; **τὰ ἡμέτερα**, *our affairs, our relations*.

**ἡμι-** [cogn., Lat. *sēmi-*, *half*, Eng. *hemi-*, as in *hemisphere*], only in composition, *half*.

**ἡμίβρωτος, -ον** [**βιβρώσκω, eat**], *half eaten*.

**ἡμιδᾶρεικόν, -οῦ** [**δᾶρεικός, daric**], *half daric*.

**ἡμιδεής, -ές** [**δέω, lack**], *lacking half, half empty* (and so *half full*).

**ἡμιόλιος, -ᾱ, -ον** [**ὅλος, whole**], *containing the whole and a half, half as much again, a half more*, with gen. of comparison.

**ἡμίπλεθρον, -ου** [**πλέθρον, plethron**, 100 Greek feet, 97 Eng. feet], *half plethron*.

**ἡμισυς, -εῖα, -υ**, *half*. Neut. as subst., *half*; assimilated to the gender and number of a dependent gen., 186, 16, 18.

**ἡμιωβέλιον, -ου** [**ὀβολός, obol**], *half obol*.

**ἡμουν**, see **ἐμέω**.

**ἡμφεγνούν**, see **ἀμφιγνέω**.

**ἦν**, see **ἔάν**.

**ἡνέσχετο**, see **ἀνέχω**.

**ἡνέχθη**, see **φέρω**.

**ἡνίκα**, conj., *when*, with indic.; *whenever*, with ἄν and subj., or opt.; **ἡνίκα τῆς ὥρας**, *at whatever time*.

**ἡνίοχος** [**ἡνία, reins, ἔχω, hold**], *charioteer*. See Fig. 33, p. 92.

ἦσαν, see ἦκω.

ἦξιον, see ἀξιόω.

ἦπερ [fem. dat. of ὅσπερ, *just who*], adv. (cp. ἦ), *in just the manner in which; in just the place in which, by the very way by which; ἦπερ εἶχον, exactly as they were.*

Ἡρακλῆς, -έους, ὁ, *Heracles*, Lat. *Hercules*, the greatest hero of Greek mythology, famous for the twelve labors, in the performance of which he traveled over the larger part of the world known to the Greeks, and went even to the world below. He was worshiped as the guide and protector of travelers. Feasts, accompanied by gymnastic contests, were often celebrated in his honor.

ἠράσθη, see ἔραμαι.

ἠρέθησαν, ἠρήντο, see αἰρέω.

ἠρετο, see ἔρομαι.

ἠροῦντο, see αἰρέω.

ἦσαν, see εἶμι.

ἦσθετο, see αἰσθάνομαι.

ἦσθη, see ἠδομαι.

ἦστην, see εἶμι.

ἡσυχῇ [ἡσυχος, *still*], adv., *quietly, in silence.*

ἡσυχῶ, -ᾶς [ἡσυχος, *still*], *stillness, quiet, ease; καθ' ἡσυχίαν, at their ease, secure from molestation; ἡσυχίαν ἄγειν, live at ease; ἡσυχίαν ἔχειν, keep still.*

ἦτε, see εἶμι.

ἦτρον, -ου, *abdomen, belly.*

ἡττάομαι, ἡττήσομαι, ἡττημαι, ἡττή-  
θην [cp. ἡττον], *be less or inferior, be surpassed, be outdone, be defeated, be worsted, with gen. of comparison and ptc. of manner.*

ἥττον [ἡττων, -ον, used as comp. of κακός, *bad*], adv., *less; sup. ἥκιστα, least of all, by no means.*

ἦν, see εὖ-.

## Θ

θάλαττα, -ης, *sea; κατὰ θάλατταν, by sea.*

θάλπος, -ους, τό, *heat; pl., seasons of heat.*

θαμινά [θαμά, *often*], adv., *often, frequently.*

θάνατος [root θαν of θνήσκω, *die*; bor., Eng. *thanatopsis, euthanasia*], *death, manner of death; ἐπὶ θανάτῳ, thus voting for death, 82, 27; ἐπὶ θάνατον, to execution.*

θανατόω, θανατώσω, ἐθανάτωσα, ἐθανατώθην [θάνατος], *condemn to death.*

θάπτω, θάψω, ἔθαψα, τέθαμμαι, ἐτάφην [bor., Eng. *epitaph, cenotaph*], *bury.*

θαρραλέος, -ᾶ, -ον [cp. θαρρέω], *courageous, bold.*

θαρραλέως [θαρραλέος], adv., *with good courage, courageously; τὸ θαρραλέως ἔχειν, boldness, 136, 21.*

θαρρέω, θαρρήσω, ἐθάρρησα, τεθάρρηκα [θάρρος, *courage*; cogn., Eng. *dare*], *be of good courage, be without fear; be without fear of, with acc.; θαρροῦσι, with good courage, without fear, 164, 7.*

θαρρύνω, θαρρυνῶ, ἐθάρρυνα [cp. θαρρέω], *encourage, cheer.*

Θαρύπας, -ου, *Tharýpas*, Menon's favorite.

θάπτον, see ταχύς.

θαυμάζω, θαυμάσομαι, ἐθαύμασα, τεθαύμακα, ἐθαυμάσθην [θαῦμα, *wonder*], *wonder, be astonished; admire, wonder at.*

θαυμάσιος, -ᾶ, -ον [cp. θαυμάζω], *wonderful, remarkable.*

θαυμαστός, -ή, -όν (verbal of θαυμάζω), *to be wondered at, wonderful, extraordinary.*

**Θαψακηνοί**, -ῶν [Θάψακος], *inhabitants of Thapsācus, Thapsācenes.*

**Θάψακος**, -ου, ἡ, *Thapsācus*, a commercial city on the Euphrātes, the Tiphrah of *1 Kings* 4. 24, situated at a point where the river is only about three feet deep and was regularly forded.

**θεᾶ**, -ās, *sight, spectacle.*

**θεᾶμα**, -ατος, τό [θεάομαι], *sight, spectacle.*

**θεάομαι**, θεάσομαι, ἐθεᾶσάμην, τεθεᾶμαι [θεᾶ; bor., Eng. theater], *look on, see, watch.*

**θεῖν**, see **θέω**.

**θεῖος**, -ᾱ, -ον [θεός], *of or from the gods, divine.* Neut. as subst., *miracle, special providence.*

**θέλω**, see **ἐθέλω**.

**θέμενοι**, θέντας, see **τίθημι**.

**Θεόπομπος**, -ου, *Theopompus*, an Athenian.

**θεός**, -οῦ, ὁ, ἡ [bor., Eng. theology, atheist], *divinity, god, goddess*; τὰ τῶν θεῶν, *the ceremonies of the gods*; πρὸς θεῶν, *in the sight of the gods, in the name of the gods*; σὺν τοῖς θεοῖς, *with the help of the gods, God willing.*

**θεοσέβεια**, -ās [θεοσεβής, *revering the gods*; see ἀσεβής], *reverence for the gods, piety.*

**θεραπεύω**, θεραπεύσω, etc. [θεράπων; bor., Eng. therapeutic], *serve, wait upon.*

**θεράπων**, -οντος, ὁ, *freeborn servant, attendant, retainer.*

**θερίζω** [θέρος, *summer*], *pass the summer.*

**θέσθαι**, see **τίθημι**.

**Θεσσαλία**, -ās, *Thessaly*, the northernmost state of Greece.

**Θεσσαλός**, -οῦ, *Thessalian*, a native of Thessaly.

**θέω**, θεύσομαι, *run, charge*, abs. or with cogn. acc.; with δρόμῳ, *go or come on the run.*

**θεώμενον**, see **θεάομαι**.

**θεωρέω**, θεωρήσω, ἐθεώρησα, τεθεώρηκα [θεωρός (from θεᾶ), *spectator*; bor., Eng. theory], *view, be a spectator of, review.*

**Θηβαῖος**, -ου [Θῆβαι, *Thebes*], *Theban*, a native of Thebes, the chief city of Boeōtia.

**θηράω**, θηράσω, ἐθήρᾱσα, τεθήρᾱκα, ἐθηράθην [θήρᾱ, *a hunt*], *hunt.*

**θηρεύω**, θηρεύσω, etc. [θήρ, *wild animal*], *hunt, catch.*

**θηρίον**, -ου [diminutive of θήρ, *wild animal*, but without diminutive force; cogn., Lat. *ferus*, *wild*; bor., Eng. *megatherium*], *animal, creature, wild beast.*

**Θήχης**, -ου, *Theches*, a mountain near Trapēzus, from which the Greeks on the retreat first saw the sea; its exact location is not known.

**θνήσκω**, θανούμαι, ἔθανον, τέθνηκα (except in the pf., found only in cpds. in the *Anabasis*), *die, be killed*; pf., *be dead, have been killed.*

**θνητός**, -ή, -ον [θνήσκω], *liable to death, mortal.*

**θόρυβος**, -ου, *noise, uproar, confusion.*

**Θράξ**, Θρακός, ὁ, *Thracian*, a native of Thrace.

**θρασέως** [θρασύς, *bold*], adv., *boldly, confidently.*

**θρόνος**, -ου [bor., Eng. throne], *seat, throne.*

**θυγάτηρ**, -τρός, ἡ [cogn., Eng. daughter], *daughter.*

**Θύμβριον**, -ου, *Thymbrium*, a city of southern Phrygia.

**θυμοειδής**, -ές [θυμός, *spirit*, εἶδος, *appearance*], *spirited.*

**θυμόομαι**, θυμώσομαι, τεθύμωμαι, ἐθυ-

μῶθην [θυμός, *spirit*], *be angry or incensed at*, with dat.

θύρᾱ, -ᾱς [cogn., Lat. *foris*, *door*, Eng. *door*], *door, gate* (usually in pl., of double or folding doors); figuratively, ἐπὶ ταῖς θύραις, *at the gates*; by the use of the part for the whole, *house, palace; court*, esp. of the Persian king; *headquarters* of a general.

θύσῃ, -ᾱς [θύω], *sacrifice*.

θύω, θύσω, ἔθυσα, τέθυκα, τέθυμαι, ἐτύθην, *sacrifice*, merely as an honor to a god (cp. mid.); τὰ Λύκαια θύειν, *celebrate the Lycaean festival with sacrifice*; mid., *sacrifice* for one's own benefit, in order to gain information about the future through omens.

θωράκίζω, ἐθωράκισα, τεθωράκισμαι, ἐθωράκισθην [θώραξ], *arm with a breastplate*; mid., *put on the breastplate*; pf. and aor. pass. ptcs., *armed with the breastplate*.

θώραξ, -ᾱκος, ὁ [bor., Eng. *thorax*, *thoracic*], *breastplate, corselet, cuirass*. See Introd. § 58, and Figs. 11, 29, pp. 55, 88.

# I

ἰάομαι, ἰάσομαι, ἰασάμην, ἰάθην, *heal, cure, treat*.

ἰατρός, -οῦ [ἰάομαι], *physician, surgeon*.

ἰδεῖν, see ὁράω.

ἴδιος, -ᾱ, -ον [bor., Eng. *idiom*, *idiosyncrasy*], *one's own, private, personal*; els τὸ ἴδιον, *for private use*.

ἰδιότης, -ητος, ἡ [ἴδιος], *peculiar nature, peculiarity*.

ἰδιότης, -ου [ἴδιος; bor., Eng. *idiot*], *private person; private soldier, private*.

ἴδοι, ἰδοῦσα, see ὁράω.

ἰδρῶω, ἰδρῶσα [root σφιδ; cogn., Lat. *sūdor*, *sweat*, Eng. *sweat*], *sweat, perspire*.

ἰδῶν, see ὁράω.

ἰέναι, see εἶμι.

ἰέντες, ἰέντο, see ἴημι.

ἱερεῖον, -ου [ἱερός], *victim for sacrifice*; as portions of the animal sacrificed were reserved to be eaten, the word was also used (in the pl.) for *meat*.

ἱερός, -ᾱ, -όν [bor., Eng. *hierarchy*, *hieroglyphic*], *sacred, holy*; τὰ ἱερά, *the sacrifice, the vitals* of the victim, *the omens* derived therefrom; cp. σφάγιον. See p. 45, footnote, and Fig. 38, p. 107.

ἱερώνυμος, -ου, *Hieronŷmus*, a captain in Cyrus's Greek army.

ἵημι, ἤσω, ἤκα, -εῖκα, -εῖμαι, -εἰθην, *send, throw, let drive, shoot*, abs., with acc., or dat. of instrument; mid., *throw oneself, rush, charge*.

ἱκανός, -ή, -όν [cp. ἀφικνέομαι, *arrive*], *sufficient, adequate, enough; competent, able*.

ἱκανῶς [ἱκανός], adv., *sufficiently, well enough*.

Ἰκόνιον, -ου, *Iconium*, a city situated in southern Phrygia in the time of Xenophon, but later included in Lycaonia.

ἱλῆ, -ης [εἶλω, *roll up, pack close*], *crowd; troop* of soldiers, esp. of cavalry, numbering about 70.

ἱμᾶς, -άντος, ὁ, *thong, strap*.

ἱμάτιον, -ου, *cloak, mantle*, worn over the tunic (χιτών), corresponding to the Roman toga; pl., *clothes*.

ἵνα, conj., *that*, introducing clauses of purpose, with subj. or opt.

ἵοιεν, ἰόντος, see εἶμι.

ἵππαρχος -ου [ἵππος, ἄρχω, *command*], *cavalry captain, hipparch*. See Introd. § 57.

**ἵπαστα**, -ās [*ἵπάζομαι*, *ride horseback*], *riding, riding about*.

**ἵππεύς**, -έως, ὁ [*ἵππος*], *horseman*; pl., *cavalry*. See *Intro.* § 59.

**ἵππικός**, -ή, -όν [*ἵππος*], *pertaining to horses or cavalry, cavalry*. Neut. as subst., *cavalry*.

**ἵπποδρόμος**, -ου [*ἵππος*, *δρόμος*, *race course*; bor., Eng. *hippodrome*], *race course*.

**ἵππος**, -ου [cogn., Lat. *equus*, *horse*; bor., Eng. *hippogriff*, *hippopotamus*, *Philip*], *horse*; ἀπὸ ἵππου, ἐφ' ἵππου, *on horseback*, the former phrase indicating the place from which weapons were thrown, the latter merely showing the position of the rider.

**ἴσασι**, **ἴσθι**, see *οἶδα*.

**ἰσθμός**, -οῦ, *isthmus*, esp. *the Isthmus of Corinth*, connecting the Peloponnesus with the mainland.

**ἴσμεν**, see *οἶδα*.

**ἰσόπλευρος**, -ον [*ἴσος*, *πλευρά*, *side*], *of equal sides*.

**ἴσος**, -η, -ον [bor., Eng. *isosceles*, *isothermal*], *equal*; ἐν ἴσῳ, *with even step*; ἐξ ἴσου, *on an equal footing*; εἰς τὸ ἴσον, *to the same level*. Neut. acc. as adv., *equally, alike*.

**ἰσοχειλής**, -ές [*ἴσος*, *χεῖλος*, *lip, brim*], *on a level with the brim*, i.e. floating on the top in a full vessel.

**Ἴσσοί**, -ῶν (commonly **Ἴσσοίς**, -οῦ), *Issus*, a city in southeastern Cilicia, near which Alexander the Great defeated Darius in 333 B.C.

**ἴστε**, see *οἶδα*.

**ἵστημι**, *στήσω*, *ἔστησα*, *ἔστην*, *ἔστηκα*, *ἐστάθην* [cogn., Lat. *stō*, *stand*, Eng. *stand*], *cause to stand, stop, halt, station*; *set up a trophy*; intr., in mid. (except 1 aor.), also in 2 aor., pf., plupf., 2 pf., and 2 plupf. act.

(the pf. and 2 pf. have pres. force), *stand, be stationed, take a position, stop, halt*; *stand one's ground*; with *εἰς*, *come, get*.

**ἵστίον**, -ου [diminutive of *ἵστός* (*ἵστημι*), *upright beam of a loom*], *web, cloth*; *sail*.

**ἰσχυρός**, -ά, -όν [*ἰσχύς*], *strong, powerful*.

**ἰσχυρῶς**, comp. *ἰσχυρότερον* [*ἰσχυρός*], adv., *strongly, vigorously, strenuously, severely*; *very, exceedingly* (cp. Eng. 'mighty' for 'very').

**ἰσχύς**, -ύς, ἡ, *strength, force*; *forces*, of an army.

**ἴσως** [*ἴσος*], adv., *equally*; *perhaps, possibly*, often used without implication of doubt, merely to soften an assertion.

**ἴτεον** (verbal of *εἶμι*, *go*), impers., *necessary to go*.

**ἴνυς**, -υός, ἡ, *edge, rim* of a shield.

**ἴωσαν**, see *εἶμι*.

**ἰχθύς**, -ύς, ὁ [bor., Eng. *ichthyology*], *fish*.

**ἰχνιον**, -ου [diminutive of *ἰχνος*], *track, hoofprint*.

**ἰχνος**, -ους, τό [bor., Eng. *ichneumon*, an animal which hunts by tracking its prey], *track, footprint*.

**Ἰωνία**, -ās, *Ionīa*, a strip of territory, peopled largely by Greeks, on the western coast of Asia Minor. It included the coast and islands from Aeolis on the north to Caria on the south.

**Ἰωνικός**, -ή, -όν [*Ἰωνία*], *of Ionīa, Ionian*.

**ἴωσι**, see *εἶμι*.

## K

**καίγω**, by crasis for *καὶ ἐγώ*.

**καθ'**, see *κατά*.

**καθέζομαι**, *καθεδούμαι*, impf. *ἐκαθεζό-*

μην [ἵθουμαι, *sit*, from root *σεδ*; cogn., Lat. *sedeō*, *sit*, Eng. *sit*, *set*], *sit down*; *encamp*. Lat. *cōnsīdō*.  
**καθιστήκα**, see **καθίστημι**.  
**καθεύδω**, **καθευδήσω**, impf. **καθηῦδον** and **ἐκάθευδον** [εὕδω, *sleep*], *lie down to sleep, sleep, be inactive*.  
**καθηδυναθῆναι**, **καθηδυνάθησα** [ἡδυναθῆναι (ἡδύς, *sweet*, πάθος, *experience*), *enjoy oneself*], *squander in luxury*.  
**καθήκω** [ἤκω, *be come, come*], *come down, reach down*; impers. **καθήκει**, *is the duty of, is incumbent on*, with dat.  
**κάθημαι**, impf. **ἐκαθήμην** and **καθήμην** [ἵμαι, *sit*], *sit, be seated*, Lat. *sedeō*; *sit down*; *be encamped*.  
**καθίζω**, **καθιῶ**, **ἐκάθισα** [ἵζω, *seat*], *make to sit down, seat*.  
**καθίστημι** [ἵστημι, *cause to stand, set*], *set down, station, arrange, bring; establish, appoint*; intr., in mid. (except 1 aor.), also in 2 aor., pf., and plupf. act., *set oneself down, become established; take one's place or post, be stationed; come out, turn out*.  
**καθοράω** [ὁράω, *see*], *look down at; see, perceive, observe, catch sight of*.  
**καί**, conj., *and, too, also, even*, Lat. *et*.  
 Idiomatic uses: with words of sameness, *as*, Lat. *atque*; **καί** . . . **καί** or **τε** . . . **καί**, *both . . . and, not only . . . but also*, Lat. *et . . . et*; **καί** . . . **δέ**, *and furthermore, and too*, where **καί** is intensive, **δέ** the connective; **καί** *ei*, *even if*; for **καί** γάρ, see γάρ; with a concessive ptc., *although, even though* (cp. **καίπερ**); frequently **καί** is not to be translated, esp. in rel. or conditional clauses, as ὥς τις καί ἄλλος, *as anybody else*.  
**Καιναί**, -ῶν, *Caenae*, a Mesopotamian city on the Tigris.

**καίνομαι**, **καίνω**, **ἔκανον**, **κέκονα**, poetic = **κτείνω**, *kill, slay*.  
**καίπερ** [**καί** + intensive **πέρ**], conj., *although*, with circumstantial ptc. of concession.  
**καιρός**, -οῦ, *the right time, opportunity, moment, juncture, crisis*; ἐν καιρῷ, *opportunistically*; προσωτέρω τοῦ καιροῦ, *farther than was advisable*.  
**καίτοι** [**καί** + **τοί**, *in truth*], conj., *and yet*.  
**καίω** (and **κάω**), **καύσω**, **ἔκαυσα**, -**κέκαυκα**, **κέκαυμαι**, **ἐκαύθην** [bor., Eng. *caustic, holocaust, cauterize*], *burn; kindle, keep burning*.  
**κάκεινος**, by crasis for **καί** **ἐκεῖνος**.  
**κακόνους**, -ουν [**κακός**, **νοῦς**, *mind*], *ill disposed, hostile*.  
**κακός**, -ή, -όν, comp. **κακίων**, sup. **κάκιστος** [bor., Eng. *cacography, cacophony*], *bad, injurious, wicked, base, cowardly*.  
 Neut. as subst., *ill, wrong, harm, injury*; **κακόν** τι ποιεῖν τινα, *do one an ill turn*; **κακά** ποιεῖν, *do wrongs, do harm*.  
**κακοῦργος**, -ου [**κακός**, **ἔργον**, *deed*], *wrongdoer, malefactor*.  
**κακόω**, **κακῶσω**, **ἐκάκωσα**, **κεκάκωμαι**, **ἐκακώθην** [**κακός**], *injure, hurt*.  
**κακῶς** [**κακός**], adv., *badly, ill, poorly, wretchedly*; **κακῶς** ποιεῖν, *do harm, do harm to, injure, use ill*, abs. or with acc.; **κακῶς** πάσχειν, *suffer loss, be ill used*; **κάκιον** πράττειν, *fare worse*; **κακῶς** ἔχειν, *be in a bad way, go wrong*.  
**κάκωσις**, -ews, ἡ [**κακῶς**], *abuse, ill treatment*.  
**κάλαμος**, -ου [bor., Eng. *calumet*], *reed, straw, plant, herb*.  
**καλέω**, **καλῶ**, **ἐκάλεσα**, **κέκληκα**, **κέκλημαι**, **ἐκλήθην** [cogn., Eng. *hale, haul*], *call, summon*; mid., *call to*

oneself; pass., *be called, be named*; ptc. *καλούμενος, so-called*.

**Καλλίμαχος**, -ου, *Callimāchus*, a captain in the Greek army of Cyrus.

**κάλλιον, κάλλιστα**, see *καλῶς*.

**κάλλιστος**, see *καλός*.

**κάλλος**, -ους, τό [*καλός*], *beauty*.

**καλλωπισμός**, -οῦ [*καλός* and root which appears in *πρόσωπον, face*], *adornment, ornamentation*.

**καλός**, -ή, -όν, comp. *καλλίων*, sup. *κάλλιστος* [bor., Eng. *calisthenics, calomel, calligraphy, kaleidoscope*], *beautiful, fine, handsome; fair, noble, honorable*; of sacrifices, *favorable, propitious*; *καλὸς καὶ ἀγαθός*, see *ἀγαθός*.

Neut. as subst., *honor*; els *καλὸν ἔχετε, you have come opportunely or in the nick of time*.

**καλῶς**, comp. *κάλλιον*, sup. *κάλλιστα* [*καλός*], adv., *beautifully, well, successfully, nobly, honorably*; *καλῶς ἔχειν, be well, be well settled, be properly attended to*; *καλῶς ἔχειν ὁρᾶσθαι, present a fine appearance*; *καλῶς πράττειν, fare well, prosper*.

**κάμνω**, *καμοῦμαι, ἔκαμον, κέκμηκα, work; be tired; be sick*.

**κᾶν**, by crasis for *καὶ ἐάν*.

**κάνδυσ**, -υος, ὁ, *robe, caftan*, an upper garment with sleeves, worn by Persians. See Fig. 2, p. 18.

**κάντεῦθεν**, by crasis for *καὶ ἐντεῦθεν*.

**κᾶπειτα**, by crasis for *καὶ ἔπειτα*.

**καπηλεῖον**, -ου [*κάπηλος, retail dealer*], *retailer's shop, restaurant, tavern*.

**καπίθη**, -ης, *capithe*, a Persian dry measure, equiv. to about two quarts.

**καπνός**, -οῦ, *smoke*.

**Καππαδοκίᾱ**, -ᾱς, *Cappadocia*, a country in the interior of Asia Minor, part of the satrapy of Cyrus.

**κάπρος**, -ου [cogn., Lat. *caper, goat*], *wild boar*.

**καρβάτιναι**, -ῶν, *brogues*, shoes of untanned hide, worn by peasants, and by soldiers in an emergency. They consisted of a single piece of hide, which came up over the foot and round the ankles, and was tied with thongs. Such shoes have been worn by the poor in modern times in Ireland, the Scotch Highlands, and Italy. For the common form of Greek shoe, see *ὑπόδημα*, and cp. Figs. 67 and 68, p. 204.

**καρδίᾱ**, -ᾱς [cogn., Lat. *cor, cordis, heart*, Eng. *heart*; bor., Eng. *cardiac, pericardium*], *heart*.

**Καρδούχειος**, -ᾱ, -ον [*Καρδοῦχοι*], *of the Carduchians, Carduchian*.

**Καρδοῦχοι**, -ῶν, *Cardūchi* or *Carduchians*, an independent people east of the Tigris and south of Armenia, who fiercely opposed the passage of the Greeks through their country. Their race survives in the Kurds of Kurdistan, whose country is much larger than the ancient territory.

**καρπύομαι**, *καρπύσομαι, ἐκαρπώσάμην, κεκάρπωμαι* [*καρπός*], *reap crops from; of an enemy, plunder*.

**καρπός**, -οῦ [cogn., Lat. *carpō, pluck*], *fruit of the earth or of trees, crops*.

**Κάρσος**, -ου, *Carsus*, a small river which empties into the Mediterranean, and forms the boundary between Cilicia and Syria.

**κάρφη**, -ης [*κάρφω, dry up*], *dry material; hay*.

**Καστωλός**, -οῦ, *Castōlus*, a place probably near Sardis; *Καστωλοῦ πεδῖον, Castolus Plain*, the rendezvous of the military contingents of Lydia, Phrygia, and Cappadocia.



**κατά**, by elision and euphony **κατ'** or **καθ'** [bor., Eng. cataract, catarrh], prep. with gen. or acc., *down, along* (keeping the course of).

With gen., *down, down from, down over*.

With acc., *down along*; often without any idea of 'down' (as in 186, 11), *along, over*; the idea of 'along' (following the course of) is usually clear even when a different translation is required; *during, on, against; opposite, facing; at, in, by, according to*; **κατὰ γῆν**, *by land*; **κατ' ἀντιπέρας**, *over against*; **καθ' ἀρπαγὴν**, *for plundering*; **κατὰ κράτος**, *with all their might* (but according to it, and so with some reserve of power; cp. **ἀνὰ κράτος**), **καθ' ἡσυχίαν**, *at their ease*; **κατὰ τοῦτο**, *at this point*; **κατὰ μῆνα**, *monthly*; **καθ' ἓνα**, *one by one*; **τὸ κατὰ τοῦτον εἶναι**, *so far as this fellow is concerned*.

In cpds., *down, against; completely, utterly*, esp. of consuming, destroying, spending; cp. Eng. words beginning with *cata-*, as *cataclysm, catacomb, catalogue, catastrophe*, or *cate-*, as *catechism, category*, or *cath-*, as *cathedral, catholic*, see also above.

**καταβαίνω** [βαίνω, *go*], *go down, come down, descend*; *march down to the coast* (cp. **ἀναβαίνω**); *enter a contest*, Lat. *in harēnam dēscendō*, 225, 15.

**κατάβασις**, -εως, ἡ [καταβαίνω], *a going down, descent; place of descent*.

**καταγγέλλω** [ἀγγέλλω, *announce*], *inform against, denounce*.

**κατάγειος**, -ον [γῆ, *earth*], *under-ground*.

**καταγελᾶω** [γελᾶω, *laugh*], *laugh at*,

*ridicule, make sport of*, with gen.; *laugh in derision or defiance*.

**κατάγνυμι** [ἀγνύμι, ἀξω, ἔαξα, ἔαγα, ἔαγην, *break*, poetic], *break in pieces, break*.

**κατάγω** [άγω, *lead*], *lead down; bring back from exile, restore*; mid., *arrive*.

**καταδαπανᾶω** [δαπανᾶω, *spend*], *spend entirely, entirely consume*.

**καταδιώκω** [διώκω, *pursue*], *pursue closely, chase away*.

**καταδύω** [δύω, *enter*], *make to go down, sink a ship*; mid., intr., *sink*.

**καταθεάομαι** [θεάομαι, *look on*], *look down upon, take a survey*.

**καταθύω** [θύω, *sacrifice*], *sacrifice*.

**καταισχύνω** [αἰσχύνω, *dishonor*], *completely dishonor, disgrace*.

**κατακαίνω** [καίνω, *kill*], *kill, cut down*.

**κατακαίω** [καίω, *burn*], *burn down, burn completely, burn up*.

**κατάκειμαι** [κεῖμαι, *lie*], *lie down, lie; lie idle*.

**κατακλείω** [κλείω, -κλείσω, ἔκλεισα, κέκλειμαι, ἐκλείσθην, *shut*], *shut up, shut in*.

**κατακόπτω** [κόπτω, *cut*], *cut down, cut to pieces, slay*.

**κατακτείνω** [κτείνω, *kill*], *kill, murder*.

**καταλαμβάνω** [λαμβάνω, *take*; bor., Eng. *catalepsy*], *capture, seize, occupy a place; overtake, catch, hit; come upon, find*.

**καταλέγω** [λέγω, *tell*; bor., Eng. *catalogue*], *enumerate, count as*.

**καταλείπω** [λείπω, *leave*], *leave, leave behind, abandon*; pass., *be left behind, stay behind*.

**καταλεύω** [λεύω, -λεύσω, -έλευσα, ἐλεύσθην, *stone*, from *lāas*, *a stone*], *stone to death*.

καταληψόμενος, see καταλαμβάνω.

καταλιπόντες, see καταλείπω.

καταλλάττω [ἀλλάττω, ἀλλάξω, ἡλλαξα, -ἡλλαχα, ἡλλαγμαι, ἡλλάχθην and ἡλλάγην, *change*], *change*, esp. from enmity to friendship, *reconcile*.

καταλύω [λύω, *loose*], *unyoke* pack animals, *halt*; sc. πόλεμον, *end hostilities, make peace*.

καταμανθάνω [μανθάνω, *learn*], *learn thoroughly, observe well, see*.

κατανοέω [νοέω, *perceive*], *observe carefully, perceive*.

καταπέμπω [πέμπω, *send*], *send down* to the seacoast (cp. καταβαίνω).

καταπεσεῖν, see καταπίπτω,

καταπετρόω [πετρόω, ἐπετρώθην (πέτρος, *a stone*), *stone*], *stone to death*.

καταπηδάω [πηδάω, πηδήσομαι, ἐπήδησα, -πεπήδηκα, *leap*], *leap down*.

καταπίπτω [πίπτω, *fall*], *fall down* or *off*.

καταπλήττω [-πλήττω, -πλήξω, -ἐπληξα, πέπληγα, πέπληγμαι, ἐπλήγην and (regularly in cpds.) -επλάγην, *strike*], *strike down*; esp. with fear, *terrify*.

καταπράττω [πράττω, *do*], *do completely, accomplish*.

κατασκέπτομαι [σκέπτομαι, *view*], *view closely or carefully, inspect*.

κατασκευάζω [σκευάζω, σκεύασω, ἐσκεύασα, ἐσκεύασμαι, -εσκευάσθην, *prepare*], *prepare fully, equip, furnish; administer well, improve; mid., make careful preparations*.

κατασκηνάω [σκηνάω (σκηνή, *tent*), *put under a tent*], *encamp*.

κατασκηνόω [σκηνόω (σκηνή, *tent*), *encamp*], *encamp*.

κατασπάω [σπάω, *draw*], *draw* or *drag down*.

καταστήσῃς, see καθίστημι.

καταστρατοπεδεύομαι [στρατοπεδεύομαι, *encamp*], *settle down in camp, encamp*.

καταστρέφω [στρέφω, *turn*; bor., Eng. *catastrophe*], *turn down; mid., overthrow, subdue*.

κατασφάττω [σφάττω, *slaughter*], *cut down, kill*.

κατασχεῖν, see κατέχω.

κατατείνω [τείνω, *stretch*], *stretch tight; intr., stretch or strain oneself, strive earnestly, insist*.

κατατέμνω [τέμνω, *cut*], *cut down* into the ground, *dig; cut up, cut to pieces*.

κατατίθημι [τίθημι, *put*], *put* or *lay down; mid., for one's own benefit, lay up or aside, store away, give into one's keeping, deposit*.

κατατιτρώσκω [τιτρώσκω, *wound*], *wound severely*.

καταφαγεῖν, see κατεσθίω.

καταφανής, -ές [φαίνω, *show*], *in sight, visible*.

καταφεύγω [φεύγω, *flee*], *flee down, flee for refuge*.

καταφρονέω [φρονέω, *think*] (*think down on*), *look down on, despise*.

κατέαξαν, see κατάγυνμι.

κατεθέμην, see κατατίθημι.

κατείδον, see καθοράω.

κατελήφει, κατελήφθη, see καταλαμβάνω.

κατεργάζομαι [ἐργάζομαι, *work*], *achieve, accomplish, bring to pass*.

κατεσθίω [ἐσθίω, *eat*], *eat up*. For κατά, cp. Eng. 'gobble down.'

κατέστησε, see καθίστημι.

κατετέμνηντο, see κατατέμνω.

κατέτρωσάν, see κατατιτρώσκω.

κατέχω [ἔχω, *hold*], *hold down, hold fast, restrain; constrain, compel; hold, occupy a place; cover a space*.

κατίδοιεν, κατιδόντας, see καθοράω.

**κατορύττω** [ὀρύττω, *dig*], *dig down; bury, hide in the ground.*

**κάτω** [κατά], *adv., down, downwards; below; τὸ κάτω, the lower part.*

**καῦμα**, -ατος, τὸ [καίω, *burn*], *burning heat.*

**Καῦστρου πεδῖον**, -ου, τὸ, *Caÿster Plain, Caÿsterfield* (cp. Northfield, Springfield, etc.), a city of Phrygia.

**κέγχρος**, -ου, *panic grass*, related to millet, used as fodder; its seeds are also ground into meal.

**κείμει**, κέλισμαι, *lie, lie outstretched, lie dead, lie in ruins*; (used as a pf. pass. of τίθημι, *have been put or laid*; τὰ ὅπλα ἔκειντο, used as pass. of θέσθαι τὰ ὅπλα), *the arms had been grounded or the troops were standing under arms.*

**κέκτησθε**, see κτάομαι.

**Κελαιναί**, -ῶν, αἱ, *Celaenae*, a city of southern Phrygia, situated at the sources of the Maeander and the Marsyas.

**κελεύω**, κελεύσω, ἐκέλευσα, κεκέλευκα, κεκέλευσμαι, ἐκελεύσθην, *order, command, direct, bid, urge, advise.*

**κενός**, -ή, -όν [bor., Eng. cenotaph], *empty, vacant, unoccupied, without*, with gen. of want; *vain, groundless.*

**κεντέω**, κεντήσω [cp. κέντρον, *goad, center*; bor., Eng. center], *goad, torture.*

**Κεντρίτης**, -ου, *Centrites*, a tributary of the Tigris, the boundary between Armenia and the Carduchian country.

**κεραμεύς**, -ᾱ, -οῦν [κέραμος, *potter's clay*; bor., Eng. ceramic], *of clay, clay.*

**Κεράμων ἀγορά**, -ᾱς, *Cerāmōn Agōra, Tilemarket* (cp. Haymarket, Newmarket, etc.), a town of Phrygia.

**κεράννυμι**, ἐκέρασα, κέκρᾱμαι, ἐκεράσθην, and ἐκράθην, *mix, mingle.*

**κέρας**, κέρᾱτος and κέρως, τὸ [cogn., Lat. cervus, *deer*, cornū, *horn*, Eng. hart, horn; bor., Eng. ceratoid, rhinoceros], *horn, trumpet; wing of an army; κατὰ κέρας, in column*, see Introd. § 62.

**κερδαίνω**, κερδανῶ, ἐκέρδᾱνα, -κεκέρδηκα [κέρδος], *gain, make profit.*

**κερδαλέος**, -ᾱ, -ον [κέρδος], *profitable.*

**κέρδος**, -ους, τὸ, *gain, profit, wages.*

**κεφαλαλγής**, -ές [κεφαλή, ἄλγος (cp. neuralgia), *pain*], *causing headache, apt to cause headache.*

**κεφαλή**, -ῆς [bor., Eng. cephalic, hydrocephalus], *head.*

**κηδεμών**, -όνος [κήδομαι, *care for*], *protector, guardian.*

**κηρίον**, -ου [κηρός, *beeswax*; cogn., Lat. cēra, *wax*], *honeycomb.*

**κήρυξ**, -ῦκος, ὁ, *herald*, an officer who carried official messages not only to his fellow-soldiers but also to the enemy. When discharging his duties his person was inviolable, and he carried as badge of office the κηρύκειον, a staff, which was represented in art with two intertwining serpents or shoots. See Fig. 40, p. 114.

**κηρύττω**, κηρύξω, ἐκήρῡξα, -κεκήρῡχα, κεκήρῡγμαι, ἐκηρύχθην [κήρυξ], *proclaim as a herald or through a herald; command, with acc., or with inf.; ἐκήρυξε (sc. ὁ κήρυξ), proclamation was made*, 172, 22.

**Κηφισόδωρος**, -ου, *Cephisodōrus*, a captain in the Greek army.

**Κηφισοφών**, -ῶντος, ὁ, *Cephisōphōn*, an Athenian.

**Κιλικίᾱ**, -ᾱς [Κίλιξ], *Cilicia*, a district of southeastern Asia Minor, bordering on the sea. As a reward

for submitting without opposition to Cyrus the Great, the kings of Cilicia were allowed to retain their province practically as Persian sa-traps.

**Κίλιξ**, -ικος, ὁ, *Cilician*, a native of Cilicia.

**Κίλισσα**, -ης [Κίλιξ], *Cilician woman*, *Cilician queen*.

**κινδυνεύω**, **κινδυνεύσω**, etc. [κινδύνος], *be in danger*, *encounter danger*; ἐκινδύνευσεν ἂν διαφθαρῆναι, *would have been in danger of utter destruction*, 180, 21.

**κίνδυνος**, -ου, *danger*, *peril*; κίνδυνος (sc. ἐστὶ), *there is danger*, with inf. or μή.

**κινέω**, **κινήσω**, etc. [cogn., Lat. *ciēō*, *move*, Eng. *hie*; bor., Eng. *kinetic*, *cinematograph*], *move*; mid., *move about*.

**Κλεάνωρ**, -ορος, ὁ, *Cleānor*, elected a general in the Greek army.

**Κλέαρχος**, -ου, *Clearchus*, the foremost general in the Greek army of Cyrus, an exile from Sparta, captured by treachery and killed at the Zapātas River. See *Introd.* §§ 14, 18, 19.

**κλέπτω**, **κλέψω**, **ἔκλεψα**, **κέκλοφα**, **κέκλεμμαι**, **ἐκλάπην** [cogn., Lat. *clepō*, *steal*; bor., Eng. *cleptomania*], *steal*, *smuggle*, *seize stealthily*.

**κλίμαξ**, -ακος, ἡ [κλίνω, *cause to lean*, cp. κλίτη; bor., Eng. *climax*, *clime*], *ladder* (leaner).

**κλίτη**, -ης [κλίνω, *cause to lean*; cogn., Lat. *inclīnō*, *incline*, *bend*, Eng. *lean*; bor., Eng. *clinic*, *enclitic*], *bed*, *couch*, used like the modern bed and couch or sofa, also for reclining at meals and as a bier for the dead. See *Fig.* 65, p. 201.

**κλοπή**, -ῆς [κλέπτω], *stealing*.

**κλώψ**, **κλωπός**, ὁ [κλέπτω], *thief*, *ma-rauder*.

**κνέφας**, -ους, τό, poetic, *dusk*, *twilight*.

**κνημῖς**, -ίδος, ἡ [κνήμη, *leg* between knee and ankle], *greave*, a plate of metal, fitted to the leg and padded for comfort. It was held in place partly by the spring of the metal, partly by straps or buckles behind. It might be compared to a football shin guard, but the greave inclosed the leg nearly all round. See *Figs.* 11, 15, pp. 55, 60.

**κογχυλιῶτης**, -ου [κογχύλη = κόγχη (bor., Eng. *conch*), *mussel*, a shell-fish], adj., *shelly*.

**κοιμάω**, **κοιμήσω**, **έκοίμησα**, **έκοιμήθην** [cp. κεῖμαι, *lie*; bor., Eng. *coma*, *cemetery*], poetic in act., *lull to sleep*; mid. and pass., *go to sleep*, *go to bed*.

**κοινῇ** [dat. fem. of κοινός], adv., *in common*, *together*.

**κοινός**, -ή, -όν [bor., Eng. *epicene*, *coenobium*], *common*, *general*, *shared by all*; ἀπὸ κοινοῦ, *from the common store*, that part of the booty which had not been divided among the soldiers.

**κολάζω**, **κολάσω**, **έκόλασα**, **κεκόλασμαι**, **έκολάσθην**, *chastise*, *punish*.

**Κολοσσαί**, -ῶν, αἱ, *Colossae*, a city of southwestern Phrygia, where in the first century A.D. was located the church to which Paul wrote his *Epistle to the Colossians*.

**Κολχίς**, -ίδος, ἡ [Κόλχοι], a district along the eastern and southeastern coast of the Black Sea, best known as the country from which Jason, according to the myth, carried off the Golden Fleece.

**Κόλχοι**, -ων, *Colchians*, people of Colchis, a tribe of whom appear to

have lived near Trapēzus in Xenophon's day.

κολωνός, -οῦ [cogn., Lat. *collis*, *hill*, Eng. *hill*], *hill*, *mound* (of stones), *cairn*.

κομίζω, κομιῶ, ἐκόμισα, κεκόμικα, κεκόμισμαι, ἐκομίσθην, *care for*, *carry away* so as to care for, *carry*, *bring*; mid., *bring* one's own possessions or things in which one is interested.

κονιᾶτός, -ή, -όν (verbal of κονιάω, *plaster*), *plastered*, *cemented*.

κονιορτός, -οῦ [κόνις, *dust*, δρνῦμι, *stir up*], *cloud of dust*.

κόπρος, ου, ή, *dung*.

κόπτω, κόψω, ἔκοψα, -κέκοφα, κέκομμαι, ἐκόπην [bor., Eng. *comma*, *syncope*, *apocope*], *cut*, *slash*; *cut down* trees; *kill*.

κόρη, -ης [bor., Eng. *Cora*], *girl*, Lat. *puella*.

Κορσωτή, -ῆς, *Corsōtē*, a large city situated on an island formed by the Euphrātes and the Mascas canal, which was mistaken by Xenophon for a river.

κορυφή, -ῆς, *top*, *summit*.

κοσμέω, κοσμήσω, etc. [κόσμος; bor., Eng. *cosmetic*], *arrange*, *marshal*; *adorn*.

κόσμος, -ου [bor., Eng. *cosmopolitan*, *cosmic*, *microcosm*], *good order*; *adornment*.

κοῦφος, -η, -ον, *light*; χόρτος κοῦφος, *hay*.

κράνος, -ους, τό [bor., Eng. *cranium*], *helmet*, commonly of metal, protecting the whole head and the neck behind. It was usually provided with a crest of horsehair. See Figs. 6, 7, 8, 11, pp. 40, 41, 55.

κρατέω, κρατήσω, etc. [κράτος; bor., Eng. *autocracy*, *democracy*], *be*

*strong*, *rule*, *have sway over*; *be victorious*, *conquer*, abs. or with gen.

κρατήρ, -ῆρος, ὁ [κεράννυμι, *mix*; bor., Eng. *crater*], *large bowl*, used by the Greeks for mixing water with wine, which they never drank clear. See Fig. 69, p. 207.

κράτιστος, -η, -ον [κράτος] (used as sup. of ἀγαθός, really sup. of old adj. κραύς, *strong*), *best*, *strongest*, *bravest*, *noblest*. Neut. acc. pl. as adv., *best*, *most bravely*.

κράτος, -ους, τό, *strength*, *power*; ἀνὰ κράτος, *at full speed*; κατὰ κράτος, *with all their might* (according to their strength, hence with some reserve power).

κραυγή, -ῆς [cp. κράζω, *cry*], *cry*, *shouting*; *uproar*.

κρέας, κρέως, τό [bor., Eng. *creosote*], *flesh*; pl., *meat*.

κρείττων, -ον, gen. -ονος [κράτος] (used as comp. of ἀγαθός, really comp. of old adj. κραύς, *strong*), *stronger*, *mightier*; *better*, *preferable*, *more valuable*.

κρέμαμαι, κρεμήσομαι [cp. κρεμάννυμι], intr., *be suspended*, *hang*.

κρεμάννυμι, κρεμῶ, ἐκρέμασα, ἐκρεμάσθην [cp. κρέμαμαι], transitive, *hang*, *hang up*.

κρήνη, -ης, *spring*, *fountain*.

κρηπίς, -ίδος, ή, *foundation*.

Κρής, Κρητός, ὁ, *Cretan*, a native of Crete (in modern times also called Candia), an island south of the Peloponnēsus, noted in antiquity for its archers.

κρίθῃ, -ῆς, always pl. in the *Anabasis*, *barleycorns*, *barley*.

κρίθινος, -η, -ον [κρίθῃ], *of barley*; οἶνος κρίθινος, *beer*, which is still generally made with barley.

κρίνω, κρινῶ, ἔκρινα, κέκρικα, κέκριμαι,

- ἐκρίθην [cogn., Lat. cernō, *separate, crīmen, judgment*; bor., Eng. critic, hypocrite], *separate, pick out, choose; decide, judge, consider*.
- κρίσις, -εως, ἡ [κρίνω; bor., Eng. crisis], *decision, judgment, trial*.
- κρούω, κρούσω, ἐκρουσα, -κέκρουκα, -κέκρουμαι and -κέκρουσμαι, -εκρούσθην, *strike, beat, rattle*.
- κρύπτω, κρύψω, ἐκρυψα, κέκρυμμαι, ἐκρύφθην [bor., Eng. crypt, cryptogam, grotto (through Italian)], *hide, conceal, keep secret, with two accs.*
- κτάομαι, κτήσομαι, ἐκτησάμην, κέκτημαι, ἐκτήθην, *get, acquire, accomplish*; pf., *have acquired, hence, have, possess*.
- κτείνω, κτενῶ, ἐκτεινα, -έκτονα, *kill, slay*.
- κτῆμα, -ατος, τό [κτάομαι], *piece of property*; pl., *property*.
- κτῆνος, -ους, τό [κτάομαι], *piece of property, consisting in early times chiefly of flocks and herds, hence domestic animal*; pl., *cattle, stock*.
- Κτησιᾶς, -ου, *Ctesias*, a famous Greek physician and author, captured by the Persians in 415 B.C., and detained, though with high honor, as court physician to Darius II and his successor, Artaxerxes II. He wrote a history of Persia, known to us only through quotations by other writers.
- Κύδνος, -ου, *Cydnius*, a stream flowing through Tarsus in Cilicia.
- κύκλος, -ου [bor., Eng. cycle, bicycle, cyclometer, cyclopedia], *circle, ring, encircling wall*; κύκλω, as adv., *in a circle, round, all round*.
- κυκλόω, κυκλώσω, ἐκύκλωσα, κεκύκλωμαι, ἐκυκλώθην [κύκλος; bor., Eng. cyclone], *encircle, surround*.
- κύκλωσις, -εως, ἡ [κυκλώ], *an encircling*; ὡς εἰς κύκλωσιν, *with the intention of encircling them*.
- κυλινδέω, impf. ἐκυλινδουν [bor., Eng. cylinder], *roll, roll down*; pass., intr., *roll*.
- Κύρειος, -ᾶ, -ον [Κῦρος], *Cyrēan, of or belonging to Cyrus*. As subst., *Cyrēan, follower of Cyrus*.
- Κῦρος, -ου, *Cyrus*, (1) the founder of the Persian empire, *Cyrus the Great*, see Fig. 34, p. 95; (2) in the *Anabasis* commonly *Cyrus the younger*, son of Darius II, and brother of Artaxerxes II, whom he tried to depose, leading against him a force of 100,000 Asiatics and 13,000 Greek mercenaries. His death at the battle of Cunaxa caused the failure of the expedition. See *Introduct.* §§ 1-15.
- κύων, κυνός, ὁ, ἡ [cogn., Lat. canis, dog, Eng. hound; bor., Eng. cynic, cynosure], *dog*.
- κωλύω, κωλύσω, etc., *hinder, oppose*, with inf. of action hindered; *prevent or hinder from*, with gen. of inf.; τὸ κωλύον, as subst., *the obstacle, the hindrance*.
- κώμαρχος, -ου [κώμη, ἀρχω, rule], *village chief*.
- κώμη, -ης [cogn., Eng. home], *unwalled village*.
- κωμήτης, -ου [κώμη], *villager*.

## Δ

λαβεῖν, see λαμβάνω.

λαγχάνω, λήξομαι, ἔλαχον, εἴληχα, εἴληγμαι, ἐλήχθην, *obtain by lot, obtain, get*, with gen. or acc.

λαγώς or λαγός, -ῶ or -ώ, ὁ, *hare*.

λαθεῖν, see λανθάνω.

λάθρα [cp. λαθεῖν], adv., *secretly, without the knowledge of*, with gen.

**Λακεδαιμόνιος**, -ᾱ, -ον [Λακεδαίμων, *Lacedaemon, Sparta*], *Lacedaemonian, Spartan*. Masc. as subst., *Spartan*.

**λάκκος**, -ου [cogn., Lat. *lacus, lake*], whence is bor. Eng. *lake*], *cistern*, dug in the ground and plastered.

**λακτίξω**, λακτιῶ, ἐλάκτισα, λελάκτικα, ἐλακτίσθην, *kick*.

**Λάκων**, -ωνος, ὁ, *Laconian, Spartan*.

**Δακωνικός**, -ή, -όν [Λάκων; bor., Eng. *laconic*], *Laconian, Spartan*.

**λαμβάνω**, λήψομαι, ἔλαβον, εἴληφα, εἴλημμαι, ἐλήφθην [bor., Eng. *catalepsy, epilepsy*], *take, get, procure, receive, accept; find, catch, seize, capture; of want, befall; take part of or some of, with partit. gen.; take hold of, with acc. and partit. gen.; λαβών* is often equiv. to ἔχων, *with*.

**λαμπρότης**, -ητος, ἡ [λαμπρός, *brilliant*], *brilliancy, splendor*.

**λάμπω** [bor., Eng. *lamp*], act. or mid., *shine, blaze up*.

**λανθάνω**, λήσω, ἔλαθον, λέληθα, λέλησμαι [bor., Eng. *lethargy, Lethe*], *lie hid, escape notice, be unseen; commonly used with a supplementary ptc., the ptc. being rendered by a finite verb, and λανθάνω by an adv. or phrase, as secretly, without attracting attention; τρεφόμενον ἐλάνθανεν, was secretly supported, 53, 26; with acc., λαθεῖν αὐτὸν ἀπελθών, to get away without his knowing it, 67, 26; ptc. λαθόντας, without being seen, 211, 18.*

**Λάρισα**, -ης, *Larisa*, a ruined city on the Tigris, passed by the Ten Thousand; see on 164, 20. See Fig. 53, p. 165.

**λαχών**, see λαγχάνω.

**λέγω**, λέξω, ἔλεξα, λέλεγμαι, ἐλέχθην; εἶρηκα (see εἶρω) is used for the pf.,

and εἶπον frequently for the aor.; *say, speak, tell, report*, abs. or with acc.; with dir. disc.; with indir. disc., commonly introduced by *ὅτι* or *ὥς*, sometimes expressed by inf.; *mention, speak of*, with acc., or acc. and ptc. with *ὥς*, 67, 11; *act as spokesman*, with dir. disc.; *tell, bid*, with inf.; in the pass. Greek prefers the pers. to the impers. constr., as λέγεται Ἀπόλλων ἐκδεῖραι, *Apollo is said to have flayed*, though the impers. constr. occurs, as ἐλέγετο Κύρον συγγενέσθαι, *it was said that Cyrus had intercourse; λεγόμενος, counted, reckoned, 80, 19.*

**λείος**, -ᾱ, -ον [cogn., Lat. *lēvis, smooth*], *smooth; gently sloping*.

**λείπω**, λείψω, ἔλιπον, ἔλειπα, ἔλειμμαι, ἐλείφθην [cogn., Lat. *linquō, leave*, Eng. *loan*; bor., Eng. *eclipse*], *leave, quit, abandon*, Lat. *relinquō*; pass., *be left, remain; survive; be left behind*.

**λελείπεται**, **λελοιπώς**, see λείπω.

**λέξον**, see λέγω.

**Λεοντίνος**, -ου, *Leontine*, a native of Leontini, a city of eastern Sicily, the name of which survives in the modern *Lentini*.

**λευκοθώραξ**, -ᾱκος [λευκός, θώραξ, *corselet*], adj., *with white corselet*.

**λευκός**, -ή, -όν [cogn., Lat. *lūx, light, lūceō, shine*], *bright, white*.

**λεχθέντων**, see λέγω.

**Λεώνυμος**, -ου, *Leonymus*, a private in the Greek army.

**λήγω**, λήξω, ἔληξα, *end, abate*.

**λήζομαι** [λείᾱ, *booty*], *plunder, pillage*.

**ληφθῆναι**, λήψομαι, see λαμβάνω.

**λίθινος**, -η, -ον [λίθος], *of stone*.

**λίθος**, -ου [bor., Eng. *lithograph, monolith*], *stone*.

**λιμός**, -οῦ, *hunger, famine*.

**λινόβη**, -ῆ, -οῦν, contracted from **λίπεος**, -ᾱ, -ον [**λίνον**, *linen*; cogn., Lat. *līnum*, *flax*], *of linen*.

**λογίζομαι**, **λογιοῦμαι**, **ἐλογισάμην**, **ἐλόγισμαι**, **ἐλογίσθην** [cp. **λέγω**], *count, reckon, consider, suppose*.

**λόγος**, -ου [**λέγω**; bor., Eng. *logarithm*, *logomachy*, *theology*, *catalogue*, *dialogue*], *word, speech; debate, discussion; report, rumor; book, narrative*; pl., *words, conversation*; *eis λόγους ἔρχεσθαι*, *come to a conference*, with dat. of person.

**λόγχη**, -ης, *spear head, spear*. See *Introd.* § 58, and *Fig.* 72, p. 218.

**λοιδορέω**, **λοιδορήσω**, etc. [**λοιδορός**, *abusive*], *abuse, revile*.

**λοιπός**, -ή, -όν [**λείπω**], *left, remaining*; *λοιπὸν μοι εἰπεῖν*, *it remains for me to say*; *ὁ λοιπός*, *the other*; *οἱ λοιποί*, *the rest, those who were left*; *τὴν λοιπὴν* (sc. *ὁδόν*), *the rest of the way*; *τὸ λοιπόν*, as subst., *the rest*, as adv., *the rest of the time, for the future*.

**Λουσιεύς**, -έως, ὁ, *Lusian*, a native of *Lusi*, a town in northern *Arcadia*.

**λόφος**, -ου, *crest, ridge, hill*.

**λοχᾶγᾱ**, -ᾱς [**λοχᾶγός**], *office of captain, captaincy*.

**λοχᾶγός**, -οῦ [**λόχος**, **ἄγω**, *lead*], *leader of a λόχος, captain*. See *Introd.* § 56.

**λόχος**, -ου [cp. **λέγω**, in old meaning *lay, mid., lie*], *ambush, men lying in ambush; company*, normally, but not always, of 100 men. See *Introd.* § 56.

**Λυδῖα**, -ᾱς, *Lydia*, a district in western *Asia Minor*, bordering on the *Aegēan*, part of the satrapy of *Cyrus*.

**Λύδιος**, -ᾱ, -ον [**Λυδός**], *of Lydia, Lydian*.

**Λυδός**, -οῦ, *Lydian*, a native of *Lydia*.

**Λύκαια**, -ων, τὰ, *the Lycaea*, the festival of *Lycaean Zeus*, who was worshiped on *Mt. Lycaeus*, in the southwestern part of *Arcadia*. Athletic games were a feature of the festival.

**Λυκαῖονες**, -ων, οἱ, *Lycaῖonians*, people of *Lycaῖonia*; they did not acknowledge the *Persian* sway and often raided the neighboring districts of the empire.

**Λυκαῖονᾱ**, -ᾱς, *Lycaῖonia*, a district of *Asia Minor*, lying between *Phrygia* and *Cilicia*.

**Λύκιος**, -ου, *Lyciūs*, (1) a *Syracūsan*; (2) an *Athenian*, chosen to command the cavalry of the *Greeks* on the retreat.

**λυμαίνομαι**, **λυμανοῦμαι**, **ἐλυμηνάμην**, **λελύμασμαι**, **ἐλυμάνθην** [**λύμη**, *outrage*], *outrage, ruin, spoil*.

**λυπέω**, **λυπήσω**, etc. [**λύπη**], *give pain to, grieve, annoy, harass*.

**λύπη**, -ης, *pain, grief*.

**λυπηρός**, -ᾱ, -όν [**λύπη**], *painful, troublesome, annoying*.

**λύω**, **λύσω**, **ἐλύσα**, **λέλυκα**, **λέλυμαι**, **ἐλύθην** [cogn., Lat. *luō*, *loose*, Eng. *loose, lose*; bor., Eng. *analysis*], *loose, release, unbind, untie; break down, destroy, remove; break, violate; pay, be profitable* (poetic use = *λυσιτελεῖν*), 172, 25.

**λωτοφάγοι**, -ων, οἱ [**λωτός**, *lotus*, **ἔφαγον**, see **ἐσθίω**, *eat*], *lotus eaters*. The *lotus*, which may have been one of the *jujube* fruits still used in northern *Africa*, was said to be so delicious that all who ate it forgot home and friends.

**λωφάω**, **λωφήσω**, **ἐλώφησα**, **λελώφηκα**, *abate, cease*.

**λῶων**, **λῶον**, gen. -ονος (used as comp. of **ἀγαθός**), *better, preferable*.



## M

**μά** [cp. μέν and μήν], intensive adv., *surely*, used in neg. oaths, with acc.,  
**μά τοὺς θεοὺς**, *no, by the gods!*

**μάθης**, see **μανθάνω**.

**Μαίανδρος**, -ου [bor., Eng. *meander*],  
*Maeander*, a river of Asia Minor,  
 entering the Aegēan near Milētus;  
 famous for its winding course.

**μαίνομαι**, **μανοῦμαι**, **μέμνηνα**, **έμάνην**  
 [cp. *μανία*, *madness*, whence is bor-  
 rowed Eng. *mania*], *be mad* or *in-  
 sane*; aor., *go mad*.

**μακαρίζω**, **έμακάρισα**, **έμακαρίσθην** [**μά-  
 καρ**, *happy*], *count happy*, *consider  
 fortunate*.

**μακαριστός**, -ή, -όν [**μακαρίζω**],  
*deemed happy*, *envious*, *an object  
 of envy*.

**μακρός**, -ά, -όν [bor., Eng. *macron*,  
*macrocosm*], *long*; **μακράν** (sc.  
 ὁδόν), *a long distance*; similarly  
**μακροτέρα**, *by a longer route*; **μα-  
 κρόν ην**, *it was too far*, with inf.;  
**μακρότερον**, adv., *farther*.

**Μάκρωνες**, -ων, οί, *Macrōnes*, a tribe  
 south of Trapēzus, the exact location  
 of which is uncertain.

**μάλα**, by elision **μάλ'**, adv., *very*, *very  
 much*; comp. **μᾶλλον**, *more*, *rather*,  
*better*; sup. **μάλιστα**, *most*, *preēmi-  
 nently*, *especially*, *best*, *for the most  
 part*; ὡς **μάλιστα**, ὡς **μάλιστα** **έδύ-  
 νατο**, ἢ **δυνατόν** **μάλιστα**, ὡς **οἶόν** **τε**  
**μάλιστα**, *as much (as well) as possi-  
 ble*; ὡς **τις** **καὶ** **ἄλλος** **μάλιστα** **ἀνθρώ-  
 πων**, *as well as anybody else in the  
 world*.

**μανέντες**, see **μαίνομαι**.

**μανθάνω**, **μαθήσομαι**, **έμαθον**, **μεμάθηκα**  
 [bor., Eng. *mathematics*, *philomath*], *learn*, *find out*.

**μαντεία**, -ās [cp. **μάντις**; bor., Eng.

*chiromancy*, *necromancy*], *prophe-  
 cy*, *response*.

**μάντις**, -ews, ὁ [**μαίνομαι**], *one possessed  
 or frenzied* by divine power, *prophet*,  
*seer*, *soothsayer*, securing omens  
 from the observation of the vitals  
 of sacrificed victims. See Introd.  
 p. 45, footnote.

**Μάρδοι**, -ων, οί, *Mardi*, a tribe in  
 Armenia.

**μάρσιπος**, -ου [bor., Lat. *marsūpium*,  
*pouch*, whence Eng. *marsupial*],  
*pouch*, *bag*.

**Μαρσύας**, -ου, *Marsyas*, (1) a Phry-  
 gian deity; according to the Greek  
 story he was a Phrygian satyr, who  
 was beaten by Apollo, the god of  
 music, in a contest of musical skill,  
 and flayed as a penalty for his pre-  
 sumption in venturing to vie with  
 the god; see Fig. 12, p. 57; (2) a  
 river emptying into the Maeander  
 near Celaenae.

**μαρτυρέω**, **μαρτυρήσω**, etc. [**μάρτυς**,  
*witness*; bor., Eng. *martyr*], *be a  
 witness*, *testify*.

**μαρτύριον**, -ου [**μάρτυς**, *witness*], *evi-  
 dence*, *proof*.

**Μάσκα**, -ā (Doric gen.), *Masca*, a  
 canal about Corsōtē; it seems to  
 have been taken for a river by Xeno-  
 phon, 76, 15.

**μαστεύω**, poetic, *seek*, *strive*.

**μαστιγώω**, **μαστιγώσω**, **έμαστιγώσα**,  
**έμαστιγώθην** [**μάστιξ**], *whip*, *flog*.

**μάστιξ**, -ίγος, ἡ, *whip*; ὑπὸ **μαστιγῶν**,  
*under the lash*.

**μαστός**, -οῦ [bor., Eng. *mastodon*],  
*breast*, *nipple*; *round hill*.

**μάχαιρα**, -ās [**μάχομαι**], *cutlass*, *saber*.  
 See Introd. § 58, end, and Fig. 31,  
 p. 89.

**μαχαίριον**, -ου [diminutive of **μά-  
 χαιρα**], *knife*, *dirk*.

**μάχη**, -ης [μάχομαι; bor., Eng. *logomachy*], *fight, battle*.

**μάχομαι**, μαχοῦμαι, ἐμαχεσάμην, μεμάχημαι, *fight*, abs. or with dat.; *fight in person, go into the battle*, 85, 8.

**μέ**, see ἐγώ.

**μεγαλοπρεπῶς** [μεγαλοπρεπῆς (μέγας, πρέπω, *be fitting*), *befitting a great man, magnificent*], adv., *magnificently, with princely generosity*.

**μεγάλως** [μέγας], adv., *greatly, grossly*.

**Μεγαρεύς**, -έως, ὁ, *Megarian*, a citizen of Megāra, the chief city of the state of Megāris, situated on the isthmus about midway between Corinth and Athens.

**μέγας**, μεγάλη, μέγα, comp. μείζων, sup. μέγιστος [cogn., Lat. *magnus*, *great*, Eng. *much, mickle, muckle*; bor., Eng. *megacephalic, megalomania, megaphone*], *great, large*.

Idiomatic uses: *weighty, important, valuable, fine; powerful, loud*; μέγας βασιλεύς, *the great king of Persia*; μείζονα ἢ ὧς, *too great to be*; τὰ μεγάλα, *affairs of state*; τὰ μεγάλα εὖ ποιεῖν, *do great services*; βλάψαι μεγάλα, *do great harm*.

Neut. acc. as adv., μέγα, *greatly*; sup. τὸ μέγιστον, *chiefly*; πρῶτον καὶ μέγιστον, *first and foremost*; οἱ μέγιστα δυνάμενοι, *the most powerful*; ὅσον ἐδύναντο μέγιστον, *as loud as they could*.

**Μεγαφέρνης**, -ου, *Megaphernes*, a Persian noble.

**μέγεθος**, -ους, τό [μέγας], *greatness, size; width*.

**μέγιστος**, see μέγας.

**μεθ'**, see μετά.

**μεθίστημι** [ίστημι, *cause to stand, set*], *set elsewhere, remove*; intr., 2 aor., *withdraw, retire*; mid., *cause to withdraw*.

**Μεθυδριεύς**, -έως, ὁ, *Methydrian*, a citizen of Methydrium, a little town in central Arcadia.

**μεθύω** [μέθυ, *wine*; cogn., Eng. *mead*; bor., Eng. *amethyst*], *be drunk*.

**μείζων**, see μέγας.

**μείναι**, see μένω.

**μειράκιον**, -ου [μεῖραξ, *lass*], *lad, boy*, of 14 to 20 years.

**μείων**, μείον, gen. μέλονος [cogn., Lat. *minuō*, *lessen, minor, less*; bor., Eng. *Miocene*] (used as comp. of μικρός and ὀλίγος), *smaller, less, fewer*. Neut. acc. as adv., *less*; μείον ἔχειν, *have the worst of it, be worsted*.

**μελανία**, -ās [μέλας], *blackness*.

**μέλας**, μέλαινα, μέλαν [bor., Eng. *melancholy, Melanesia*], *black, dark*.

**μέλει**, μελήσει, ἐμέλησε, μεμέληκε, impers., *it is a care, it concerns*, with dat.; ἐμοὶ μελήσει, *I will take care, I will see to it*, with ὅπως and fut. indic. or opt.

**μελετάω**, μελετήσω, ἐμελέτησα, μεμελέτηκα [μέλει], *care for; practice*.

**μελετηρός**, -ά, -όν [μελετάω], *diligent or assiduous in practicing*.

**μελίνη**, -ης, *millet*, a kind of grain; pl., *millet fields*.

**μέλλω**, μελλήσω, ἐμέλλησα, *be about to, be going to, expect, intend, be likely to*, with inf.; *intend*, with acc.; *delay*.

**μεινῆο**, μέμνησαι, see μιμνήσκω.

**μέμφομαι**, μέμψομαι, ἐμεμψάμην and ἐμέμφθην, *blame, find fault with*, with acc.

**μέν** (a weak form of μὴν), postpositive adv., commonly correlative with a following δέ, or sometimes with ἀλλά, ἔπειτα, or μέντοι; it may occasionally be rendered by *on the one hand*, and δέ by *on the other*, but

far more frequently it is to be translated only by emphasizing the word with which it belongs.

Idiomatic uses: *ὁ μὲν . . . ὁ δέ, one . . . the other, pl. some . . . others, see also ὁ; ἀλλὰ μὲν, but in point of fact; οὐ μὲν δὴ, and yet of course . . . not; ταῦτα μὲν δὴ, THIS then.*

**μέντοι** [μὲν + τοί, *you know*], adv. and conj., (1) intensive, *moreover, surely*; (2) oftener adversative, *however, though, yet, nevertheless.*

**μένω, μένω, ἔμεινα, μεμένηκα** [cogn., Lat. *maneō, remain*], *remain, stay, wait, Lat. maneō; remain in force; transitive, wait for, Lat. expectō.*

**Μένων, -ωνος, ὁ, Menon**, a general in Cyrus's Greek army.

**μέρος, -ους, τό, part, portion, detachment; specimen, sample; ἐν τῷ μέρει, each in turn.**

**μεσημβρία, -ᾱς** [μέσος, ἡμέρα, *day*], *midday*; hence from the position of the sun at noon, *the south.*

**μέσος, -η, -ον** [cogn., Lat. *medius, middle*; bor., Eng. *Mesopotamia, Mesozoic*], rarely in attributive position, *middle, in the middle, at the center*; commonly in pred. position, *the middle of, the midst of; μέσαι νύκτες, midnight.*

Neut. as subst., with or without τό, *the middle, the space between, the center of an army*; μέσον ἡμέρας = μεσημβρία, *midday*; ἐκ τοῦ μέσου, *from between them*, 80, 2; διὰ μέσου, ἐν μέσῳ, *between*; ἐν μέσῳ τῆς ὁδοῦ, *flowing directly across their road*, 140, 8; ἐν μέσῳ κεῖται . . . ἄθλα, *are offered for competition as prizes*, 144, 22.

**Μέσπιλα, Mespila**, the modern Kuyunjik, part of the ruins of Nineveh. See on 165, 8.

**μεστός, -ή, -όν, full; filled with, full of, with gen.**

**μετά**, by elision and euphony μετ' or μεθ' [bor., Eng. *metaphor, method*], prep. with gen. or acc., *among.*

With gen. (*among*), *with, along with* (Xenophon is the only Attic writer who employs μετά with the gen. less frequently than σύν with the dat.); *by means of, with the aid of.*

With acc. (*into the midst of*), *after, next to*; μεθ' ἡμέραν, *after daybreak, by day.*

In cpds. μετά usually denotes *participation or change*, more commonly the latter; cp. Eng. words beginning with *met(a)-*, as *metal, metamorphosis, metaphysics, metempsychosis, meteor, metonymy*, or *meth-*, as *Methodist*, also see above.

**μεταγινώσκω** [γινώσκω, *think*], *change one's mind.*

**μεταδίδωμι** [δίδωμι, *give*], *distribute among, share with*, with dat. of person and gen. or acc. of thing.

**μεταμέλει** [μέλει, *it is a care*], impers., *it is a care afterwards, it repents one, one repents or is sorry*, with dat.; μεταμέλει σοι, *you are sorry.*

**μεταξύ** [μετά], adv., *in the midst*; μεταξύ ὑπολαβών, *interrupting*; as prep. with gen., *between.*

**μετάπεμπτος, -ον** (verbal of μεταπέμπω), *sent for, summoned.*

**μεταπέμπω** [πέμπω, *send*], *send for or after*; usually mid., *send for to come to oneself, summon.*

**μεταστάντες, μεταστησάμενος**, see μεθίστημι.

**μέτεστι** [εἰμί, *be*], impers., *there is a*

- share*, with dat. of person and gen. of thing; οὐδενὸς ἡμῖν μετεῖη, *we had no share*.
- μετέωρος, -ον [δείρω, *raise*; bor., Eng. *meteor*], *raised from the ground*.
- μετρέω, ἐμέτρησα, ἐμετρήθην [μέτρον], *measure*.
- μετρίως [μέτριος, *moderate*], adv., *with moderation, moderately*.
- μέτρον, -ον [cogn., Lat. *mētor*, *measure*; bor., Eng. *meter, symmetry*], *measure*.
- μέχρι, (1) adv., *up to, as far as*, with another adv. or with gen.; μέχρι οὗ, *to where*; (2) conj., *until*, with indic., or ἄν and subj.
- μή, adv., *not*, the neg. in expressions of the will and thought, as οὐ is the neg. in statements of fact; consequently it is used in neg. commands or in exhortations; regularly with the inf., except in indir. disc. in expressions which would have οὐ in dir. disc.; with the inf. depending on a verb of escaping or hindering, *from*; in conditions and conditional rel. clauses and with circumstantial ptcs. implying condition; εἰ μή, *if not, except, unless*; εἰ δὲ μή, *otherwise*; in clauses of purpose; after verbs of fearing, expressed or implied, *that, lest*, μή οὐ, *that not*; οὐ μή with subj., as a strong fut. neg., 112, 15; μή οὐ with inf. after an expression of shame or in a question containing the idea of hindering, *not, from*, 116, 18; 143, 2. The same usages appear with the cpds. of μή.
- μηδαμῶς [μηδαμὸς, *not one*], adv., *by no means, on no account*.
- μηδέ [μή + δέ], conj. or adv., *and not, but not, nor; not even, not either*.
- Μήδεια, -ās, *Medēa*, wife of Astyāges, last king of the Medes.
- μηδείς, μηδεμία, μηδέν [μηδέ + εἰς, *one*], *not one, no one, nobody, nothing*.
- μηδέποτε [μηδέ + ποτέ, *ever*], adv., *never*.
- Μηδία, -ās, *Medīa*, the name used by Xenophon for Assyria, the district lying along the Tigris above Babylon; it was conquered by the Medes about 606 B.C. τὸ Μηδίας τεῖχος, *the wall of Media*; its exact position cannot be determined from existing ruins. It ran from the Euphrātes, near Pylae, northeast to the Tigris, and was built by the Babylonians perhaps early in the sixth century B.C., as a defense against the invading Medes.
- Μήδοι, -ων, οἱ, *Medes*, inhabitants of Media.
- μήθ', see μήτε.
- μηκέτι [μή + ἔτι, *still*, with κ inserted on the analogy of οὐκέτι], adv., *not again, no longer*.
- μήκος, -ους, τό [cp. μακρός, *long*], *length*.
- μήν [cp. μέν], intensive or adversative postpositive adv., *surely, yet; however, though*, sometimes with γέ, which is translated only by emphasis; καὶ μήν, *and yet*; ἀλλὰ μήν, *but surely, but still, in fact*; οὐδὲ μήν, *and surely not*; ἢ μήν, *on one's word of honor*.
- μήν, μηνός, ὁ [cogn., Lat. *mēnsis*, *month*; Eng. *moon, month*], *month*; κατὰ μῆνα, *month by month, monthly*.
- μηνύω, μηνύσω, etc., *reveal, inform against*.
- μήποτε [μή + ποτέ, *ever*], adv., *never*.
- μήπω [μή + πώ, *yet*], adv., *not yet*.
- μήτε [μή + τέ, *and*], conj., *and not*,

- Lat. *neque*; μήτε . . . μήτε, *neither . . . nor*, Lat. *neque . . . neque*; μήτε . . . τε, *not only not . . . but also*, Lat. *neque . . . et*.
- μήτηρ, μητρός, ἡ [cogn., Lat. *māter*, Eng. *mother*; bor., Eng. *metropolis*], *mother*.
- μηχανάομαι, μηχανήσομαι, ἐμηχανησάμην, μεμηχάνημαι [μηχανή], *contrive*.
- μηχανή, -ῆς [bor., Lat. *māchina*, *machine* (whence is bor. Eng. *machine*), Eng. *mechanic*], *machine*; *contrivance, device, means*.
- μία, see εἷς.
- Μίδας, -ου, *Midas*, a mythical king of Phrygia, proverbial for his 'golden touch,' which he gained as a reward for releasing the satyr Silēnus after having entrapped him.
- Μιθραδάτης, -ου, *Mithridātes*, a trusted friend of Cyrus, who transferred his allegiance to Artaxerxes after the battle of Cunaxa.
- μικρός, -ά, -όν [cp. Eng. *microscope*, *microphone*, *microbe*], *small, little, weak*. Neut. acc. as adv., *barely, narrowly*. Neut. as subst., *a short distance, a little while*.
- Μιλήσιος, -ᾶ, -ον [Μίλητος], *Milesian, of Milētus*. As subst., masc. pl., *Milesians*; fem. sing., *Milesian woman*.
- Μίλητος, -ου, ἡ, *Milētus*, a prominent Greek city of Ionia, south of Ephēsus.
- Μιλτοκύθης, -ου, *Miltocýthes*, a Thracian cavalry commander, who deserted from the Greeks to the Persians after the battle of Cunaxa.
- μιμέομαι, μιμήσομαι, ἐμίμησάμην, μεμίμημαι, ἐμίμηθην [μῖμος, *actor*; bor., Eng. *mimic*, *pantomime*], *imitate*.
- μιμνήσκω, μνήσω, ἔμνησα, μέμνημαι, ἐμνήσθην [cogn., Lat. *meminī*, *re-*
- member*, Eng. *mind*], act., *remind*, not used in prose, cp. ἀναμιμνήσκω; mid. and pass., *remind oneself, remember*, the pf. μέμνημαι being used as pres., like Lat. *meminī*, μεμνήσομαι as fut., and ἐμνήσθην as aor.
- μισθοδοσίᾳ, -ᾶς [μισθός, δίδωμι, *give*], *payment of wages*.
- μισθοδότης, -ου [μισθός, δίδωμι, *give*], *one who pays wages, paymaster*.
- μισθός, -οῦ, *wages, pay; reward*.
- μισθοφόρος, -ον [μισθός, φέρω, *bear*], *drawing wages*. Masc. pl. as subst., *mercenaries*.
- μισθόω, μισθώσω, etc. [μισθός], *hire out, let*; mid., *hire*; pass., *be hired*.
- μνᾶ, μνᾶς, *mina*, a sum of money (not a coin), equiv. to 100 drachmas or about \$18.
- μνημονεύω, μνημονεύσω, etc. [μνήμων, *mindful*, cp. μιμνήσκω; bor., Eng. *mnemonic*], *recall, recollect*, with gen.
- μνησικακέω, μνησικακήσω, ἐμνησικάκησα [cp. μιμνήσκω, κακός, *wrong*], *remember past injuries against one, bear a grudge*, with dat.
- μόλις, adv., *with difficulty*.
- μόλυβδῖς, -ίδος, ἡ [μόλυβδος], *leaden ball, bullet* for a sling. See Fig. 51, p. 163.
- μόλυβδος, -ου, *lead*.
- μοναχῇ [dat. fem. of μοναχός (from μόνος), *solitary*; bor., Eng. *monk*], adv., *alone, only*; ὅπου μοναχῇ, *where alone*.
- μόνος, -η, -ον [bor., Eng. *monad*, *monogamy*, *monogram*, *monopoly*, *monotheist*], *alone, only*. Neut. acc. as adv., οὐ μόνον . . . ἀλλὰ καί, *not only . . . but also*, Lat. *nōn solum . . . sed etiam*.
- μόσχειος, -ον [μόσχος, *calf*], *of a calf*; κρέα μόσχεια, *veal*.

μοῦ, μοί, see ἐγώ.

μύζω, *suck*.

Μυριανδός, -ου, ἡ, *Myriandus*, a Syrian coast city.

μυριάς, -άδος, ἡ [μῦρος; bor., Eng. *myriad*], *the number ten thousand, myriad*.

μῦρος, -ᾱ, -ον, *countless*; pl., with changed accent, μυριοί, -αι, -α, as definite numeral, *ten thousand*; so in the sing., with collective noun, 85, 15.

μύρον, -ου, *fragrant oil, perfume*.

Μύσιος, -ᾱ, -ον [Μῦσος], *Mysian*, *belonging to Mysia*, a country in the northwestern part of Asia Minor.

Μῦσοι, -ῶν, *Mysians*, people of Mysia, hostile to Persia.

μυχός, -οῦ, *nook, recess*.

μῶρος, -ᾱ, -ον [bor., Eng. *sophomore*], *stupid, foolish*.

## N

νάπη, -ης, *wooded vale, dell, glen*.

ναύαρχος, -ου [ναῦς, ἄρχω, *command*], *commander of ships, admiral*.

ναῦς, νεώς, ἡ [cogn., Lat. *nāvis*, *ship*; bor., Eng. *nausea*], *ship*, including both merchantmen (ὀλκάδες), high-hulled and broad of beam, and the long, low, and comparatively narrow men of war (νῆες μακρά), with a ram on or just below the water line. The prevailing type of war vessel in Xenophon's time was the trireme (see *τριήρης*). Both merchantmen and men of war were steered by two oars, one on either side of the stern post. The trading ships were propelled by sails, and so were the fighting ships when not in action or in haste; but the trained crews of the vessels of war were capable of propelling them by oars

at a very respectable speed, even for considerable distances. See Fig. 19, p. 69.

ναυσίπορος, -ον [ναῦς, πόρος, *passage*], *passable for ships, navigable*.

ναυτικός, -ῆ, -όν [ναῦς; bor., Eng. *nautical*, *nautilus*, *Argonaut*], *naval, nautical*.

νεανίσκος, -ου [diminutive of νεανίας, *young man*], *youth, young man*, applicable from boyhood up to forty years of age; contemptuously, *my young fellow*, 108, 8.

νεκρός, -οῦ [cogn., Lat. *nex*, *death*, *necō*, *kill*; bor., Eng. *necrology*, *necropolis*], *dead body*; pl., *the dead*.

νέμω, νεμῶ, ἔναιμα, -νέμεμκα, νενέμμαι, ἐνεμήθην, *distribute*; *drive to pasture*; mid., *go to pasture, feed, graze*; pass., νέμεται αἰετὶ, *is pastured with goats*.

νεόδακτος, -ον [νέος, δέρω, *flay*], *newly flayed*.

νέος, -ᾱ, -ον, comp. νεώτερος, sup. νεώτατος [cogn., Lat. *novus*, *new*, Eng. *new*; bor., Eng. *neologism*, *neolithic*, *neophyte*], *young*.

νευρά, -ᾱς [cp. νεῦρον], *cord of sinew, bowstring*.

νεῦρον, -ου [cogn., Lat. *nervus* (whence is bor. Eng. *nerve*), *sinew*; bor., Eng. *neuralgia*, *neurasthenia*, *neuritis*], *sinew; cord*.

νευσόμενοι, see νέω.

νεφέλη, -ης [cogn., Lat. *nebula*, *mist*; bor., Eng. *nepheloscope*], *cloud*.

νέω, νεύσομαι and νευσοῦμαι, -ένευσα, -νένευκα [cogn., Lat. *nō*, *swim*], *swim*.

νέων, see ναῦς.

νεωστὶ [νέος], adv., *recently*.

νῆ, intensive adv., used in affirmative oaths, with acc., νῆ Δία, *yes, by Zeus!*

**νήες**, see **ναῦς**.

**νήσος**, -ου, ἡ [**νέω**, *swim*; so **νήσος** originally = *floating land*; bor., Eng. **Polynesia**, **Melanesia**], *island*.

**Νικάρχος**, -ου, *Nicarchus*, (1) an Arcadian private in the Greek army; (2) an Arcadian captain, who deserted the Greeks.

**νικάω**, **νικήσω**, etc. [**νίκη**], *conquer, surpass, outdo*; often pres. with pf. force, *have conquered, be victorious*; μάχην νικᾶν, *be victorious in battle*.

**νίκη**, -ης [bor., Eng. **Nicholas**, **Eunice**, French **Nice**], *victory*; ἐπὶ νίκη, *if a victory were at stake*, 77, 22.

**Νικόμαχος**, -ου, *Nicomachus*, a leader of light infantry in the Greek army.

**νοέω**, **νοήσω**, etc. [**νοῦς**], *perceive, observe*.

**νόθος**, -η, -ον, *bastard, illegitimate*.

**νομή**, -ῆς [**νέμω**; bor., Eng. **nomad**], *a herd in pasture, herd*.

**νομίζω**, **νομίω**, **ἐνόμισα**, **νομίμικα**, **νομίμικαι**, **ἐνομίσθην** [**νόμος**], *regard as a custom; consider, deem, believe, think*, with acc. and inf., with two accs.; imperative, *be assured, understand*, 80, 8; pass., *be customary, be usual; be considered*.

**νόμιμος**, -η, -ον [**νόμος**], *customary, lawful*.

**νόμος**, -ου [**νέμω**, *distribute*; bor., Eng. **astronomy**, **economy**, **Deuteronomy**], *usage, custom; law*.

**νοῦς**, **νοῦ** [cp. **νοέω**], *mind, thought*; τὸν νοῦν προσέχειν, *pay attention, turn one's attention, be attentive*, with dat.; ἐν νοῷ ἔχειν, *purpose, intend*.

**νυκτερεύω**, **ἐνυκτέρευσα** [**νύκτερος**, *by night*], *spend the night, bivouac*.

**νύκτωρ** [**νύξ**], adv., *in the night, at night*, Lat. *noctū*.

**νῦν** [cogn., Lat. *nunc*, *now*, Eng.

*now*], adv., *now, at this time*; ἔτι νῦν, *even to this day*; τὸ νῦν εἶναι, *for the present*.

**νύξ**, **νυκτός**, ἡ [cogn., Lat. *nox*, *night*; Eng. *night*], *night*; **νυκτός**, *by night*; of a particular night, τῆς νυκτός, *during or in the night*; μέσαι νύκτες, *midnight*.

**νῶ**, see **νοῦς**.

## Ξ

**Ξανθικλῆς**, -έους, ὁ, *Xanthicles*, elected a general in the Greek army.

**Ξενίας**, -ου, *Xenias*, a Greek general in the service of Cyrus, who deserted at Myriandus.

**ξενικός**, -ή, -όν [**ξένος**], *foreign*. Neut. as subst. (sc. **στράτευμα**), *mercenary force*.

**ξένιος**, -ᾱ, -ον [**ξένος**], *of foreigners or guest friends*; **Ζεὺς ξένιος**, see **Ζεὺς**. Neut. pl. as subst., *gifts of friendship or of hospitality*.

**ξένος**, -ου, *foreigner, stranger*; one connected with another by the ties of hospitality, usually as a *guest*, but sometimes as *host*; as these ties were hereditary, one might be a **ξένος** who had never in his own person been either guest or host. There is no exact Eng. equivalent of the term, and the word *guest friend* has been coined to translate it; also a soldier serving in a foreign state for pay, *mercenary*.

**Ξενοφών**, -ώντος, ὁ, *Xenophon* of Athens, author of the *Anabasis*. Accompanying the expedition as friend of Proxēnus, one of the Greek generals, he became the leader of the Greeks after the treacherous capture of their officers at the **Ζαπάτας**. See *Introd.* §§ 21–23, 27 ff.

**Ξέρξης**, -ου, *Xerxes*, King of Persia

from 485 to 465 B.C., best known for his ill-starred expedition against Greece in 480-479.

**ξεστός**, -ή, -όν (verbal of **ξέω**, *polish*), *polished*.

**ξηραίνω**, **ξηρανῶ**, **έξήρανα**, **έξήρασμαι**, **έξηράνθην** [**ξηρός**], *dry*.

**ξηρός**, -ά, -όν, *dry*.

**ξύφος**, -ους, **τό**, *sword*. See *Introd.* § 58, and *Figs.* 11, 39, pp. 55, 111.

**ξυήλη**, -ης [**ξύω**, *scrape*, cp. **ξεστός**], *curved dagger*. See *Introd.* § 58.

**ξύλιζομαι** [**ξύλον**], *gather wood*.

**ξύλινος**, -η, -ον [**ξύλον**], *of wood, wooden*.

**ξύλον**, -ου [bor., Eng. *xylophone*], *wood; pole; pl., wood, firewood; timbers*.

## O

**ὁ**, **ἡ**, **τό**, definite article, *the*; originally a dem. pron., the force of which is to some degree retained in **ὁ μὲν** . . . **ὁ δέ**, *one . . . the other*, **οἱ μὲν** . . . **οἱ δέ**, *some . . . others*, **τὰ μὲν** . . . **τὰ δέ**, *now . . . now*, **τῇ μὲν** . . . **τῇ δέ**, *in one respect . . . in another*, *here . . . there*, and in **ὁ δέ** without preceding **μὲν**, indicating change of subject, *and he, but he*, **οἱ δέ**, *but they, and some*, also without following **δέ**, **οἱ μὲν**, *they*, **τὰ μὲν**, *some*, **τὰ μὲν ἔπαθεν**, *he received some wounds*.

The use of the definite article in Greek corresponds in general to the Eng. usage, but it is often found where we should omit it, as with proper names when they have been previously mentioned or are well known, with names of countries, abstract nouns, approximate round numbers, an inf. used as a noun, and dem. prons.

The article is sometimes omitted contrary to the Eng. usage, as with

**πρεσβύτερος**, 51, 2; so with names of peoples and of heavenly bodies, with **βασιλεύς** meaning the king of Persia, and with ordinals.

Other noteworthy uses are: for the possessive pron. when the context makes it clear; *the famous, the well-known*, Lat. *ille*, 57, 8; *the proper or deserved*, 68, 18; distributively, *each, a*, as **τοῦ μηνὸς τῷ στρατιώτῃ**, *a month to each soldier*, 68, 24; often used without a subst., when limited by an adj., ptc., gen., prepositional phrase or an adv., as **τὸν βουλόμενον**, *any one who wished*; **οἱ συνεπόμενοι**, *those who had accompanied them*; **τὰ Κύρου πρὸς ἡμᾶς**, *the relations of Cyrus to us*; **οἱ σὺν αὐτῷ**, **οἱ ἐκείνου**, *his men*; **οἱ οἱκοί**, *the people at home*; **τὰ περὶ Προξένου**, *the news about Proxenus*; with an abs. inf., **τὸ κατὰ τοῦτον εἶναι**, *so far as this man is concerned*, 82, 24.

**ὁ**, see **ὅς**.

**ὀβολός**, -οῦ, *obol*, an Athenian coin, worth about three cents.

**ὀγδοήκοντα** [**ὀκτώ**, *eight*; cogn., Lat. *octōgintā*, *eighty*], indecl., *eighty*.

**ὀγδοός**, -η, -ον [**ὀκτώ**, *eight*], *eighth*.

**ὅδε**, **ἦδε**, **τόδε** [**ὁ** as dem. pron. + **-δε**, *here*], dem. pron., *this, this very*, referring to what is close at hand, but more emphatic than **οὗτος**, and often accompanied by a gesture; often referring to what follows (cp. **οὗτος**), *the following*, **τάδε**, *as follows*.

**ὁδοποιέω**, **ὠδοποίησα**, **ὠδοποίημαι** [**ὁδοποιός** (**ὁδός**, **ποιέω**, *make*), *pioneer*], *make a road, repair a road*.

**ὁδός**, -οῦ, **ἡ** [bor., Eng. *exodus, method, Methodist*], *way, road, route; expedition, march, journey; way, means; distance; τὴν ταχίστην ὁδόν*, *by the quickest way*.



**θεν** [δς + -θεν, *from*], rel. adv., *whence, from which, from whom*.

**θενπερ** [θεν + intensive πέρ], rel. adv., more precise than **θεν**, *the very place from which*.

**οί**, enclitic, reflexive pron., see **οἷ**.

**οἶδα**, 2 pf. with pres. meaning, fut. εἶσομαι, plupf. ἤδη and ἤδειν as impf. [root *φιδ*, whence εἶδον (see ὁράω), *saw*; cogn., Lat. *videō*, *see*, Eng. *wit, wise*, old Eng. *wōt*], *know, understand*, with acc., **οἷ**, nom. or acc. ptc., indir. question; **χάριν εἰδέναι**, *be grateful*; **ἐκασταχόσε εἰδέναι**, *know the way in every direction*; **εἰδώς**, *from actual knowledge*, 83, 7.

**οἶ**, see **οἶομαι**.

**οἶκαδε** [οἶκος + -δε, *-ward*], adv., *homeward, home*.

**οἶκεῖος**, -ᾱ, -ον [οἶκος], *of one's house, related; friendly, intimate*. Masc. pl. as subst., *kinsmen, relatives*.

**οἶκέτης**, -ου [οἶκος], *member of one's household*; pl., *family, servants, slaves*.

**οἶκέω**, **οἶκήσω**, etc. [οἶκος; bor., Eng. *ecumenical*] (*have one's house*), *live; live in, inhabit*, with acc.; pass., *be inhabited, be situated*; **πόλις οἰκουμένη**, *inhabited city*, distinguished from **πόλις ἐρήμη**, *deserted city*.

**οἶκᾱ**, -ᾱς [οἶκος], *house*.

**οἰκοδομέω**, **οἰκοδομήσω**, etc. [οἰκοδόμος (οἶκος, *δέμω*, *build*), *builder*; cogn., Lat. *domus*, *house*], *build a house, build*.

**οἰκοθεν** [οἶκος + -θεν, *from*], adv., *from home*.

**οἶκοι** [οἶκος], adv., *at home*; οἱ οἶκοι, *the people at home*; τὰ οἶκοι, *life at home*.

**οἰκονόμος**, -ου [οἶκος, *νέμω*, *distribute*,

*manage*; bor., Eng. *economics, economy*], *house steward, manager*.

**οἶκος**, -ου [cogn., Lat. *vīcus*, *village*, Eng. *-wick, -wich* in names of towns, as *Berwick, Ipswich*], *house, home*.

**οἰκτίρω**, **ὀκτίρα** [οἶκος, *pity*], *pity*.

**οἶμαι**, see **οἶομαι**.

**οἶνος**, -ου [cogn., Lat. *vīnum*, *wine*, whence is bor. Eng. *wine*], *wine*.

**οἶνοχόος**, -οῦ [οἶνος, *χέω*, *pour*], *wine pourer, cupbearer*.

**οἶομαι** and **οἶμαι**, **οἶήσομαι**, **ὀήθην**, *suppose, think, fancy*, Lat. *opīnor*.

**οἶος**, -ᾱ, -ον [cp. *ποῖος*, *what sort of*], rel. adj., *of which sort*, Lat. *quālis*; with correlative *τοιούτος*, *such*, expressed or implied, *such as; proper*, with inf., 116, 23; in indir. questions, *of what sort, what sort of, what, ἐν οἶοις*, *in what straits*; **οἶόν τε** (with or without a form of *ἐστί*), *it is possible*, with inf.; *ὥς οἶόν τε μάλιστα . . .*, *as . . . as possible*, 124, 17; strengthening a sup., **οἶον χαλεπώτατον**, *as inaccessible as possible*. Neut. acc. as adv., *as*; with causal ptc., *because*.

**οἶόσπερ**, **οἶᾱπερ**, **οἶόνπερ** [οἶος + intensive πέρ], rel. adj., more precise than **οἶος**, *just such as*.

**οἶου**, see **οἶομαι**.

**οἶς**, **οἶός**, ἡ [cogn., Lat. *ovis*, *sheep*, Eng. *ewe*], *sheep*.

**οἶσαι**, see **φέρω**.

**οἶσθα**, see **οἶδα**.

**οἶστός**, -οῦ, *arrow*. Rare in Attic for *τόξενμα*.

**Οἶταῖος**, -ου, *Oetaean*, a native of the district round Mt. Oeta in Thessaly.

**οἶχομαι**, **οἶχήσομαι**, pres. with pf. meaning (cp. *ἤκω*), *have gone, be gone*, often with ptc. of manner, as **οἶχονται διώκοντες**, *they were gone in*

*pursuit*; the ptc. frequently contains the main idea, as ὤχετο ἀπελαύνων, *he rode away; be missing, be dead* (cp. the Eng. euphemism 'pass away').

οἰωνός, -οῦ [cogn., Lat. avis, *bird*], *bird of prey*; then, since the cries and movements of such birds were supposed to indicate the will of the gods, *sign, omen*. See p. 45, footnote.

ὀκνέω, ὀκνήσω, ὤκνησα [ὀκνος], *shrink from, hesitate*, with inf.; *fear, dread*, with μή and subj. or opt.

ὀκνος, -ου, *hesitation, reluctance*.

ὀκτακόσιοι, -αι, -α [ὀκτώ], *eight hundred*.

ὀκτώ [cogn., Lat. octō, *eight*, Eng. *eight*; bor., Eng. octagon, octopus], indecl., *eight*.

ὀκτωκαίδεκα [ὀκτώ καὶ δέκα, *eight and ten*], indecl., *eighteen*.

ὀλεθρος, -ου [δολῶμι, *destroy*, see ἀπόδολῶμι], *destruction, death*.

ὀλίγος, -η, -ον [bor., Eng. oligarchy], *few, a few, only a few; small, short*; ὀλίγου δεῖν, *lack little of, come within an ace of*, with inf.; ἐπ' ὀλίγων, *a few men deep*. Neut. acc. as adv., *a little*.

ὀλισθάνω, 2 aor. ὤλισθον, *slip*.

ὀλισθηρός, -ά, -όν [ὀλισθάνω], *slippery*.

ὀλκός, -άδος, ἡ [ὀλκω, *draw*], *a towed ship, merchantman*. See ναῦς.

ὀλοίτροχος, -ου [cogn., Lat. volvō, *roll*; τρέχω, *run*], *rolling stone*.

ὅλος, -η, -ον [cogn., Lat. salvus, *sound, safe, solidus, solid*; bor., Eng. holocaust, catholic], *whole, entire, all*, usually in pred. position.

Ὀλύνθιος, -ου, *Olynthian*, a citizen of Olynthus, an important city of Chalcidicē, at the head of the Toronāic gulf.

ὁμαλής, -ές [cp. ὁμοῦ, and ἅμα, *at the same time*], *level, even*; ὁμαλὲς λέναι, *march over level ground*.

ὁμαλός, -ή, -όν [cp. ὁμαλής; bor., Eng. anomalous], *level, even*; ἡ ὁμαλή (sc. γῆ), *level ground*. Neut. as subst., *plain*.

ὁμαλῶς [ὁμαλός], adv., *evenly, with even step*.

ὁμηρος, -ου, *hostage*.

ὁμίλέω, ὁμίλήσω, ὠμίλησα, ὠμίληκα [ὁμίλος (cp. ὁμοῦ, ἔλη, *crowd*), *crowd*; bor., Eng. homily, homiletic], *associate with*.

ὁμίχλη, -ης, *mist, fog*.

ὁμνῶμι and ὁμνύω, ὁμοῦμαι, ὥμοσα, ὁμώμοκα, ὁμώμο(σ)μαι, ὠμό(σ)θην, *swear, take oath*, with cogn. acc., dat., and fut. inf.

ὁμοιος, -ᾱ, -ον [cp. ὁμοῦ; bor., Eng. homoeopathy], *like, similar*, with dat. As subst., masc. pl., *peers*, used of Spartan citizens possessing full rights; neut. sing., ἐν τῷ ὁμοίῳ, *on equal terms with them*, 213, 4.

ὁμοίως [ὁμοιος], adv., *alike, equally*.

ὁμολογέω, ὁμολογήσω, etc. [cp. ὁμοῦ, λέγω, *say*, bor., Eng. homologous] (*have common speech about anything*), *agree, admit, acknowledge, confess*.

ὁμολογουμένως [ὁμολογέω], adv., *admittedly*; with ἐκ πάντων, *as was admitted by all*.

ὁμομήτριος, -ᾱ, -ον [cp. ὁμοῦ, μήτηρ, *mother*], *by the same mother*.

ὁμόσαι, see ὁμνῶμι.

ὁμόσε [cp. ὁμοῦ], adv., *to the same place; to close quarters*.

ὁμοτράπεζος, -ον [cp. ὁμοῦ, τράπεζα, *table*], *at the same table*. Masc. as subst., *table companion*, a title of privileged courtiers in Persia, who were allowed to eat in the same

room, though not at the same table, with the monarch or overlord.

ὁμοῦ [gen. of ὁμός, *common, same*; cogn., Lat. *similis, like*, Eng. *same*; bor., Eng. *homogeneous, homologous*], adv., *together, at the same time*; ὁμοῦ εἶναι, *meet*, with gen.

ὀμφαλός, -οῦ [cogn., Lat. *umbilicus, navel*], *navel*.

ὁμως [ὁμός, *common, same*, see ὁμοῦ], conj., *nevertheless, all the same, still, however, yet*.

ὄν, see εἰμί.

ὄν, see ὅς.

ὄναρ, τό, only nom. and acc. sing., other forms being supplied from a different stem, *ὄνειρατος, ὄνειρατα*, etc. [bor., Eng. *oneirocritic, oneiromancy*], *dream, vision*.

ὄνειρατα, see ὄναρ.

ὄνομα, -ατος, τό [cp. γιγνώσκω; cogn., Lat. *nōmen, cōgnōmen, name*, Eng. *name*; bor., Eng. *onomatopoeia, patronymic, anonymous, pseudonym, synonym*], *name; fame*; as acc. of specification, *by name*.

ὄνος, -ου [cogn., Lat. *asinus, ass*], *ass, donkey*; ὄνος ἀλέτης, *upper millstone*, turned by ass power on a lower stationary millstone.

ὄντα, see εἰμί.

ὄξος, -ους, τό [ὀξύς, *sharp, sour*; cogn., Lat. *ācer, sharp, acētum, vinegar*; bor., Eng. *oxygen, oxytone*], *sour wine*.

ὄπερ, see ὅσπερ.

ὅπη [πῇ, *how? where?*], rel. adv., *where, wherever; whither, whithersoever, in what direction*; of manner, *in whatever way*; ὅπη δύναιτο τάχιστα, *as quickly as they could*.

ὀπισθεν, adv., *in the rear, behind, from the rear*; οἱ ὀπισθεν, *those in the rear*; τὰ ὀπισθεν, *the rear*; εἰς

τοῦπισθεν, *behind, backwards*; ἐκ τοῦ ὀπισθεν, *behind, in the rear*; with gen., *behind*.

ὀπισθοφυλακίῳ, ὀπισθοφυλάκησα [ὀπισθοφύλαξ], *compose the rear guard, bring up the rear, command the rear guard*.

ὀπισθοφυλακία, -ᾱς [ὀπισθοφύλαξ], *command of the rear guard*.

ὀπισθοφύλαξ, -ακος, ὁ [ὀπισθεν, φυλάττω, *guard*], *one guarding the rear*; pl., *rear guard, rear*; as an adj., *of the rear guard*.

ὀπλιζῶ, ὀπλισα, ὀπλισμαι, ὀπλισθην [ὀπλον], *arm, equip*; mid., *arm oneself*.

ὀπλις, -εως, ἡ [ὀπλιζῶ], *equipment, accouterments*.

ὀπλίτης, -ου [ὀπλον], *heavy-armed infantryman, hoplite*. See Introd. §§ 56, 58.

ὀπλιτικός, -ή, -όν [ὀπλίτης], *of or belonging to hoplites*. Neut. as subst., *hoplite division*.

ὀπλομαχία, -ᾱς [ὀπλον, μάχομαι, *fight*], *fighting in heavy armor, heavy infantry fighting*.

ὀπλον, -ου [bor., Eng. *panoply*], *tool, implement*; pl., *implements of war, arms*; = ὀπλίται, *hoplites*, III, I; sometimes *the camp arsenal*, where the arms were kept during encampment (see Introd. § 65); εἰς τὰ ὀπλα, *To arms!* τρέχειν ἐπὶ τὰ ὀπλα, *run to arms*; ἐν τοῖς ὀπλοῖς, *under arms*.

ὀπόθεν [cp. πόθεν, *whence?*], rel. adv., *whence, from whatever place, from whatever division*.

ὅποι [cp. ποῖ, *whither?*], rel. adv., *whither, where*.

ὀποῖος, -ᾱ, -όν [cp. ποῖος, *what sort of?*], rel. adj., *what sort of*; ὀποῖόν τι, *whatever sort of thing, whatever*.

**ὀπόσος**, -η, -ον [cp. **πόσος**, *how large?*], rel. adj., *of what quantity; as large as, pl. as many as; how large, pl. how many*. Neut. acc. as adv., *as far as*.

**ὀπότε** [cp. **ότε** + **άν**], conj., *whenever, when, with subj.*

**ὀπότε** [cp. **ότε**, *when?*], conj., *when, less often since, seeing that, with indic.; whenever, with opt.* (cp. **ὀπότε** with subj.).

**ὀπότερος**, -ᾱ, -ον [cp. **ότερος**, *which of two?*], rel. pron., *which of two, whichever*, Lat. *uter*.

**ὅπου** [cp. **ποῦ**, *where?*], rel. adv., *where, to the place where, with indic.; wherever, with άν and subj., or with opt.*; **ὅπου μή**, *except where*.

**ὀπτός**, -ή, -όν, *baked*.

**ὅπως** [cp. **πῶς**, *how?*], rel. adv. or conj., *how*.

As adv., *how, in what way, as, as best*; **οὐκ ἔστιν ὅπως οὐ**, with fut. indic., *there is no question but that he will, etc.*; with an obj. clause depending on a verb of planning, taking care, or striving, *that, how*, usually with fut. indic., occasionally with subj., opt., or άν and potential opt.; introducing an exhortation, *see to it that*, with fut. indic.

As conj., with a clause of purpose (commoner in Xenophon than **ἵνα** or **ὥς**), *that, in order that*, with subj. or opt.

**ὁράω**, **ὄψομαι**, 2 aor. **εἶδον**, **έδρακα** and **έώρακα**, **έώραμαι** and **ᾤμμαι**, **ᾤφθην** [roots **ὄρα**, **ὄπ** (cp. Eng. *optic*), **φιδ** (whence *οἶδα*)], *see, look, perceive*; with acc. and ptc., **ὅτι**, or an indir. question. Pres. pass. ptc. as adj., *seen, visible*.

**ὀργή**, -ῆς, *temper, temperament*; esp. *anger*; **ὀργῇ**, *in anger*.

**ὀργίζομαι**, **ὀργιοῦμαι**, **ὠργισμαι**, **ὠργίσθην** [**ὀργή**], *be angry, be enraged, with dat.*

**ὀργυῖα**, -ᾱς [**ὀρέγω**, *reach*] (*the reach of the outstretched arms*), *fathom*, 6 Greek feet = 5 feet 10 inches Eng. measure.

**ὀρθίος**, -ᾱ, -ον [**ὀρθός**], *straight up, steep; in column*; **λόχοι ὀρθιοι**, *companies in column, company columns* (see Introd. § 67). Neut. as subst., *steep hill*; **ὀρθιον λέγειν**, *march up a steep hill*; **πρὸς τὸ ὀρθιον**, *up (lit., facing) the steep hill, against the steep incline*.

**ὀρθός**, -ή, -όν [bor., Eng. *orthodox, orthography, orthopedic*], *straight, upright*.

**ὀρθρος**, -ον, *dawn*.

**ὀρθῶς** [**ὀρθός**], adv., *rightly, correctly, with justice*; **ὀρθῶς ἔχειν**, *be right or proper*.

**ὄρια**, -ων, **τά** [cp. **ὀρίζω**], *borders, boundary, frontier*.

**ὀρίζω**, -οριῶ, **ὄρισα**, **ὄρικα**, **ὄρισμαι**, **ὠρίσθην** [**ὄρος**, *boundary*; bor., Eng. *horizon, aorist, aphorism*], *separate, be the boundary between*.

**ὄρκος**, -ου, *oath*; **τῶν θεῶν ὄρκοι**, *oaths by the gods*.

**ὀρμάω**, **ὀρμήσω**, etc. [**ὀρμή**], *start, with inf.*; with **ὀδοῦν**, *start on a journey*; mid., with aor. **ὠρμήθην**, *set out, start*, Lat. *proficiscor*.

**ὀρμέω** [**ὄρμος**, *anchorage*], *be moored, lie at anchor*.

**ὀρμή**, -ῆς, *motion, start; movement, expedition*; **ἐν ὀρμῇ**, *on the point of starting*; **μὴ ὀρμῇ**, *with one accord*.

**ὀρμίζω**, **ὀρμιοῦμαι**, **ὠρμισα**, **ὠρμισμαι**, **ὠρμίσθην** [cp. **ὀρμέω**], *anchor, moor*.

**ὀρνίθειος**, -ᾱ, -ον [**ὀρνίς**], *of birds or fowls*; **κρέα ὀρνίθεια**, *fowl, chicken*.

ὄρνις, ὄρνιθος, ὁ, ἡ [bor., Eng. *ornithology*], *bird*, esp. *fowl*, *chicken*.

Ὀρόντης, -ᾱ (Doric gen.), *Orontas*, (1) a noble Persian, executed by Cyrus for high treason; (2) a noble Persian, son-in-law of Artaxerxes, and satrap of Armenia.

ὄρος, -ους, τό, *mountain*, *mountain range*.

ὀρυκτός, -ή, -όν (verbal of ὀρύττω), *dug*, *artificial*; *tunneled out*.

ὀρύττω, -ορύξω, ὀρυξα, -ορώρυχα, ὀρώρυμαι, ὀρύχθην, *dig*, *quarry*.

Ὀρχομένιος, -ου, *Orchomenian*, citizen of Orchomēnus, a town in Arcadia.

ὀρέην, see ὀράω.

ὅς, ἡ, ὃ, rel. pron., *who*, *which*, *what*, with indic.; as conditional rel., with ἄν and subj. or with opt.; often attracted to the case of an antecedent in the gen. or dat.; the antecedent may be incorporated into the rel. clause, or attracted to the case of the rel.; ἐν ᾧ (sc. χρόνῳ), *while*, *during this time*; ἀφ' οὗ, *since*; μέχρι οὗ, *to where*; in old dem. force, καὶ ὅς, *and he*. For ἦ and οὗ as advs., see the words.

ὁσιος, -ᾱ, -ον, *holy*, *righteous*, *devout*.

ὅσος, -η, -ον, rel. adj., properly correlative to τοσοῦτος or πᾶς, which may be omitted; *how great*, pl., *how many*; *as great as*, *as long as*, *as much as*, pl., *as many as*; often hardly to be distinguished from ὅς; *so great that*, 107, 25; with τοσοῦτος it may be translated *as*; ὅσον or τοσοῦτον . . . ὅσον, with inf., *enough for*, 179, 7; ὅσῳ with comp., *the*, ὅσῳ θάττον, *the quicker*.

Neut. acc. as adv., *so far that*; ὅσον ἐδύναντο μέγιστον, *as loud as they could*; with numerals, *about*, *as many as*.

ὅσοσπερ, ὅσηπερ, ὅσονπερ [ὅσος + intensive πέρ], rel. adj., more precise than ὅσος, *just as many as*; often hardly to be distinguished from ὅς.

ὅσπερ, ἡπερ, ὅπερ [ὅς + intensive πέρ], rel. pron., more precise than ὅς, *just who*, *just what*, *who certainly*, *the very thing which*; often hardly to be distinguished from ὅς.

ὅσπριον, -ου, *leguminous plant*; pl., *peas and beans*.

ὅστις, ἡτις, ὃ τι, gen. οὐτινος or οἵτου, ἡστινος [ὅς + τις, *anybody*], indefinite rel. pron., *whoever*, *whatever*; often hardly to be distinguished from ὅς; as conditional rel., with ἄν and subj. or with opt.; often in indir. questions; introducing a clause of result after οὕτω, *that he*; ἔστιν ὅστις, *some one*; so οἵτου δὴ, 219, 22; ὃ τι, *why*, 121, 19.

ὅταν [ὅτε + ἄν], conj., *whenever*, *when*, with subj.

ὅτε, rel. adv. or conj., *when*, with indic.; *whenever*, with opt. (cp. ὅταν with subj.); ἔσθ' ὅτε, *sometimes*.

ὅτι [neut. of ὅστις], conj., *that*, introducing indir. disc., with indic. or opt.; sometimes introducing dir. disc. and not to be translated; introducing a causal clause, *because*, with indic.; strengthening a sup. (cp. ὥς and ὅσον), ὅτι ἀπαρασκευάτατον, *as unprepared as possible*.

ὃ τι, ὃ τῳ, see ὅστις.

οὐ, before a smooth vowel οὐκ, before a rough vowel οὐχ [bor., Eng. *Utopia*], adv., *not*, *no*, denying a statement of fact, Lat. *nōn*; with μή, see μή. It has the acute accent at the end of a sentence or clause.

οὗ [gen. of ὅς], rel. adv., *where*, *to the place where*.

**οὐ**, dat. **οἷ** (the only sing. form found in the *Anabasis*), pl. **σφεῖς**, **σφῶν**, reflexive pron., enclitic in sing., *him, himself, themselves*, usually as indir. reflexive.

**οὐδαμόθεν** [**οὐδαμός**, *not one*, + **-θεν**, *from*], adv., *from no place or quarter*.

**οὐδαμοῦ** [cp. **οὐδαμόθεν**], adv., *nowhere*.

**οὐδέ** [**οὐ** + **δέ**, *but, and*], conj. and adv., *but not, and not, nor; not either, not even, by no means; οὐδ' ἄλλος*, *nobody else either; οὐδὲ . . . οὐδέ*, *not even . . . nor either* (cp. **οὔτε** . . . **οὔτε**).

**οὐδεῖς**, **οὐδεμία**, **οὐδέν**, gen. **οὐδενός**, **οὐδεμῆς** [**οὐδέ** + **εἷς**, *one*], *not even one, not any, no*. As subst., *nobody, nothing*. Neut. acc. as adv., *in no respect, not at all, by no means, not a whit*.

**οὐδέποτε** [**οὐδέ** + **ποτέ**, *ever*], adv., *never*.

**οὔθ'**, see **οὔτε**.

**οὐκ**, see **οὐ**.

**οὐκέτι** [**οὐκ** + **ἔτι**, *any longer*], adv., *no longer; οὐκέτι μή* with subj., as a strong fut. neg., 112, 15.

**οὐκουν** [**οὐκ** + **οὖν**], inferential adv., *not . . . then, well . . . not*, Lat. *nōn igitur*. Cp. **οὐκοῦν**.

**οὐκοῦν** [**οὐκ** + **οὖν**], interrogative and inferential adv., *not . . . then? well . . . not?* in questions which expect an affirmative reply, Lat. *nōnne igitur*. In affirmations, *well then, now then*. Cp. **οὐκουν**.

**οὖν**, postpositive inferential and confirmatory adv., *accordingly, then, so, therefore, now, well then*; in resuming an interrupted narrative it may often be omitted from the translation; **δ' οὖν**, after what has been

stated doubtfully or on another's authority, denotes return to certain ground, *at any rate, but certainly; καὶ γὰρ οὖν*, *and so of course, and so naturally*.

**οὐπάρ** [gen. of **δοπερ**], rel. adv., more precise than **οὐ**, *the very place where, just where*.

**οὐποτε** [**οὐ** + **ποτέ**, *ever*], adv., *never*.

**οὐπω** [**οὐ** + **πῶ**, *yet*], adv., *not yet, not before*.

**οὐπώποτε** [**οὐ** + **πώποτε**, *ever yet*], adv., *never yet, never before*.

**οὐρά**, -ās [bor., Eng. *cynosure*, *squirrel*], *tail*; of an army, *rear*, Lat. *novissimum agmen*.

**οὐράγος**, -οῦ [**οὐρά**, **ἄγω**, *lead*], *rear leader*, last man in a file, becoming leader if the file faced about.

**οὐρανός**, -οῦ [bor., *Uranus*, *Urania*, *uranography*], *sky, heaven*.

**οὖς**, ὠτός, τό [cogn., Lat. *auris*, *ear*, *audiō*, *hear*, Eng. *ear*; bor., Eng. *otology*], *ear*.

**οὔσα**, see **εἰμί**.

**οὔτε** [**οὐ** + **τέ**, *and*], conj., *and not*, Lat. *neque*; **οὔτε** . . . **οὔτε**, *neither . . . nor*, Lat. *neque . . . neque*; **οὔτε** . . . **τε**, *not only not . . . but also*, Lat. *neque . . . et*.

**οὕτινος**, see **δοτις**.

**οὗτος**, αὕτη, τοῦτο, dem. pron., *this*, commonly referring to what precedes, sometimes to what follows; in pred. position when used with subst.; frequently hardly to be distinguished from a pers. pron., *he, she, it*; **ταῦτα** frequently represents a singular idea and is to be translated *this*; **καὶ ταῦτα**, adding an important qualification, *and that too*; **καὶ οὗτος**, *he too, even he*; **καὶ τούτων πονηρῶν**, *and villains at that*, 129, 23; **ἐν τούτῳ** (sc. **τῷ χρόνῳ**),

*at this moment, hereupon, meanwhile.*

οὕτως, αὐτῇ, τουτὶ [οὗτος + deictic -i], *this . . . here*, with a gesture.

οὕτως, or οὕτω commonly before consonants [οὗτος], adv., *in this way, under these circumstances, so*, usually referring to what precedes (cp. οὗτος); sometimes referring ahead, *as follows*; οὕτως . . . ὥσπερ, *exactly . . . as*.

οὐχ, see οὐ.

οὐχί, stronger form of οὐ, *not*.

ὀφείλω, ὀφειλήσω, ὀφείλησα, 2 aor. ὄφελον, ὄφειλῃκα, ὄφειλήθην, *owe*; pass., *be owing, be due*, with dat.; 2 aor., with inf., *ought*, used to express a hopeless wish, ὄφελε Κῦρος ζῆν, *would that Cyrus were alive!* (*Cyrus ought to be alive!*)

ὀφελος, τό, only in nom. and acc., *advantage, help, use*; στρατηγοῦ ὀφελος οὐδέν, *a general is of no use*.

ὀφθαλμός, -οῦ [bor., Eng. ophthalmia, ophthalmoscope], *eye*; ἐν ὀφθαλμοῖς, *in sight*.

ὀχετός, -οῦ [ὀχέω], *channel or ditch for irrigation*.

ὀχέω [cogn., Lat. vehō, *carry*, Eng. wagon], *carry*; pass., *be carried, ride*.

ὄχημα, -ατος, τό [ὀχέω], *vehicle*.

ὄχθη, -ης (poetic), *high bank, bluff*.

ὄχλος, -ου [bor., Eng. ochlocracy], *crowd, throng*; *body of non-combatants, camp followers* (see Introd. § 61); *trouble, bother*.

ὄχυρός, -ά, -όν [ἔχω, *hold*], *capable of being held, strong*, of a military position; cp. ἐχυρός. Neut. pl. as subst., *strongholds*.

ὀψέ, adv., *late*.

ὀψεσθαι, see ὀράω.

ὀψίζω, ὀψίσθην [ὀψέ], *be late, come late*.

ὄψις, -ews, ἡ [cp. ὀψεσθαι (see ὀράω, see); bor., Eng. thanatopsis], *look, appearance*.

## II

παγκράτιον, -ου [πᾶς, *all*, κράτος, *strength*], *pancratium, all-round contest*, a combination of boxing and wrestling, the severest of all Greek athletic exercises, calling into play, as the name denotes, all the powers of the combatants. Straps were not used on the hands (see on 225, 7), as they would have been a hindrance in wrestling; and blows could not be struck with the clenched fist, but only with the fingers bent. The struggle continued till one of the contestants was completely used up.

παγχαλέπως [παγχάλεπος (πᾶς, *all*, χάλεπος, *difficult*), *very difficult*], adv., *with great difficulty*.

παθεῖν, see πάσχω.

πάθος, -ους, τό [πάσχω, *suffer*, cp. ἔπαθον; bor., Eng. pathos, homoeopathy, sympathy], *suffering, trouble, misfortune*.

παιᾶνίζω, ἐπαιάνισα [παιάν, *pæan*], *chant the pæan, sing the war song to Apollo or Artemis* (see Introd. § 66); *sing a hymn of thanksgiving*.

παιδεία, -ᾱς [παιδεύω; bor., Eng. cyclopedia], *training, education*.

παιδεύω, παιδεύσω, etc. [παῖς], *train up or educate a child*.

παιδικά, -ῶν, τὰ [παῖς], *favorite*, usually a boy; with the pl. cp. Lat. aëliciae, *darling, favorite*.

παιδίον, -ου [diminutive of παῖς], *little child, baby*.

παιδίσκη, -ης [diminutive of παῖς], *little girl*.

παῖς, παιδός, ὁ, ἡ [bor., Eng. peda-

gogue, orthopedic], *child, boy, girl, son, daughter*; ἐκ παίδων, *from boyhood*, Lat. *ā pueris*.

παίω, παίσω, ἔπαισα, -πέπαικα, ἐπάσθην [bor., Eng. *anapaest*], *strike, beat*, transitive or intransitive.

πάλαι, adv., *long ago, long since, for a long time*; a pres. tense with it has the force of a pf., but ἤκω, which regularly has pf. meaning in the pres., takes plupf. force, 202, 20.

παλαιός, -ά, -όν [πάλαι; bor., Eng. *palaeography, palaeontology*], *old*; comp., *rather old*, 209, 11. Neut. acc. as adv., τὸ παλαιόν, *in ancient times, once on a time*.

παλαίω, ἐπάλαισα, ἐπαλαίσθην [πάλη; bor., Eng. *palaestra*], *wrestle*.

πάλη, -ης [πάλλω, *poise*], *wrestling*; see on 225, 7. See Fig. 75, p. 224.

πάλιν [bor., Eng. *palinode, palingenesis, palimpsest*], adv., *back; again, a second time*.

παλλακίς, -ίδος, ἡ, *concubine, mistress*.

παλτόν, -οῦ [πάλλω, *poise*], *spear, javelin*, used by the Persian cavalry. Cp. δόρυ.

παμπληθής, -ές [πᾶς, *all*, πλήθος, *great number*], *in full numbers, vast*.

πάμπολυς, -πόλλη, -πολυ [πᾶς, *all*, πολὺς, *much*], *very large, pl., very many, a great many*.

πανοῦργος, -ον [πᾶς, *all*, cp. ἔργον, *work*], *willing to do anything, always in bad sense, unscrupulous, villainous*.

παντάπῃσι, -σιν before vowels [πᾶς, *all*]; adv., *altogether, entirely, utterly*; with neg., *at all*.

πανταχοῦ [πᾶς, *all*] adv., *everywhere*.

παντελῶς [παντελής (πᾶς, *all*, τέλος, *completion*), *all complete*], adv., *completely, utterly*.

πάντη [πᾶς, *all*], adv., *on every side, everywhere*.

παντοδαπός, -ή, -όν [πᾶς, *all*], *of every kind, of all sorts*.

παντοθεν [πᾶς, *all*, + -θεν, *from*], adv., *from every side, on all sides*.

παντοίος, -ᾶ, -ον [πᾶς, *all*], *of all kinds or varieties*.

πάνυ [πᾶς, *all*], adv., *altogether, very, exceedingly, ever so*; οὐ πάνυ πρὸς, *not very near, at some distance from*, with dat.

(πάσμαι), πάσομαι, ἐπάσάμην, πέπαμαι (poetic except in Xenophon; the pres. is not found at all), *get, acquire*; commonly pf., *have acquired, possess*.

παρά, by elision παρ' [cogn., Eng. *fore, for*; bor., Eng. *parable, paragraph, parallel*], prep. with gen., dat., or acc., *beside*.

With gen., *from beside, from*; rarely of agency, *by*.

With dat., *beside, near, with; under* (second in command to); παρὰ βασιλεῖ, *at court*; τὰ παρ' ἐμοί, *life with me*.

With acc., *to the side of, to*, usually of persons, in friendly relations (cp. ἐπί and πρὸς); of motion along beside or to a position beside, *along, near, beside*, (of ships) *off, with*; of time, *at, during*; of passing beside and beyond what is proper or expected, *contrary to, in violation of*.

In cpds., *to, along, beside, past, beyond, contrary to*; cp. Eng. words beginning with *par(a)-*, as *parabola, paradox, paralysis, parasite, paregoric, parenthesis, parody*, also see above.

παραβαίνω [βαίνω, *go*], *go beyond, violate*.



**παραβοηθέω** [βοηθέω, *go to aid*], *go to help, go to the rescue.*

**παραγγέλλω** [ἀγγέλλω, *announce*], *pass a message along, send word, give the word, command, the order passing from officer to officer, or from man to man*; παραγγέλλει εἰς τὰ ὅπλα, *he gives the command 'To arms!'* 79, 15; κατὰ τὰ παραγγελλόμενα, *according to orders*; παραγγεῖλτο, *impers., word had been passed along.* Cp. παραγγυάω.

**παραγγέλσις**, -ews [παραγγέλλω], *word of command.*

**παραγίγνομαι** [γίγνομαι, *become*], *be on hand; come, arrive.*

**πaráγω** [άγω, *lead*], *lead along, lead on.*

**παράδεισος**, -ου [Persian word; bor., Eng. *paradise*]; *park, an inclosed pleasure ground, usually stocked with game.*

**παραδίδωμι** [δίδωμι, *give*], *give up, hand over, surrender, Lat. tradō.*

**παραδραμεῖν**, see παρατρέχω.

**παραθαρρύνω** [θαρρύνω, *encourage*], *encourage, cheer.*

**παραθεῖναι**, see παρατίθημι.

**παραθέω** [θέω, *run*], *run past.*

**παραινέω**, **παραινέσω**, **παρήνεσα**, **παρήνεκα**, **παρήνημαι**, **παρηνέθην** [αἰνέω, *praise*], *exhort, advise.*

**παρακαλέω** [καλέω, *call*; bor., Eng. *paraclete*], *call to, call in, summon, invite; encourage, exhort.*

**παρακελεύομαι** [κελεύω, *urge*], *urge, advise, exhort.*

**παρακέλευσις**, -ews [παρακελεύομαι], *urging on, cheering.*

**παρακολουθέω** [ἀκολουθέω, *ἀκολουθήσω*, etc., *follow*; bor., Eng. *acolyte*], *accompany.*

**παραλῦπέω** [λῦπέω, *annoy*], *be troublesome, be refractory.*

**παραμείβομαι** [ἀμείβω, ἀμείψω, ἡμειψα-, ἡμειφθην, *change*], *change one's position or direction, change.*

**παραμελέω** [ἀμελέω, *be careless*], *pay no heed to, neglect, with gen.*

**παραμένω** [μένω, *remain*], *stay near or by, remain loyal.*

**παραμηρίδια**, -ων, τὰ [μηρός, *thigh*], *armor for the thighs, thigh pieces.*

**παραπέμπω** [πέμπω, *send*], *send along, dispatch.*

**παραπλήσιος**, -ᾱ, -ον or -ος, -ον [πλησίος, *near*], *close beside, like, similar, with dat.*

**παρarrέω** [ρέω, *flow*], *flow beside; of melting snow, slip off, run off.* Cp. περιρρέω.

**παρασάγγης**, -ου (Persian word, modern Persian *farsang*), *parasang, equiv. to 30 stades, about 3½ miles.* The day's march of Cyrus's army averaged about six parasangs. It seems likely that Xenophon used it as a rough measure of time rather than of length (cp. 'it's an hour's walk from here'), so that the distance included in a parasang would vary according to the rough or easy character of the road. See *Introd.* § 64.

**παρασκευάζω** [σκευάζω, σκευάσω, ἐσκεύασα, ἐσκεύασμαι, -εσκευάσθην, *prepare*], *prepare, provide; mid., get oneself ready, prepare for oneself, provide, procure; pf., be ready, be prepared.*

**παρασκευή**, -ῆς [cp. παρασκευάζω], *preparation, armament.*

**παρασκηνάω** [σκηνάω (σκηνή, *tent*), *put under a tent*], *encamp beside.*

**παρασχεῖν**, see παρέχω.

**παρατάττω** [τάττω, *draw up*; bor., Eng. *parataxis*], *draw up side by side; παρατεταγμένος, drawn up in*

battle array, in line of battle, Lat. *instructus*.

παρτείνω [τείνω, stretch], stretch along, extend.

παρτίθημι [τίθημι, put], put beside, set before, serve food.

παρτρέχω [τρέχω, run], run along, run over or across.

παρεγγυάω [ἐγγυάω, ἡγγύησα, ἡγγύηκα, ἡγγύημαι, -ἡγγυήθην, pledge], pass the word along, command, the order passing from officer to officer or from man to man; παρεγγυῶτο, impers., the word was passed. Cp. παραγγέλλω.

πάριμι [εἰμι, be], be beside, be present or be there, be on hand; come, arrive; with dat. of possessor, have; impers., with inf. as subject, be possible, 202, 25; οἱ παρόντες, the bystanders; τὰ παρόντα (with or without πράγματα), the present circumstances; ἐν τῷ παρόντι, in the present crisis.

πάριμι [εἶμι, go, come], go along, come along, go by, pass by.

παρεκλήθησαν, see παρακαλέω.

παρελαύνω [ἐλαύνω, drive], ride past or along, march past.

πατέρχομαι [έρχομαι, come, go], pass by, pass through, pass, go along; of time, pass, be up; pf. ptc. as adj., past, 190, 11.

παρίστω, see πάριμι, be beside.

παρετέτατο, see παρτείνω.

παρέχω [έχω, hold], hold beside or in readiness, furnish, provide, supply, afford, offer; cause, inspire; make, render; mid., πειθομένους . . . παρέχεσθαι, make . . . obedient to himself, 138, 17.

παρήει, see πάριμι, go along.

παρήναι, see παραινέω.

παρθένος, -ου, ἡ [bor., Eng. Parthenon], maiden, girl.

παρίναι, παρίοντας, see πάριμι, go along.

πάροδος [ὁδός, way], way past, passage; way to, approach.

παροίχομαι [οἶχομαι, be gone], be gone by; τὰ παροιχόμενα, the past.

Παρράσιος, -ου, Parrhasian, a native of Parrhasia, a district in southwestern Arcadia.

Παρύσατις, -ιδος, ἡ, Parysätis, wife and half-sister of Darius II, mother of Artaxerxes II and Cyrus the Younger. Having great power at her son's court, she did not hesitate to use it most unscrupulously to rid herself of all her enemies and those of her favorite son Cyrus. See Introd. §§ 1, 2.

πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης [bor., Eng. panacea, pandemonium, pantheon], regularly in pred. (rarely attrib.) position, all the, the whole of; without article, in sing., every, every kind of, in pl., all.

As subst., πάντες, all, everybody; πάντα, all things, everything; περὶ παντός ποιεῖσθαι, consider it all-important; ἐπὶ πᾶν ἐλθεῖν, have recourse to every expedient.

Neut. acc. pl. as adv., in all respects, utterly.

Πάσιων, -ωνος, ὁ, Pasion, of Megara, one of the Greek generals, who deserted the expedition at Myriandus.

πάσχω, πείσομαι, ἔπαθον, πέπονθα [cp. πάθος, suffering], experience, suffer, be hurt; εὖ πάσχειν, be well treated, receive benefits; κακῶς πάσχειν, suffer loss, be ill used.

πατάσσω, πατάξω, ἐπάταξα, strike.

Πατηγύās, -ā (Doric gen.), Pategyas, a Persian in the suite of Cyrus.

πατήρ, πατρός, ὁ [cogn., Lat. pater, father, Eng. father; bor., Eng.

patriarch, patriot, patronymic], *father*.  
**πατρίς**, -ίδος, ἡ [πατήρ], *native land*, Lat. *patria*.  
**πατρῴος**, -ᾱ, -ον [πατήρ], *belonging to or inherited from a father, father's, paternal, ancestral*.  
**παύω**, παύσω, ἔπαυσα, πέπαυκα, πέπαυμαι, ἐπαύθην [cogn., Lat. *pauci*, *few*, *pausa*, *pause*, Eng. *few*], *cause to cease, put an end to, stop, give up; mid., cause oneself to cease, desist, stop, rest, abs., with gen., or with ptc.; pass., be ended*.  
**Παφλαγόν**, -όνος, ὁ, *Paphlagonian*, a native of Paphlagonia, a country in the northern part of Asia Minor.  
**παχύς**, -εῖα, -ύ [bor., Eng. *pachyderm*, *pachymeter*], *thick, large*.  
**πέδη**, -ης [cp. *πούς*, *foot*], *fetter, shackle*.  
**πεδῖον**, -ου, *plain, level ground*.  
**πεζῇ** [dat. fem. of *πεζός* (sc. *ὁδῶ*, *way*)], *adv., on foot*.  
**πεζός**, -ή, -όν [cp. *πούς*, *foot*], *on foot, of infantry, infantry*. Masc. as subst., *foot soldier; pl., infantry*.  
**πειθαρχέω**, ἐπειθάρχησα [πειθαρχος (*πειθόμεαι*, *ἀρχή*, *rule*)], *obedient to authority*, *obey*, with dat.  
**πείθω**, πείσω, ἔπεισα, πέπεικα and πέποιθα, πέπεισμαι, ἐπείσθην [root *πιθ*; cogn., Lat. *fīdō*, *trust*; Eng. *faith*], *persuade, win over, convince*, with acc.; *mid. and pass., be persuaded, be won over, comply, obey*, with dat.; *πειστέον* εἰη Κλεάρχῳ, *Clearchus must be obeyed*, 135, 17; *πειθόμενος*, as adj., *obedient*.  
**πεινάω**, πεινήσω, ἐπείνησα, πεπείνηκα, *be hungry*.  
**πείρα**, -ᾱς [cogn., Lat. *experior*, *try*; bor., Eng. *empirical*], *trial, experience; intimate acquaintance, close*

*friendship*; *πείραν* ἔχετε, *you have made trial*, 153, 11.  
**πειράομαι**, *πειράσομαι*, ἐπειράσάμην, *πειράμαι*, ἐπειράθην [πείρα], *try, endeavor; make trial of, test*, with gen.  
**πείσᾱς**, see *πείθω*.  
**πείσομαι**, see *πάσχω* and *πείθω*.  
**πειστέον**, see *πείθω*.  
**πιλάζω**, *πελάσω* and *πελῶ*, ἐπέλασα, ἐπελάσθην [πέλας, *near*], *draw near, approach*.  
**Πελοποννήσιος**, -ᾱ, -ον [Πελοπόννησος], *of Peloponnēsus, Peloponnesian*.  
**Πελοποννησος**, -ου, ἡ [Πέλοπος νῆσος, *Pelops' island*], *Peloponnēsus*, the southern part of Greece, now Morēa.  
**Πέλται**, -ῶν, *Peltae*, a city of Phrygia, on the Maeander.  
**πελταστής**, -οῦ [πέλτη], *one who carries a πέλτη, peltast, targeteer*. See *Introd.* §§ 57, 59, and *Fig. 8*, p. 41.  
**πελταστικός**, -ή, -όν [πελταστής], *of peltasts*. Neut. as subst. (sc. *στράτευμα*), *peltast force*.  
**πέλτη**, -ης, *light shield, target*, crescent-shaped, the distinctive arm of the peltast. In 103, 20, it has been commonly, but probably wrongly, explained as *pole* or *spear*. See *Introd.* § 59, and *Fig. 8*, p. 41.  
**πέμπτος**, -η, -ον [πέντε], *fifth*.  
**πέμπω**, πέμψω, ἔπεμψα, πέπομψα, πέπεμμαι, ἐπέμφθην [bor., Lat. *pompa*, *procession*, Eng. *pomp*], *send, convey, send word*.  
**πένομαι** [cp. *πόνος*, *toil*; cogn., Lat. *pēnūria*, *want*; bor., Eng. *penury*], *be poor*.  
**πεντακόσιοι**, -αι, -α [πέντε], *five hundred*.  
**πέντε** [cogn., Lat. *quīnque*, *five*, Eng. *five*; bor., Eng. *pentagon*, *Pentateuch*], indecl., *five*.

πεντεκαίδεκα [πέντε καὶ δέκα, *five and ten*], indecl., *fifteen*.

πεντήκοντα [πέντε; cogn., Lat. *quīnquāgintā*, *fifty*; bor., Eng. *Pentecost*], indecl., *fifty*.

πεντηκοντήρ, -ήρος, ὁ [πεντήκοντα], *pentecoster, commander of fifty, i.e. of half a company*. See *Introduct.* § 56.

πεντηκοστὺς, -ύος, ἡ [πεντήκοντα], *division of fifty, half a company*. See *Introduct.* § 56.

πέπῶνται, see πάομαι.

πεπόνθῶσιν, see πάσχω.

πεπτωκότα, see πίπτω.

περαίνω, περανῶ, ἐπεράνα, πεπέρασμαι, ἐπεράνθην [πέρας, *end*; cp. πέραν], *carry out, execute, accomplish*.

πέραν [cogn., Eng. *far*], adv., *on the other side*; τὸ πέραν, *the other side*; as prep. with gen., *across*.

περάω, περάσω, ἐπεράσα, πεπέρακα [cp. πέραν], in Attic used only by Xenophon, *cross, go through*.

πέρδιξ, -ῖκος, ὁ, ἡ [bor., Lat. *perdix*, *partridge*, whence French *perdrix*, Eng. *partridge*], *partridge*.

περί [bor., Eng. *perimeter, period*], prep. with gen., dat., or acc., *round, about*.

With gen., only figuratively in prose, *about, concerning, with regard to, for*; in a contest of, 57, 5; περὶ πλείστου, *of the greatest importance*; περὶ παντός, *all-important*; τὰ περὶ Προξένου, *news of Proxenus*.

With dat., *round, about*, in prose commonly of parts of the body.

With acc., *round, about, attending*, including the person attended (cp. ἀμφί), οἱ περὶ Ἀριαίου, *Ariaeus and his men*; *busy about*; *with respect to*; of time, *about*.

In cpds., *round, about, over*, sometimes denoting *superiority* (see περι-

γίγνομαι); . cp. Eng. words beginning with *peri-*, as *pericardium, perihelion, peritoneum*, also see above.

περιβάλλω [βάλλω, *throw*], *embrace*.

περιγίγνομαι [γίγνομαι, *become, be*], *be superior to, get the better of* (cp. 'I'll get round him'), with gen.

περιελίω [εἰλέω, *pack close*], *wrap round*.

περίειμι [εἰμι, *be*], *be superior, surpass, outdo*, with gen., with dat. of respect.

περίειμι [εἰμι, *go*], for pres. with fut. meaning, see εἰμι; *go round, make a detour*.

περιέχω [ἔχω, *hold*], *surround*.

περιῖσσι, see περίειμι, *go round*.

περίσστημι [ἵστημι, *cause to stand*], *station round*; 2 aor., intr., *stand round*.

περιμένω [μένω, *remain*], *wait round, wait; wait for, await*.

Περίνθος, -ου, ἡ, *Perinthus*, a city of Thrace, on the Propontis.

πέριξ [περί], adv., *round about*.

περίοδος, -ου, ἡ [ὁδός, *way*; bor., Eng. *period*], *way round, circuit*.

περίπατος, -ου [πάτος, *path*; bor., Eng. *peripatetic*], *walk, stroll*; ἐν περιπάτῳ εἶναι, *be walking*.

περιπείθειν, see περιπίπτω.

περιπήγνυμι [πήγνυμι, *freeze*], *make freeze round*; pass., intr., *freeze round, freeze on*.

περιπίπτω [πίπτω, *fall*], *fall round, fall upon one with arms about him*, with dat.

περιπλέω [πλέω, *sail*], *sail round, coast round*.

περιπτύσσω [πτύσσω, -πτύξω, ἔπτυξα, -έπτυγμαι, -επτύχθην, *fold*], *fold round, outflank*.

περιρρέω [ρέω, *flow*], *flow round, en-*

circle; of fetters, drop off. Cp. παραρρέω.  
 περιστερᾶ, -ās, dove.  
 περιστῆναι, see περίστημι.  
 περιτρέχω [τρέχω, run], run round or about.  
 περιττεύω, περιττεύσω, ἐπερίττευσα [περιττός], be over and above, outnumber, outflank.  
 περιττός, -ή, -όν [περί], over and above what is necessary, superfluous; ol περιττοί, the outflanking troops.  
 περιφανώς [περιφανής (φαίνω, show), conspicuous], adv., conspicuously, manifestly.  
 περίφοβος, -ον [φόβος, fear], in great fear, much alarmed.  
 Πέρσης, -ον, Persian, originally confined to the inhabitants of Persia proper, on the northern shore of the Persian Gulf, but as the Persian empire absorbed other races, the word was used of any subject of the great king; used also as adj.  
 περσίζω [Πέρσης], speak Persian.  
 Περσικός, -ή, -όν [Πέρσης], Persian.  
 περσιιστί [περσίζω], adv., in Persian.  
 πεσεῖν, see πίπτω.  
 πέτομαι, -πτήσομαι, -επτόμην [cogn., Lat. penna (for petna), feather, Eng. feather], fly.  
 πέτρᾶ, -ās, rock, cliff, boulder.  
 πέτρος, -ου [bor., Eng. Peter (cp. Matthew 16. 18), petrify, petrography, petroleum], stone.  
 πεφιλείσθαι, see φιλέω.  
 πεφυλαγμένως [from pf. mid. ptc. of φυλάττω, guard], adv., guardedly, cautiously.  
 πῆ, enclitic adv., in any way.  
 πηγῇ, -ῆς, source, spring, headwaters; always pl. in the Anabasis.  
 πήγνυμι, πήξω, ἔπηξα, πέπηγα, ἐπά-

γην [cogn., Lat. pangō, make fast, pāgina, page, pāx, peace], freeze.  
 πηλός, -οῦ, mud, mire.  
 πήχυς, -εως, ὁ, cubit, equiv. to 1½ Greek feet, or 17½ inches Eng. measure. The word meant forearm, which, like foot, palm, etc., was used as a convenient measure.  
 Πίγρης, -ητος, ὁ, Pigres, Cyrus's Greek interpreter.  
 πιέζω, πιέσω, ἐπίασα, ἐπιέσθην, press, press hard; pass., be hard pressed, be crowded; be weighed down, be overburdened.  
 πικρός, -ά, -όν, bitter.  
 πίμπλημι, πλήσω, ἐπλησα, -πέπληκα, -πέπλησμαι, ἐπλήσθην [cogn., Lat. impleō, fill, plēnus, full, Eng. full, fill], fill, with gen. of material.  
 πίνω, πίομαι, ἔπιον, πέπωκα, -πέπομαι, -επόθην [cogn., Lat. pōtō, drink], drink.  
 πίπτω, πεσοῦμαι, ἔπεσον, πέπτωκα [cp. πέτομαι], fall, esp. in battle; be involved in.  
 Πισίδαι, -ῶν, ol, Pisidians, inhabitants of Pisidīa, a mountainous country in the southern part of Asia Minor. They did not acknowledge the Persian sway.  
 πιστεύω, πιστεύσω, ἐπίστευσα, πεπίστευμαι, ἐπιστεύθην [cp. πιστός], put trust or confidence in, rely on, trust, be confident, with dat., or inf. in indir. disc.  
 πίστις, -εως, ἡ [cp. πιστός], faith; good faith, fidelity; pledge of faith, pledge; διὰ πίστews, trustingly.  
 πιστός, -ή, -όν [πειθω, persuade; cogn., Lat. fīdus, faithful, Eng. faith], faithful, trusty. As subst., ol πιστοί, the Faithful, a title given to selected counselors of the Per-

- sian king; πιστά, *pledges, interchange of pledges.*
- πιστότης, -ητος, ἡ [πιστός], *faithfulness, fidelity.*
- πίτυς, -υος, ἡ, *pine tree.*
- πλάγιος, -ᾱ, -ον, *sideways, slanting; eis πλάγιον, sideways.* Neut. pl. as subst., *flanks of an army.*
- πλαίσιον, -ου, *rectangular figure; of soldiers, square, which might be either solid or hollow.* See Introd. § 63, and plan, p. 168.
- πλανάομαι, πλανήσομαι, πεπλάνημαι, ἐπλανήθην [πλάνη, *wandering; bor., Eng. planet*], *wander, go astray.*
- πλάττω, ἔπλασα, πέπλασμαι, ἐπλάσθην [bor., Eng. plastic, plaster, protoplasm], *shape, make up, fabricate.*
- πλατύς, -εῖα, -ύ [bor., Eng. place, plate, plateau], *wide, broad.*
- πλεθριαῖος, -ᾱ, -ον [πλέθρον], *of a plethron.*
- πλέθρον, -ου, *plethron, a Greek linear measure, 100 Greek feet or about 97 Eng. feet.*
- Πλεισθένης, -ους, ὁ, *Pleisthēnes, a private in Cyrus's Greek army.*
- πλείων, πλείστος, see πολὺς.
- πλέκω, ἔπλεξα, -πέπλοχα, πέπλεγμαι, ἐπλέχθην and -επλάκην [cogn., Lat. plicō, *fold*, plectō, *weave*], *plait.*
- πλέον, see πολὺς.
- πλεονεκτέω, πλεονεκτήσω, ἐπλεονέκτησα [πλεονέκτης (πλέον, ἔχω, *have*), *one who has more*], *have more, have a larger share.*
- πλευρά, -ᾱς [bor., Eng. pleurisy], *rib, usually pl., side; of a hollow square, flank.* See plan, p. 168.
- πλέω, πλεύσομαι and πλευσοῦμαι, ἔπλευσα, πέπλευκα, πέπλευσμαι [cogn., Lat. pluō, *rain*, Eng. fleet, float, flow, flood], *sail.*
- πληγή, -ῆς [πλήττω, *strike; bor., Eng. apoplexy*], *blow, flogging.*
- πλήθος, -ους, τό [πλήθω; cogn., Lat. plēbs, *common people*], *multitude, great number, numbers; great amount; size, extent; common soldiers, 147, 24.*
- πλήθω [cp. πίμπλημι; bor., Eng. plethora], *be full; only in pres. ptc. in prose, ἀγορὰ πλήθουσα, time of full market, middle of the forenoon.*
- πλήν, adv., used frequently as conj. and as prep. with gen., *except, except that.*
- πλήρης, -ες [πίμπλημι], *full, full of, abounding in, with gen.*
- πλησιάζω, πλησιάσω, etc. [πλησιός], *draw near, approach.*
- πλησιός, -ᾱ, -ον, sup. πλησιαίτατος, *near; positive not found in Attic prose, the advs. πλησίον and ἐγγὺς being used instead.* Neut. acc. as adv., *near; attributively, neighboring.*
- πλίνθινος, -η, -ον [πλίνθος], *of brick, brick.*
- πλίνθος, -ου [bor., Eng. plinth], *brick.*
- πλοῖον, -ου [πλέω], *ship, boat, craft, a general term; opposed to τριήρης, in scorn, craft, tub, 71, 8.*
- πλούσιος, -ᾱ, -ον [πλούτος, *wealth*], *rich.*
- πλουτέω, πλουτήσω, ἐπλούτησα, πεπλούτηκα [πλούτος, *wealth*, bor., Eng. plutocracy, Pluto], *be rich.*
- πνεῦμα, -ατος, τό [πνέω; bor., Eng. pneumatic, pneumonia], *wind, blast.*
- πνέω, πνεύσομαι and πνευσοῦμαι, ἔπνευσα, πέπνευκα [bor., Eng. dyspnoea], *breathe, blow.*
- ποδαπός, -ῆ, -ον, *from what country? where from?*

**ποδήρης**, -ες [πούς, *foot*], *reaching to the feet*.

**-ποδίω**, **-ποδιῶ**, **πεπόδισμαι**, **ἐποδίσθην** [πούς, *foot*], *tie the feet, hobble*.

**ποδῶν**, see πούς.

**πόθος**, -ου, *longing*.

**ποιέω**, **ποιήσω**, etc. [bor., Eng. poet, onomatopoeia], *make, fashion*.

Idiomatic uses: *put, arrange, form; appoint; hold games; summon an assembly; allow, cause, bring to pass; carry out, act, do; εὖ ποιεῖν, benefit, do a service, abs. or with acc.; κακῶς ποιεῖν, injure, maltreat, abs. or with acc.; ἀγαθὸν τι ποιεῖν τινα, do one a good turn; κακὰ ποιεῖν τινα, do wrongs or harm to one.*

Mid., often to be translated like the act., but expressing the subject's interest in the act; also *consider*, with pred. acc.; so with **περὶ πλείστου** and **περὶ παντός**, for which see **περί**; pass., *be done, be going on*.

**ποιητέος**, -ᾶ, -ον (verbal of ποιέω), *must be done*.

**ποικίλος**, -η, -ον, *many-colored, variegated*.

**ποιός**, -ᾶ, -ον [cp. οἶος, *of which sort*], interrogative adj., *what sort of? what?*

**πολεμέω**, **πολεμήσω**, etc. [πόλεμος], *be at war, make war, fight*, with dat. or πρός and acc. of the opponent; with σύν and dat. of the helper; ὅσα ἐπολεμήθη, *what acts of war were committed*.

**πολεμικός**, -ή, -όν [πόλεμος; bor., Eng. polemic], *of or fit for war, skilled in war, warlike*. Neut. as subst., *signal for battle*; pl., *military matters, warfare*.

**πολέμιος**, -ᾶ, -ον [πόλεμος], *of or belonging to war; of or like an en-*

*emy, the enemy's, hostile*. As subst., ἡ πολεμία (sc. χώρα, *country*), *the enemy's country*; οἱ πολέμοι, *the enemy*, Lat. *hostēs* (cp. ἐχθρός); τὰ πολέμια, *matters of war, military science*.

**πόλεμος**, -ου, *war, warfare*.

**πολιορκέω**, **πολιορκήσω**, **ἐπολιορκήσα**, **-πεπολιορκημαι**, **ἐπολιορκήθην** [πόλις, εἰργω, *shut in*], *hem in a city, besiege*; the force of πόλις in the cpd. sometimes disappears, as *be hemmed in*, of persons on a hill, 187, 21.

**πόλις**, -εως, ἡ [cp. πολύς; cogn., Lat. po-pulus (reduplicated), *people*; bor., Eng. metropolis, politics, police], *city*; as a political unit, *state*.

**πόλισμα**, -ατος, τό [cp. πόλις], *town*.

**πολιτεύω**, **πολιτεύσω**, etc. [πολίτης (from πόλις), *citizen*], *be a citizen, live as a citizen*.

**πολλάκις** [πολύς], adv., *frequently, often*.

**πολλαπλάσιος**, -ᾶ, -ον [πολύς, and root πλα, which is cogn. with Eng. -fold], *manifold, many times as many or as much*.

**πολλαχού** [πολύς], adv., *in many places, on many occasions*.

**πολύανθρωπος**, -ον [πολύς, ἄνθρωπος, *human being*], *populous*.

**Πολυκράτης**, -ους, ὁ, *Polycrātes*, a captain in the Greek army.

**πολύς**, **πολλή**, **πολύ** [cogn., Eng. full, fill; bor., Eng. polygon, polysyllable, Polynesia], *much, great, large*; of time, *long*; pl., *many*; often joined with another adj. by καί, which is not translated. As subst., οἱ πολλοί, *the majority*; πολύ, *much, a great part*; τὸ πολύ, *the greater part*; ἐκ πολλοῦ, *with a long start*; ἐπὶ πολύ, *for a long distance*; ὡς ἐπὶ τὸ πολύ, *as a rule*,

generally. Neut. acc. as adv., **πολύ**, *much, far*; **πολλά**, *often*, 190, 10.

Comp. **πλείων** or **πλέων**, *more, greater, larger, louder*; pl., *more, in greater numbers*. As subst., **ἐκ πλέονος**, *when at a greater distance*, 103, 6. Neut. acc. as adv., **πλέον**, *more*.

Sup. **πλείστος**, *most, very abundant*; pl., *very many*; strengthened by **ὅτι** or **ὥς**, *as many as possible*. As subst., **οἱ πλείστοι**, *most of them, the majority*; **τὰ πλείστα**, *the larger part*; **περὶ πλείστου**, *of the greatest importance*. Neut. acc. as adv., **πλείστον**, *most, most thoroughly*; **ὥς πλείστον**, *as far as possible*.

**Πολύστρατος**, -ου, *Polystратus*, an Athenian.

**πολυτελής**, -ές [**πολύς**, **τέλος**, *tax, outlay*], *requiring large outlay, costly*.

**πονέω**, **πονήσω**, etc., but **-επονήθην** [**πόνος**], *toil, undergo hardship*.

**πονηρός**, -ά, -όν [**πόνος**], *troublesome, bad, worthless, knavish*. Masc. as subst., *criminal, knave*.

**πονηρῶς** [**πονηρός**], adv., *with difficulty*.

**πόνος**, -ού [**πένομαι**, *be poor*], *toil, difficulty, hardship*.

**πόντος**, -ου [bor., Lat. *pontus*, *sea*, Eng. *Hellespont*], *sea*; in prose generally used of proper names, as **Εὐξείνιος Πόντος**, *Euxine or Black Sea*.

**πορεία**, -ās [**πορεύομαι**], *journey, march, route*.

**πορεύομαι**, **πορεύσομαι**, **πεπόρευμαι**, **ἐπορεύθην** [**πόρος**], *go, proceed, march, travel*, often with cogn. acc.

**πορευτός**, -ά, -ον (verbal of **πορεύομαι**), *to be traversed or crossed*; impers. **πορευτέον**, *necessary to march*.

**πορίζω**, **ποριῶ**, **ἐπόρισα**, **πεπόρικα**, **πε-**

**πόρισμαι**, **ἐπορίσθην** [**πόρος**], *provide, furnish*; mid., *procure, obtain*.

**πόρος**, -ου [cogn., Lat. *porta*, *gate*, *portus*, *harbor*, Eng. *fare, ferry, ford*; bor., Eng. *pore*], *passage*; of a river, *ford*; *way, means*.

**πόρρω** [**πρό**], adv., *far off, far from*, with gen.

**πορφυροῦς**, -ά, -οῦν, contracted from **πορφύρεος**, -ά, -ον [**πορφύρα**, *purple-fish*; bor., Lat. *purpura*, *purple*, Eng. *porphyry, purple*], *purple*, more accurately *dark red, crimson*.

**ποσὶ**, see **πούς**.

**πόσος**, -η, -ον [cp. **ὅσος**, *how great*], interrogative adj., *how great? how large? how extensive?*

**ποταμός**, -οῦ [bor., Eng. *hippopotamus*, *Mesopotamia*], *river*.

**ποτέ**, enclitic adv., *once*; after **εἰ** or a neg., *at any time, ever*; emphasizing a question, **ὅποι ποτέ**, *where in the world?*

**πότερος**, -ά, -ον [cp. **ὅπτερος**, *which of two*], interrogative pron., *which of two?* Lat. *uter*. Neut. acc. as adv., **πότερον** and **πότερα**, commonly correlative with **ἤ**, in double indir. questions, *whether . . . or*, Lat. *utrum . . . an*; in double dir. questions **πότερον** or **πότερα** is not translated.

**ποτόν**, -οῦ [cp. **πίνω**, *drink*], *drink*; pl., *drinkables, drink*. Wine was the common drink in Greece, but being stronger than most wines of to-day, it was regularly diluted with water. In Persia water was used as a beverage.

**πότος**, -ου [cp. **πίνω**, *drink*], *drinking, drinking bout, symposium*.

**πού** [cp. **ὅπου**, *where*], interrogative adv., *where?*



**ποῦ** [cp. **ποῦ**], indefinite enclitic adv., *anywhere, somewhere*.

**πούς, ποδός, ὁ** [cogn., Lat. *pēs, pedis*, *foot*, Eng. *foot*; bor., Eng. *antipodes, tripod, octopus*], *foot*; as a linear measure, *foot*, equiv. to nearly 11½ inches Eng. measure.

**πράγμα, -ατος, τό** [**πράττω**; bor., Eng. *pragmatic*], *deed, matter, business; trouble, annoyance*; **πράγματα παρέχειν**, *give or make trouble*.

**πρᾶνής, -ές** [**πρό**, *forward*; cogn., Lat. *prōnus, leaning forward*], *bent forward*; of a hill, *steep*; **εἰς τὸ πρᾶνές**, *down the hill*, 170, 9; **κατὰ τοῦ πρᾶνοῦς**, *down the steep slope*, 225, 19.

**πράξις, -ews, ἡ** [**πράττω**], *doing, enterprise, undertaking*.

**πρᾶος, πρᾶεῖα, πρᾶον**, *gentle, tame*.

**πράττω, πράξω, ἐπράξα, πέπραγα** and **πέπραχα, πέπραγμαι, ἐπράχθην** [bor., Eng. *practical, practice*], *do, manage, administer*; intr., usually with an adv., *be in a state or condition, do* (cp. 'how do you do?'), *fare*; **κάκιον πράττειν**, *fare worse*; **καλῶς πράττειν**, *fare well, prosper*.

**πρᾶως** [**πρᾶος**], adv., *gently, slightly*.

**πρέπω, πρέψω, ἐπρεψα**, *be fitting, suit*; in prose commonly impers., **πρέπει**, *it is proper or fitting, it becomes*, with dat.

**πρεσβεύω, πρεσβεύσω, ἐπρέσβευσα, πεπρέσβευκα, πεπρέσβευμαι** [**πρέσβυς**], *serve as ambassador*, with **παρά** and gen.

**πρέσβυς, -ews, ὁ** [bor., Eng. *priest, Presbyterian*], *old*, poetic; its prose use as an adj. is confined to the comp. and sup., **πρεσβύτερος**, *older, elder*, **πρεσβύτατος**, *oldest, eldest*. As subst., in prose only in the

pl., *elders*, esp. *ambassadors*, who were usually old men.

**πρίσθαι**, see **ὠνέομαι**.

**πρίν** [cp. **πρό**], conj., (1) after affirmative clauses, *before*, with inf.; so **πρίν ἢ** (cp. Lat. *prius quam, before*); (2) after clauses which contain or imply a neg. idea (sometimes preceded by **πρότερον** or **πρόσθεν**, which is not translated), *before, until*, with indic., **ἄν** and subj., or opt.

**πρό** [cogn., Lat. *prō, before*, Eng. *for, fore*; bor., Eng. *programme, prologue, prophet*], prep. with gen., *before, in front of*; of time, *before, previous to*.

In cpds., *before, forward, for, on behalf of*; cp. some Eng. words (see above) beginning with *pro-*.

**προαγορεύω** [**ἀγορεύω, ἀγορεύσω**, etc., *speak, proclaim*], *announce publicly, make public declaration*.

**προάγω** [**ἄγω, lead**], *lead forward*.

**προαισθάνομαι** [**αἰσθάνομαι, perceive**], *perceive beforehand, perceive in time*.

**προβαίνω** [**βαίνω, step, go**], *go forward, advance*; of time, *pass, wear on*.

**προβάλλω** [**βάλλω, throw**; bor., Eng. *problem*], *throw before*; mid., *hold before oneself*; **προβάλλεσθαι τὰ ὄπλα**, *advance arms*, put them in position to make or repel an attack (cp. modern 'charge bayonets').

**πρόβατον, -ου** [**προβαίνω**] (*anything that walks forward*), commonly pl., *cattle*; esp. small cattle, *sheep*, or *sheep and goats*, collectively.

**προβουλεύω** [**βουλεύω, plan**], *plan for or in behalf of*.

**πρόγονος, -ου** [**γίγνομαι, be born**], *forefather, ancestor*.

**προδίδωμι** [**δίδωμι, give**], *give up to*

- an enemy, *betray, desert, be false to*, Lat. *prōdō*.
- προδότης, -ου [προδίδωμι], *betrayed, traitor*.
- προδραμόντες, see προτρέχω.
- προδρομή, -ῆς [cp. δρόμος, *running*], *running forward, sally*.
- προδῶ, see προδίδωμι.
- προείδον, see προοράω.
- πρόειμι [εἶμι, *go*], *go forward, go ahead, advance*.
- προείπον [εἶπον, *tell*], *tell forth, proclaim, give orders*.
- προειστήκει, see προΐστημι.
- προελαύνω [ἐλαύνω, *drive, ride*], *ride or march forward*.
- προέρχομαι [ἔρχομαι, *go*], *go forward, advance*.
- προέσθαι, see προΐημι.
- προέχω [ἔχω, *have*], *have the advantage*.
- προΐει, see πρόειμι.
- προθυμέομαι, προθυμήσομαι and fut. pass. προθυμηθήσομαι as mid., προθυμήθην [πρόθυμος], *be zealous or eager, desire earnestly, be set on doing a thing, abs. or with inf.*
- προθυμία, -ᾶς [πρόθυμος], *zeal, ardor*.
- πρόθυμος, -ον [θυμός, *spirit*], *forward-spirited, eager, zealous, ready*.
- προθύμως [πρόθυμος], *adv., zealously, eagerly, readily*.
- προΐδουεν, see προοράω.
- προΐέναι, see πρόειμι.
- προΐημι [ἵημι, *send*], *send forth; mid., give up oneself or what is dear to one, intrust, surrender, abandon*.
- προΐστημι [ἵστημι, *cause to stand, set*], *place at the head of, set over; mid., with 2 aor., pf., and plupf. act., be over, command, with gen.*
- προκαλύπτω [καλύπτω, καλύψω, ἐκάλυψα, κεκάλυμμαι, ἐκαλύφθην, *cover*], *put a cover before, cover over*.
- προκατακαίω [καίω, *burn*], *burn down before, go ahead and burn*.
- προκαταλαμβάνω [λαμβάνω, *take*], *seize before some one else, seize beforehand*.
- προκατελημμένην, see προκαταλαμβάνω.
- Προκλής, -έους, ὁ, *Procles*, governor of Teuthrania, a district in western Asia Minor, including Pergāmus.
- προμετωπίδιον, -ου [μέτωπον, *forehead*], *frontlet, a protection for a horse's forehead*. See Introd. § 51, and Fig. 5, p. 37.
- Πρόξενος, -ου, *Proxēnus*, of Thebes in Boeōtia, one of the Greek generals, and a personal friend of Xenophon.
- προΐτο, see προΐημι.
- προοράω [ὁράω, *see*], *see before oneself, see coming*.
- προπέμπω [πέμπω, *send*], *send forward or ahead*.
- προπίνω [πίνω, *drink*], *drink to the health of, with dat.*
- προπονέω [πονέω, *toil*], *toil for, with gen.*
- πρός [cp. πρό; bor., Eng. *proselyte, prosody*], *prep. with gen., dat., or acc., facing*.
- With gen., *from a position facing; arising from, in keeping with; from the point of view of, in the sight of, by; next to, in the direction of*.
- With dat., *facing; beside, near, by, at; on the frontier of; in addition to, besides*.
- With acc., *to a position facing, of friendly or hostile relation (cp. ἐπὶ and παρὰ), towards, to, against; in reply to, with regard to, relating to, with a view to, for; with, near, at; πρὸς φίλῳ, in friendship, in a friendly way; πρὸς τὸ . . . εἶναι, in order to be*.

As adv., *πρὸς δ' ἔτι*, besides.

In cpds., *to, towards, against, besides*; cp. some Eng. words (see above) beginning with *pros-*.

*προσάγω* [ἀγω, *lead*], *lead towards or against; apply, employ*; intr., *march against*.

*προσαιοτέω* [αἰτέω, *ask*], *ask besides, ask for more*, with acc.

*προσβαίνω* [βαίνω, *step, go*], *step against, put the foot against*.

*προσβάλλω* [βάλλω, *throw*], *throw against; intr., rush against, charge, make an attack upon*, abs. or with *πρὸς* and acc.

*προσβατός*, -ή, -όν (verbal of *προσβαίνω*), *accessible*.

*προσβολή*, -ής [*προσβάλλω*], *attack, charge*.

*προσγίγνομαι* [γίγνομαι, *become*], *be added, join*.

*προσδίδωμι* [δίδωμι, *give*], *give besides, give in addition*.

*προσδοκάω*, *προσεδόκησα* (the simple *δοκάω* is not found), *expect, look for*.

*προσδοκέω* [δοκέω, *seem best*], *seem best besides or further*.

*προσέδραμε*, see *προστρέχω*.

*πρόσειμι* [εἶμι, *go, come*], for pres. with fut. meaning, see *εἶμι*; *come towards, come up, come on, approach*.

*προσελαύνω* [ἐλαύνω, *drive, ride*], *ride towards, ride up; march towards or against; be on the way*.

*προσέρχομαι* [έρχομαι, *come, go*; bor., Eng. *proselyte*], *come or go to; come up, approach; go over to, desert to*, with dat.

*προσέχω* [έχω, *hold*], *hold to*; in the *Anabasis*, only in the phrase *προσέχειν τὸν νοῦν*, *pay attention to, turn the attention to*, with dat.

*προσῆι*, *προσῆσαν*, see *πρόσειμι*.

*προσῆκω* [ήκω, *have come*], *have come*

*to, reach; belong to, be related to*, with dat.; impers., with inf. as subject, *be fitting or proper*.

*πρόσθεν* [πρός], adv., *before, in front*.

Idiomatic uses: *τὰ πρόσθεν*, *the van*; *εἰς τὸ πρόσθεν*, *forward*, but with gen., *in front of*; of time, *before, formerly, previously*; followed by *πρὶν* it is not translated; *πρόσθεν ἢ*, *sooner than, before*; *τὸ πρόσθεν*, *formerly, before*; as adj., *former, previous*.

*προσθέσθαι*, see *προστίθηναι*.

*προσίη*, see *πρόσειμι*.

*προστήμι* [τήμι, *send*], *let come to*; mid., *let come to oneself, receive*; *προσιεσθαι εἰς ταῦτ' ἡμῖν αὐτοῖς*, *admit to the same standing with ourselves*, 146, 10.

*προσιών*, *προσιόντος*, see *πρόσειμι*.

*προσκαλέω* [καλέω, *call*], *call to, summon*.

*προσκυνέω*, *προσκυνήσω*, *προσεκύνησα* [κυνέω, *kiss*, poetic], *make obeisance, prostrate oneself, bow down to, worship*, abs. or with acc.; pass., *receive homage*.

*προσλαμβάνω* [λαμβάνω, *take*], *take besides or in addition, take along; take hold of a piece of work, lend a hand*.

*προσμείγνυμι* [μείγνυμι, *μείζω*, *ἔμειξα*, *μέμειγμαι*, *ἐμείχθη* and *ἐμίγη*], *mix*; cogn., Lat. *misceō*, *mix*, Eng. *mix, mash*], *mingle with*; intr., *join, unite with*.

*πρόσοδος*, -ου, ἡ [ὁδός, *way*], *way to; income, revenue*.

*προσόμενυμι* [ὀμνῦμι, *swear*], *swear besides, swear further*, with inf.

*προσποιέομαι* [ποιέω, *do*], *pretend, feign, profess, claim*, with inf.

*προσπολεμέω* [πολεμέω, *make war*], *carry on war against*.

**προστάτης, προεστάτης** [προστάτης (προΐστημι), *manager*], *be manager of*, with gen.

**προσάττω** [τάττω, *assign*], *command, give orders*, with dat.

**προστερνίδιον, -ου** [στέρνον, *breast*], *breastpiece*, for horses. See Figs. 5, 30, pp. 37, 88.

**προστίθημι** [τίθημι, *put*], *put to, add*; mid., *assent to, concur in*, with dat.

**προστρέχω** [τρέχω, *run*], *run to, run up to*, with dat.

**πρόσω** [πρό], *adv., forward*; so τοῦ πρόσω, 64, 4; *far away*; with gen., *far from*, but *far into*, 196, 10. Comp. *προσωτέρω*, *farther*.

**πρόσωπον, -ου** [cp. ὄψομαι, fut. of ὁράω, *see*], *face, countenance*.

**προτεραίος, -ᾱ, -ον** [πρότερος], *preceding*; τῇ προτεραίᾳ (sc. ἡμέρᾳ), *on the day before*.

**πρότερος, -ᾱ, -ον** [cp. πρό, *before*], *former, previous*, to be translated usually by an adv., *formerly, previously*; with gen. of comparison, *before, sooner*.

Neut. acc. as adv., with or without τό, *before, previously*; followed by πρὶν it is not translated.

**προτίμαω** [τιμάω, *honor*], *honor more than another, prefer in honor*; fut. mid. as pass., 73, 18.

**προτρέχω** [τρέχω, *run*], *run forward*.

**πroudedwkeian**, see *prodidwmi*.

**προφαίνω** [φαίνω, *show*], *show forth*; mid., *come in sight, appear*.

**προφασίζομαι, προφασιοῦμαι, προφασισάμην** [πρόφασις], *offer as an excuse, plead in excuse*.

**πρόφασις, -ews, ἡ** [φημί, *say*], *pretext, excuse*.

**προφυλακή, -ῆς** [φυλακή, *guard*], *a guard before*; pl., *outposts, pickets*.

**προφύλαξ, -ακος, ὁ** [φύλαξ, *sentinel*];

bor., Eng. *prophylactic*], *sentry, picket*.

**προχωρέω** [χωρέω, *move*], *move forward*; impers., *it goes on well for one, it is convenient or advantageous*.

**πρῶ, comp. πρωαίτερον** [πρό, *before*], *adv., early in the morning, early*.

**πρωτεύω, πρωτεύσω, ἐπρώτευσα** [πρῶτος], *be first, have the first place*.

**πρῶτος, -η, -ον** [πρό, *before*; bor., Eng. *protocol, protoplasm, prototype*], *first, foremost*; often used where Eng. prefers an adv. or a phrase, *first, be the first to*.

Masc. pl. as subst., *the van of an army; the most prominent men of a community*.

Neut. acc. as adv., with or without τό, *first, in the first place, at first*.

**πτάρνυμαι, ἔπταρον** [cogn., Lat. *sternuō, sneeze*], *sneeze*.

**πτέρυξ, -υγος, ἡ** [cp. πέτομαι, *fly*; bor., Eng. *apteryx*], *wing of a bird*; pl., sometimes *flaps* of a cuirass (see Introd. § 58, and Figs. 6, 11, 29, pp. 40, 55, 88).

**πυγμή, -ῆς** [cogn., Lat. *pugnus, fist, pugna, battle*; bor., Eng. *pygmy*], *fist; boxing*; see on 225, 7. See Fig. 76, p. 225.

**Πυθαγόρας, -ου, Pythagōras**, a Spartan admiral.

**πυκνός, -ῆς, -ον**, *close together, compact, solid*.

**Πύλαι, -ῶν, Pylae**, 'The Gates,' a fortress on the frontier between Mesopotamia and Babylonia.

**πύλη, -ης** [bor., Eng. *pylorus, Propylaea*], *gate*, usually pl., of the two wings (cp. Lat. *forēs, folding door*); *mountain pass*.

**πυνθάνομαι, πύσομαι, ἐπυνθόμην, πέπυσμαι**, *inquire, inquire about; learn by inquiry, find out*.

πῦρ, πῦρός, τό [cogn., Eng. fire; bor., pyre, pyrography, pyrotechnics], fire; pl. τὰ πυρά, camp fires, signal fires.

πύραμις, -ίδος, ἡ [bor., Eng. pyramid], pyramid.

Πύραμος, -ου, *Pyrāmus*, a river flowing through Cilicia.

πῦρινος, -η, -ον [πῦρός], of wheat.

πῦρός, -ού, always pl. in the *Anabasis*, wheat.

πῶ, indefinite enclitic adv., used only after a neg., yet, up to this time.

πωλέω, πωλήσω, ἐπωλήθην [bor., Eng. monopoly], sell.

πῶλος, -ου [cogn., Lat. pullus, young of an animal, Eng. foal, filly]; colt, foal.

πῶμα, -ατος, τό [cp. πίνω, drink], drink.

πῶποτε [πῶ + ποτέ, ever], indefinite adv., in neg. clauses, ever yet, ever.

πῶς [cp. ὅπως, how], interrogative adv., how? in what way?

πῶς [cp. πῶς], indefinite enclitic adv., in any way, somehow; for some reason or other; somewhat, about; ἀμφὶ τὴν αὐτὴν πῶς ὥραν, somewhere about the same hour.

## P

ῥάδιος, -ᾱ, -ον, comp. ῥάων, sup. ῥᾶστος, easy.

ῥαδίως [ῥάδιος], adv., easily; ὥς ῥᾶστα, as easily as possible.

ῥαθυμέω [ῥαθυμός (cp. ῥάδιος, θῦμός, spirit), easy-going], take things easy, live in idleness.

ῥαθυμία, -ᾱς [cp. ῥαθυμέω], idleness, an easy life.

ῥᾶον, ῥᾶστον, see ῥάδιος.

ῥέω, ρεύσομαι and ῥυήσομαι, ἐρρύηκα, ἐρρύην [cogn., Eng. stream; bor., Eng. catarrh, rheum], flow.

ῥίπτω (and ῥίπτέω in pres. and impf.), ῥίψω, ἐρρίψα, ἐρρίφα, ἐρρίμμαι, ἐρρίφθην and ἐρρίφην, throw, throw aside, hurl down.

Ῥόδιος, -ᾱ, -ον [Ῥόδος, Rhodes], Rhodian, of Rhodes, an island in the Aegēan, south of Caria. Masc. as subst., Rhodian. The Rhodians were famed as slingers.

ροφέω, ροφήσομαι, ἐρρόφησα [cogn., Lat. sorbeō (whence is bor. Eng. absorb), suck in], suck in, gulp down.

ῥύμα, -ατος, τό [ἐρύω, draw], drawing of a bow; ἐκ τόξου ῥύματος, if he had a bowshot's start, 162, 7.

ῥώμη, -ης [ῥώννυμι, strengthen], strength; military force.

## Σ

σάγαρις, -ews, ἡ, battle ax, carried by Asiatics, and frequently represented in art as a weapon of the Amazons. See Fig. 64, p. 200.

σακίον, -ου [diminutive of σάκος, sack; bor., Lat. saccus, sack, Eng. sack], little bag or sack.

σάλπιγξ, -ιγγος, ἡ, trumpet. See Fig. 63, p. 196.

σαλπίζω, ἐσάλπιγξα [σάλπιγξ], sound the trumpet; ἐπεὶ ἐσάλπιγξε (sc. ὁ σαλπικτής), when the trumpet sounded, 60, 21.

σαλπικτής, -οῦ [σαλπίζω], trumpeter. See Fig. 63, p. 196.

Σάμιος, -ᾱ, -ον [Σάμος, Samos], Samian, of Samos, an important Ionic island in the Aegēan.

Σάρδεις, -ewν, αἱ, Sardis, capital of Lydia, and chief city of Cyrus's province; the starting point of the expedition of Cyrus.

σατραπεύω [σατράπης], be satrap, rule as satrap, with gen. or acc.

**σατράπης**, -ου, *satrap*, governor of a Persian province, an officer intrusted with the *civil* control of one of the provinces into which the Persian empire was divided. Each province had also a general to look after its military affairs, and a secretary to represent the king and watch his colleagues. Certain favored satraps, as Cyrus, the king's son, exercised military as well as civil control over their satrapies.

**Σάτυρος**, -ου, *satyr*, one of a mythical race, possessing animal characteristics and human form. Their sensual, bestial nature is represented in art by bristly hair, pointed ears, horses' tails, etc. In 59, 17, Silēnus is meant, the jolly drunken attendant of Dionysus, the wine god.

**σαντοῦ**, -ῆς, -οῦ, contracted form of σεαυτοῦ [stem of σύ, *you* + αὐτός, *self*], reflexive pron. of second pers., *yourself*; in attributive position the gen. is used as a strong possessive pron., *your own*.

**σαφής**, -ές, *clear, evident*.

**σαφῶς** [σαφής], adv., *clearly, evidently; surely, with certainty*.

**σεαυτοῦ**, see **σαντοῦ**.

**σημαίνειν**, σημαίνω, ἐσήμηνα, σεσήμασμαι, ἐσημάνθην [σήμα, *sign*; bor., Eng. *semaphore*], *make a sign, indicate, point out; give the signal*; impers. (sc. ὁ σαλπικτής, cp. 197, 1), *signal is given*.

**σημεῖον**, -ου [σήμα, *sign*], *sign, signal; standard*.

**σησάμινος**, -η, -ον [σήσαμον], *of sesame*.

**σήσαμον**, -ου [bor., Eng. *sesame*], *sesame*, an oily Oriental plant from the seeds of which an oil is produced.

**σιγή**, -ῆς, *silence*; dat. as adv., *in silence, silently*.

**σίγλος**, -ου (Semitic word, cp. Hebrew *shekel*), *siglus*, a coin current in Persia, according to Xenophon equiv. to 7½ Attic obols, about 22 cents.

**Σικυώνιος**, -ου [Σικυών, *Sicyon*], *Sicyonian*, a citizen of Sicyon, an important city near Corinth.

**Σιλᾶνός**, -οῦ, *Silānus*, a soothsayer from Ambracia.

**στίνομαι** (Ionic word, used in Attic prose only by Plato and Xenophon), *harm, injure*.

**Σινωπεύς**, -έως [Σινώπη, *Sinōpe*], *Sinopēan*, a citizen of Sinōpe, a colony of Milētus on the southern coast of the Black Sea.

**σῖτον**, -ου [σίτος], *food*.

**σίτος**, -ου [bor., Eng. *parasite*], *grain; food*; pl. σῖτα, *food*; σίτος μελλῆνης, *millet bread*.

**Σιττάκη**, -ης, *Sittācē*, a city of Babylonia, near the Tigris.

**σιωπάω**, σιωπήσομαι, ἐσιώπησα, σεσιώπηκα, -εσιωπήθην [σιωπή, *silence*], *be silent*.

**σκεδάννυμι**, σκεδῶ, ἐσκεδάσα, ἐσκεδάσμαι, ἐσκεδάσθην, *scatter*.

**σκέλος**, -ους, τό [bor., Eng. *isosceles*], *leg*.

**σκεπτέον** (verbal of σκέπτομαι), *necessary to consider*.

**σκέπτομαι** (in Attic the pres. and impf. are rare, being supplied by σκοπέω), σκέψομαι, ἐσκεψάμην, ἔσκεμμαι [cogn., Eng. *spy*; bor., Eng. *skeptic*], *look carefully, see, observe; consider, reflect*.

**σκευή**, -ῆς, *dress, attire*.

**σκεῦος**, -ους, τό, *implement*; pl., *baggage, outfit*, Lat. *impedimenta*.

**σκευοφορέω**, σκευοφορήσω [σκευοφόρος], *carry baggage*.

**σκευοφόρος**, -ον [σκεῦος, φέρω, *bear*], *baggage-carrying*. As subst., masc., *baggage carrier*; neut. pl., *baggage animals, baggage train*.

**σκηνέω**, σκηνήσω, ἐσκήνησα [σκηνή], *be in a tent, be encamped, be quartered; banquet*; aor., *encamp*.

**σκηνή**, -ῆς [bor., Lat. *scaena*, *scene*, Eng. *scene*], *tent*; pl. sometimes, *camp, quarters*, 176, 16 (the tents had been burned, 258, 15).

**σκηνόω** [σκηνή], *pitch tents, encamp, take quarters*.

**σκήνωμα**, -ατος, τό [σκηνόω], *tent*; pl., *quarters*.

**σκηπτός**, -οῦ, *thunderbolt, stroke of lightning*.

**σκηπτούχος**, -ου [σκήπτρον, *scepter*, ἔχω, *hold*], *scepter bearer, staff bearer*, a high official in the Persian court.

**σκληρός**, -ά, -όν [bor., Eng. *sclerosis*], *hard, rough*. Neut. as subst., *rough place*.

**σκληρῶς** [σκληρός], *roughly, in hard circumstances*.

**σκοπέω** [σκοπός], only in pres. and impf. (σκέπτομαι supplies the other forms), *look at, consider*; *have an eye to*, with πρὸς and acc.; *watch*; *see, learn*.

**σκοπός**, -οῦ [σκέπτομαι; bor., Eng. *scope, microscope, episcopal*], *scout, spy*.

**σκοταίος**, -ᾱ, -ον [σκότος], *in the dark*.

**σκότος**, -ους, τό [cogn., Eng. *shadow, shade, shed*], *darkness*.

**Σκυθηνοί**, -ῶν, *Scythēni*, a tribe living near the southeastern shore of the Black Sea; their exact location is uncertain.

**σμήνος**, -ους, τό, *swarm of bees*.

**Σόλοι**, -ων [bor., Eng. *solecism*], *Soli*, a coast city of Cilicia, noted for the

bad Greek spoken by its inhabitants.

**Σούσα**, -ων, τὰ (the Shushan of *Esther* 2. 5), *Susa*, capital of a Persian province and winter residence of the Persian monarchs. It was southeast of Babylon.

**Σοφαίνετος**, -ου, *Sophaenētus*, of Arcadia, one of Cyrus's Greek generals.

**σοφῖα**, -ᾱς [bor., Eng. *Sophia*], *cleverness, skill, wisdom; musical skill*.

**σοφός**, -ή, -όν [bor., Eng. *sophist, philosophy, sophomore*], *clever, accomplished, wise*.

**σπανίξω**, σπανιῶ, ἐσπάνισα, ἐσπάνισμαι [cp. σπάνιος], *lack, be in want of*, with gen.

**σπάνιος**, -ᾱ, -ον, *rare, scarce*.

**Σπάρτη**, -ης, *Sparta* or *Lacedaemon*, capital of Laconia, in Peloponnēsus, chief city of Greece at the time of Cyrus's expedition.

**Σπαρτιάτης**, -ου [Σπάρτη], *Spartan*, a citizen of Sparta.

**σπάρτον**, -ου, *rope, cord*.

**σπάω**, -σπάσω, ἔσπασα, -έσπακα, ἔσπασμαι, ἐσπάσθην [bor., Eng. *spasm*], *draw a sword*.

**σπείσαιοτο**, see σπένδω.

**σπένδω**, -σπείσω, ἔσπεισα, ἔσπεισμαι [cogn., Lat. *spondeo*, *promise sacredly, vow*], *pour a libation*; mid., *pour libations one with another*, esp. in making a treaty, hence, *make a treaty or truce*.

**σπεύδω**, σπεύσω, ἔσπευσα, *hasten, be in a hurry, be eager*.

**σπράξας**, -άδος, ἡ, *leather jerkin*. See Introd. § 59, end.

**σπονδή**, -ῆς [σπένδω; bor., Eng. *spondee*], *libation, drink offering*; pl., *libations*, esp. in concluding a treaty or truce, hence, *treaty, truce*.

**σπουδάξω, σπουδάσομαι, ἐσπούδασα, ἐσπούδακα, ἐσπούδασμαι** [σπουδή], *make haste, work with alacrity.*

(**σπουδαιολογέομαι**), **ἐσπουδαιολόγησα, ἐσπουδαιολογήθην** [σπουδαιολόγος (*σπουδαῖος, serious, λέγω, speak*), *speaking seriously*], *converse seriously or earnestly.*

**σπουδή, -ῆς, haste, speed.**

**στάδιον, -ου, pl. στάδια, τά, or στάδιοι, οἱ** [bor., Eng. *stadium*], *stadium, stade, a Greek measure of length, equiv. to six plethra or 600 Greek feet, 582½ Eng. feet; stadium race or 200-yard dash, the regular short race in Greek games, corresponding to our 100-yard dash.*

**σταθμός, -οῦ** [ἵστημι, *cause to stand*], *halting place, station on the road; the space between two stations, day's march, stage. See Introd. § 64.*

**στασιάξω, στασιάσω, ἐστασίασα** [στάσις, *faction*], *form a faction against, be at odds with, with dat.*

**στέγασμα, -ατος, τό** [στεγάζω (*στέγη*)], *cover*, *covering, tent covering.*

**στέγη, -ης** [cogn., Lat. *tegō, cover, tēctum, roof, Eng. deck, thatch*], *roof, house, Lat. tēctum.*

**στειβω, -έστειψα, ἐστίβημαι, tread; στειβόμεναι ὁδοί, beaten or frequented roads.**

**στέλλω, στελῶ, ἔστειλα, -έσταλκα, ἔσταλμαι, ἐστάλην, set in order, equip.**

**στενός, -ή, -όν** [bor., Eng. *stenography*], *narrow. Neut., sing. or pl., as subst., pass, defile.*

**στενοχωρίᾱ, -ās** [στενός, *χωρὸς, place*], *narrow place.*

**στέργω, στέρξω, ἔστερξα, love.**

**στερέω, στερήσω, ἐστέρησα, -εστέρηκα, ἐστέρημαι, ἐστερήθην** (the fut. mid.

is used as pass.), *deprive, rob of; with acc. of person, gen. of thing; pres. pass. στέρομαι with pf. meaning, be deprived of, be without, have lost.*

**στέρνον, -ου** [bor., Eng. *sternum*], *breast.*

**στέρομαι**, see *στερέω*.

**στερρῶς** [στερρὸς = στερεός, *stiff, firm*; bor., Eng. *stereopticon, stereotype*], *firmly, resolutely.*

**στέφανος, -ου** [στέφω, *put round*; bor., Eng. *Stephen*], *crown, garland, wreath.*

**στεφανόω, στεφανώσω, ἐστεφάνωσα, ἐστεφάνωμαι, ἐστεφανώθην** [στέφανος], *crown, wreath; mid., put on a wreath.*

**στήναι, στήσᾱς**, see *ἵστημι*.

**στίβος, -ου** [στέιβω], *track, trail.*

**στίφος, -ους, τό, compact body; of troops, mass, close array.**

**στλεγγίς, -ίδος, ἡ, strigil, flesh scraper, Lat. strigilis**, used by athletes after exercise, to remove the oil and dirt from the skin before bathing. See Fig. 13, p. 58.

**στολή, -ῆς** [στέλλω; bor., Eng. *stole*], *equipment, raiment, robe.*

**στόλος, -ου** [στέλλω], *equipment, esp. for war, armament, army; expedition, journey.*

**στόμα, -ατος, τό** [bor., Eng. *stoma*, and (through Lat. *stomachus, stomach*) *stomach*], *mouth; outlet, entrance; of an army, front, van.*

**στρατεῖᾱ, -ās** [στρατεύω], *expedition, campaign.*

**στράτευμα, -ατος, τό** [στρατεύω], *army; sometimes of part of an army, division, force.*

**στρατεύω, στρατεύσω, ἐστράτευσα, ἐστράτευκα, ἐστράτευμαι** [στρατός], *make an expedition, go on an expe-*



- dition, make war, take the field, serve, march*, the act. being used of commanders, the mid. of soldiers as well as of commanders.
- στρατηγέω**, *στρατηγήσω*, *ἐστρατήγησα*, *ἐστρατήγηκα* [*στρατηγός*], *be a general, command*, abs. or with gen.; with *στρατηγίαν* (cogn. acc.), *hold a command*.
- στρατηγία**, -*ās* [*στρατηγός*, bor., Eng. *strategy*], *office of general, command; generalship, tactics*.
- στρατηγός**, -*οῦ* [*στρατός*, *ἄγω*, *lead*], *general, leader of an army or of a division*. See *Introduct.* § 54.
- στρατιά**, -*ās* [cp. *στρατός*], *army, troops*.
- στρατιώτης**, -*ου* [*στρατιά*], *soldier, private*.
- Στρατοκλής**, -*έους*, *Stratōcles*, commander of the Cretan archers in the Greek army.
- στρατοπεδεύω**, usually mid., *στρατοπεδεύομαι*, *ἐστρατοπεδευσάμην*, *ἐστρατοπέδευμαι* [*στρατόπεδον*], *encamp; be encamped*.
- στρατόπεδον**, -*ου* [*στρατός*, *πέδον* (poetic; cp. *δάπεδον*, *ground*, *πεδῖον*, *plain*), *ground*], *camp ground, camp; army in camp*.
- στρατός**, -*οῦ* [cogn., Lat. *sternō*, ptc. *strātus*, *spread*, Eng. *strew, straw*], *encamped army, army*.
- στραφέντες**, see *στρέφω*.
- στρεπτός**, -*ή*, -*όν* (verbal of *στρέφω*), *twisted*. Masc. as subst., *necklace*, of twisted metal. See *Fig. 43*, p. 130, the figure of Darius.
- στρέφω**, *στρέψω*, *ἔστρεψα*, *ἔστραμμαι*, *ἐστράφην* and *ἐστρέφθην* [bor., Eng. *strophe, apostrophe*], *turn, twist*, of cords; intr. and pass., *turn about, face about, countermarch*. See *plan*, p. 102.
- στρουθός**, -*οῦ*, *ὁ*, *ἡ* [bor., Eng. *ostrich*], *sparrow; ἡ μεγάλη στρουθός, ostrich*.
- στυγνός**, -*ή*, -*όν* [*στυγέω*, *hate*], *hateful, gloomy, stern*. Neut. as subst., *sternness*.
- Στυμφάλιος**, -*ου* [*Στύμφαλος*, *Stymphālus*], *Stymphalian*, a citizen of Stymphālus, a town in northeastern Arcadia.
- σύ**, *σοῦ*, pl., *ὅμεις*, *ὅμων* [originally *τύ*; cogn., Lat. *tū*, *you*, Eng. *thou*, and (with *ὅμεις*) *you*], pers. pron., *you*.
- συγγενής**, -*ές* [*γένος*, *race*], *of the same family*. Masc. as subst., *kinsman, relative*.
- συγγίγνομαι** [*γίγνομαι*, *become*], *be with, have a conference with, meet, become acquainted with; study under; be (sexually) intimate with*, with dat.
- σύγε** [*σύ* + *γέ*, *at least*], *you at least, you emphasized*. Cp. *ἔγωγε*.
- συγκαλέω** [*καλέω*, *call*], *call together, assemble*.
- συγκατακαίω** [*κατακαίω*, *burn up*], *burn up with or at the same time*.
- συγκαταστρέφω** [*καταστρέφω*, *subdue*], *aid in subduing*, with dat.
- συγκύπτω** [*κύπτω*, *κύψω*, *ἔκυνσα*, *κέκυνφα*, *stoop*], *draw together, converge*.
- σύνειος**, -*ᾶ*, -*ον* [*σὺς*, *hog*; cogn., Lat. *sūs*, *hog*, Eng. *sow, swine, soil*], *of swine; χρίμα σύνειον, ointment of hog's fat*.
- Συέννεσις**, -*ιος* (Ionic gen.), *ὁ*, *Syennēsis*, title of the kings of Cilicia (cp. *Pharaoh*, of the Egyptian kings, and *Caesar*, of the Roman emperors). Xenophon uses it as a proper name.
- συλλαμβάνω** [*λαμβάνω*, *take*; bor., Eng. *syllable, syllabus*], *seize, ar-*

*rest* (cp. the slang use of 'gather in'), *capture*.

**συλλέγω** [-λέγω, -λέξω, -έλεξα, -είλοχα, -ελεγμαι and -λέλεγμαι, -ελέγην and -ελέχθην, *gather*, usually in cpds. in prose], *collect, gather, assemble, raise an army; pass., come together, assemble*.

**συλλογή**, -ῆς [συλλέγω], *gathering; of soldiers, levy*.

**συμβαίνω** [βαίνω, *go*], *come together; impers., come to pass, happen; ἐκ τῶν συμβάντων, from what happened*.

**συμβάλλω** [βάλλω, *throw*; bor., Eng. *symbol*], *throw together, gather; mid., contribute, make suggestions*.

**συμβοητέω** [βοητέω, *help*], *help with others; join in helping*.

**συμβουλεύω** [βουλεύω, *plan*], *advise, give advice, with dat.; mid., consult with, ask advice of, with dat.*

**σύμβουλος**, -ου [βουλή, *plan*], *adviser, counselor*.

**συμμανθάνω** [μανθάνω, *learn*], *learn with; become familiar with, get used to*.

**σύμμαχος**, -ον [μάχομαι, *fight*], *fighting along with, allied*. As subst., masc., *ally*; neut. pl., *helps, advantages*.

**συμμείγνυμι** [μείγνυμι, μείξω, ἔμειξα, μέμειγμαι, ἐμείχθην and ἐμίγην, *mix*], *mix with; fall in with, join; join battle, begin battle* (cp. slang 'mix it up with' any one), with dat.

**σύμπας**, -πάσα, -παν [πᾶς, *all*], *all taken together, all*. Neut. acc. as adv., τὸ σύμπαν, *taking all things together, on the whole*.

**συμπέμπω** [πέμπω, *send*], *send along with, send as escort, with acc. and dat.*

**συμπέπτω** [πίπτω, *fall*; bor., Eng. *symptom*], *fall together with, grapple with*.

**σύμπλεως**, -ων [πλέω, *full*, cp. πίμπλημι, *fill*; cogn., Lat. *plēnus*, *full*, Eng. *full*], *well filled, with gen.* Cp. ἔκπλεως.

**συμποδίζω** [-ποδίζω, *tie the feet*], *tie the feet together, hamper, impede*.

**συμπολεμέω** [πολεμέω, *fight*], *fight on the same side with, help in war, with dat.*

**συμπορεύομαι** [πορεύομαι, *advance*], *go along with, accompany*.

**συμπράττω** [πράττω, *do*], *help in doing, coöperate with, with acc. of thing and dat. of person*.

**συμπροθυμέομαι** [προθυμέομαι, *desire earnestly*], *join in earnestly desiring, be equally desirous, with acc. and inf.*

**συμφέρω** [φέρω, *bear*], *bring together, collect; impers., be profitable, expedient, advantageous*.

**σύν** [bor., Eng. *syl-, sym-, -syn-, sy-, or sys-*, as in *syllable, sympathy, syntax, system*], prep. with dat., often used by Xenophon where other Attic prose writers would use μετά with gen., *with*.

Idiomatic uses: *on the side of, with the aid of, in coöperation with, in* (of dress); οἱ σύν αὐτῷ, *his men, his troops*.

In cpds. it signifies *together*, or denotes *coöperation* or *accompaniment*, and becomes by assimilation or euphony *συμ-* before labials and *μ*, *συν-* before palatals, *συν-* before *λ*, *συν-* before *ρ*, *συν-* before *σ* followed by a vowel, and *συν-* before *ζ*, or *σ* followed by a consonant; cp. Eng. words (see above) beginning with *syl-, sym-, syn-, and sy- or sys-*. **συναγείρω** [ἀγείρω, *collect*], *gather together, assemble*.

**συνάγω** [ἄγω, *lead*; bor., Eng. *syna-*

- gogue], *bring together, collect, call together*.
- συναδικέω [ἀδικέω, *do wrong*], *join in wrong-doing, be an accomplice in crime, with dat.*
- συναιρέω [αἰρέω, *take*; bor., synaeresis], *take together, bring into small compass; ὡς συνελόντι εἰπεῖν, to speak concisely*.
- συνακολουθέω [ἀκολουθέω, *follow*], *follow on, accompany*.
- συναλλάττω [ἀλλάττω, ἀλλάξω, ἡλλαξα, -ἡλλαχα, ἡλλαγμαι, ἡλλάχθην and ἡλλάγην, *change*], *change and bring together; pass., be reconciled, come to terms, with πρός and acc.*
- συναναβαίνω [ἀναβαίνω, *go up or inland*], *go up or inland with, accompany inland, with dat.*
- συναντάω, συνήντησα [ἀντάω, *meet*, poetic], *meet*.
- συνάπειμι [ἀπειμι, *go away*], *go away with, accompany back*.
- συνάπτω [ἀπτω, *fasten*], *fasten together; with μάχην and dat., join battle with, engage in battle with*.
- σύνδειπνος, -ου [δείπνον, *dinner*], *guest at dinner*.
- συνδιαπράττομαι [διαπράττομαι, *accomplish, stipulate*], *join in negotiations*.
- συνειλεγμένους, see συλλέγω.
- συνειλημμένοι, συνειλήφασι, see συλλαμβάνω.
- σύνειμι [εἰμί, *be*], *be with; οἱ συνόντες, associates, fellows*.
- σύνειμι [εἶμι, *go, come*], *come together, assemble; meet*.
- συνείπετο, see συνέπομαι.
- συνεισέρχομαι [εἰσέρχομαι, *go into*], *go into a place with one*.
- συνεκβαίνω [ἐκβαίνω, *go out or up*], *go out with, go up with*.
- συνεκβιβάζω [βιβάζω, -βιβάσω or βιβῶ, -εβίβασα, causative of βαίνω, used mostly in cpds., *cause to go*], *help get a thing out of difficulty*.
- συνεκκόπτω [ἐκκόπτω, *cut out or down*], *help cut down*.
- συνέλαβε, see συλλαμβάνω.
- συνεληλύθατε, see συνέρχομαι.
- συνελόντι, see συναιρέω.
- συνενηνεγμένα, see συμφέρω.
- συνεπύχομαι [ἐπύχομαι, *vow*], *vow at the same time*.
- συνεπισπεύδω [σπεύδω, *hasten*], *help hurry on*.
- συνέπομαι [ἐπομαι, *follow*], *follow along with, accompany, with dat.*
- συνεργός, -όν [ἔργον, *work*], *working with. Masc. as subst., coworker, helper*.
- συνερρήσαν, see συρρέω.
- συνέρχομαι [ἔρχομαι, *go, come*], *come together, assemble*.
- συνεσπειραμένην, see συσπειράομαι.
- συνέσπων, see συσπάω.
- συνεστάθη, see συνίστημι.
- συνεφέπομαι [ἐφέπομαι, *follow after*], *follow closely after, accompany*.
- συνεώρων, see συνοράω.
- συνῆει, συνῆσαν, see σύνειμι, *come together*.
- συνθέμενοι, see συντίθημι.
- σύνθημα, -ατος, τό [συντίθημι], *agreement; watchword. See Introd. § 66*.
- συνθοῖτο, see συντίθημι.
- συνιδεῖν, see συνοράω.
- συνίστημι [ἵστημι, *cause to stand*], *bring together, introduce*.
- σύνοδος, -ου, ἡ [ὁδός, *way*; bor., Eng. synod], *meeting; of armies, encounter*.
- σύνοιδα [οἶδα, *know*], *share in knowledge; with dat. of reflexive pron. and ptc. in indir. disc., be conscious of, feel in one's conscience*.

**συνολολύζω** [όλολύζω, ολολύξομαι, ὠλό-  
λυξα, *cry aloud*; cogn., Lat. ululō,  
*howl*, ulula, *owl*, Eng. howl, owl],  
*cry aloud at the same time*.

**συνομολογέω** [ὁμολογέω, *agree*], *agree*  
*with or to, consent to*, with acc. of  
thing.

**συνοράω** [ὁράω, *see*], *see all together*,  
*see at a glance*; with ἀλλήλους,  
*watch each other*.

**συνουσία**, -ās [σύνειμι, *be with*], *being*  
*together, intercourse, conference*.

**συντάττω** [τάττω, *draw up*; bor.,  
Eng. syntax], *draw up together or*  
*in line of battle, arrange, mar-*  
*shal*; mid., *form in line or in battle*  
*array*.

**συντίθημι** [τίθημι, *put*; bor., Eng.  
synthesis], *put together*; mid.,  
*make a covenant or agreement*;  
*agree on*.

**σύντομος**, -ον [τέμνω, *cut*; bor., Eng.  
atom, epitome], *cut short, short*.

**συντράπεζος**, -ου [τράπεζα, *table*],  
*table companion*; see ὁμοτράπεζος.

**συντρίβω** [τρίβω, τρίψω, ἔτριψα, τέ-  
τριφα, τέτριμμαι, ἐτρίφθην and ἐτρι-  
βην, *rub*], *rub together, crush*.

**συντυγχάνω** [τυγχάνω, *happen*], *hap-*  
*pen upon, fall in with, meet*, with  
dat.

**συνωφελέω** [ὠφελέω, *help*], *contribute*  
*to help*.

**Συράκοςιος**, -ου [Συράκουσαι, *Syra-*  
*cuse*], *Syracusan*, a citizen of *Syra-*  
*cuse*, an important city on the east  
coast of Sicily.

**Συρία**, -ās, *Syria*, a country in Asia,  
including the territory south of Cili-  
cia and the Euphrātes, as far as  
Arabia, except Phoenicia and Pales-  
tine on the Mediterranean coast.  
Xenophon applies the name also to  
Mesopotamia, 74, 23.

**Σύριος**, -ā, -ον [Σύρος], *of Syria*,  
*Syrian*.

**Σύρος**, -ου, *Syrian*, an inhabitant of  
*Syria*.

**συρρέω** [ρέω, *flow*], *stream together*,  
*flock together*.

**συσκευάζω** [σκευάζω, σκευάσω, ἐσκεύ-  
ασα, ἐσκεύασμαι, -εσκευάσθην, *pre-*  
*pare*], *get together*; mid., *pack up*  
*one's own things*.

**συσπᾶω** [σπᾶω, *draw*], *draw together*,  
*sew together*.

**συσπειράομαι**, συνεσπειράμαι, συνε-  
σπειράθην [σπειράομαι, *be coiled or*  
*folded*], *be rolled together*; of troops,  
*be in close formation*.

**συσπουδάζω** [σπουδάζω, *make haste*],  
*make haste with, join in eager ac-*  
*tivity*.

**συστρατεύομαι** [στρατεύω, *make an*  
*expedition*], *join in an expedition*.

**συστράτηγος**, -ου [στρατηγός, *gen-*  
*eral*], *fellow-general*.

**συστρατιώτης**, -ου [στρατιώτης, *sol-*  
*dier*], *fellow-soldier, comrade*.

**συστρατοπεδεύομαι** [στρατοπεδεύω,  
*encamp*], *encamp with*, with σύν and  
dat.

**συχνός**, -ή, -όν, *considerable, long*.  
Neut. acc. as adv., διαλείποντα συ-  
χνόν, *at considerable intervals*.

**σφαγιάζομαι**, ἐσφαγιασάμην [σφά-  
γιον], *sacrifice a victim, make a pro-*  
*pitatory offering*.

**σφάγιον**, -ου [cp. σφάττω], *sacrificial*  
*victim*; pl., *sacrifice*, usually made  
to propitiate a deity; *omens*; καὶ -  
τὰ λεγὰ καλὰ καὶ τὰ σφάγια καλὰ, *the*  
*omens not only from the regular but*  
*also from the special propitiatory sac-*  
*rifice were favorable*, 91, 23. Cp.  
λερός, and see p. 45, footnote.

**σφάττω**, σφάζω, ἔσφαξα, ἔσφαγμαι,  
ἐσφάγην, *slaughter, kill*.

- σφενδονάω** [σφενδόνη], *sling, use the sling.*
- σφενδόνη**, -ης, *sling; sling stone, bullet.* See Introd. § 59, and Figs. 50, 51, pp. 162, 163.
- σφενδονήτης**, -ου [σφενδονάω], *slinger.* See Introd. §§ 57, 59, and Fig. 50, p. 162.
- σφίσι**, see οὐ.
- σφόδρα** [σφοδρός, *vehement*], *adv., very, very much, implicitly, exceedingly.*
- σφῶν**, see οὐ.
- σχεδίᾱ**, -ᾱς, *raft, float.* See Figs. 25, 42, pp. 78, 125.
- σχεδόν**, *adv., nearly, almost, about, chiefly.*
- σχῆμα**, -ατος, τό [cp. σχήσω, *fut. of ἔχω, have*; bor., Eng. *scheme*], *form, arrangement, formation.*
- σχῆσαι**, see ἔχω.
- σχίζω**, ἔσχισα, ἐσχίσθην [cogn., Lat. *scindō, split*, Eng. *shed* (the verb, and in *watershed*); bor., Eng. *schism*], *split.*
- σχολάζω**, ἐσχόλασα, ἐσχόλακα [σχολή; bor., Eng. *scholastic*], *have leisure, be at liberty.*
- σχολαῖος**, -ᾱ, -ον [σχολή], *leisurely, slow.*
- σχολαίως**, comp. σχολαίτερον [σχολαῖος], *adv., leisurely, slowly, lazily.*
- σχολή**, -ῆς [bor., Eng. *school, scholium*], *leisure*; dat. as *adv., slowly.*
- σώζω**, σώσω, ἔσωσα, σέσωκα, σέσωμαι and σέσωσμαι, ἐσώθην [cp. σώος; bor., Eng. *creosote*], *save, rescue; retain, keep; pass., be saved, save oneself, return safely.*
- Σωκράτης**, -ους, ὁ, *Socrātes*, (1) an Achaean, one of Cyrus's Greek generals; (2) the Athenian philosopher, friend of Xenophon. See Introd. §§ 28, 30, and Fig. 45, p. 141.
- σῶμα**, -ατος, τό, *body, life, person*; σώματα ἀνδρῶν, *men*, 211, 14.
- σῶος**, -ᾱ, -ον, *safe, alive and well.*
- Σῶσις**, -ιος, ὁ, *Sōsis*, of Syracuse, one of Cyrus's Greek generals.
- σωτήρ**, -ῆρος, ὁ [σώζω], *savior, deliverer*, a title of Zeus.
- σωτηρίᾱ**, -ᾱς [fem. of σωτήριος], *safety, deliverance.*
- Σωτηρίδης**, -ου, *Soteridas*, of Sicŷon, a soldier in Cyrus's Greek army.
- σωτήριος**, -ᾱ, -ον [σωτήρ], *bringing safety or deliverance.* Neut. pl. as subst., *thank-offerings for deliverance.*
- σωφροσύνη**, -ης [σώφρων (σῶος, φρήν, *mind*)], *sound-minded, temperate*, *self-control, prudence, moderation.*

## T

τ', see τέ.

τάγαθά, by crasis for τὰ ἀγαθά.

τάδε, see ὅδε.

τάλαντον, -ον [cogn., Lat. *tollō, lift*], *scale; weight; talent*, a sum of money (not a coin), equiv. to 6000 Attic drachmas, about \$1080.

τᾶλλα, by crasis for τὰ ἄλλα.

ταμιεύω, ταμιεύσω, τεταμιεύμαι [ταμιᾱς (τέμνω, *cut*)], *carver, steward*, *be steward, parcel out.*

Ταμῶς, -ῶ, ὁ, *Tamos*, an Egyptian in command of Cyrus's fleet.

τάναντ'α, by crasis for τὰ ἐναντία.

ταξίαρχος, -ον [τάξις, ἀρχω, *command*], *commander of a division.* See Introd. § 56, footnote; § 57.

τάξις, -εως, ἡ [τάττω], *arrangement, order; discipline; rank, line, line of battle; place assigned, post; body of soldiers of indefinite number, division*, τὰ ἀμφὶ τάξεις, *tactics.*

Τάοχοι, -ων, *Taōchi, Taochians*, a

tribe near the southeastern shore of the Black Sea.

**ταπεινός**, -ή, -όν, *low, humble, submissive*.

**τάπιτήδεια**, by crasis for τὰ ἐπιτήδεια.

**ταράττω**, **ταράξω**, **ἐτάραξα**, **τετάραγμα**, **ἐταράχθην**, *trouble, stir up, agitate, throw into confusion*.

**τάραχος**, -ου [ταράττω], *tumult, confusion*.

**Ταρσό**, -ῶν (commonly **Ταρσός**, -οῦ), *Tarsus*, the capital of Cilicia, birth-place of St. Paul.

**τάττω**, **τάξω**, **ἔταξα**, **τέταχα**, **τέταγμα**, **ἐτάχθην** [bor., Eng. *tactics, taxidermy*], *arrange, draw up, marshal, station; assign, detail for a duty, order; mid., take a position; ἐν τῷ τεταγμένῳ, in the position assigned him, 162, 27*.

**ταῦρος**, -ον [cogn., Lat. *taurus*, *bull*, Eng. *steer*], *bull*.

**ταῦτά**, by crasis for τὰ αὐτά.

**ταύτη** [dat. fem. of οὗτος, *this*], adv. (sc. ὁδῷ, *way*), *in this way or direction; in this place, here; of manner, in this way, in this*.

**ταυτό**, by crasis for τὸ αὐτό.

**τάφος**, -ου [θάπτω, *bury*; bor., Eng. *epitaph, cenotaph*], *tomb, grave*.

**τάφρος**, -ου, ἡ [cp. **τάφος**], *ditch, trench*.

**τάχα** [ταχύς], adv., *quickly, forthwith*.

**ταχέως** [ταχύς], adv., *quickly, speedily, swiftly*.

**τάχος**, -ους, τό [ταχύς; bor., Eng. *tachometer*], *quickness, speed*.

**ταχύς**, -εῖα, -ύ, comp. **θάττων**, sup. **τάχιστος** [bor., Eng. *tachygraphy, tachymeter*], *quick, swift; διὰ ταχέων, by quick measures, quickly; τὴν ταχίστην ὁδόν, by the quickest way; τὴν ταχίστην, in the quickest way, as speedily as possible*.

Neut. acc. as adv., **ταχύ**, *quickly, soon*; comp. **θάττων**, *more quickly, more swiftly, quicker, faster*; sup. **τάχιστα**, usually with an adv., with or without a form of δύναμαι, as ὥς (or ὅτι) **τάχιστα**, *as quickly as possible*, ἢ (or ὅπῃ) **ἐδύνατο τάχιστα**, *as fast as he could*; ὥς (or ἐπὶ ἢ or ἐπειδὴ) **τάχιστα**, *as soon as*.

**τέ**, by elision and euphony, τ', θ' [cogn., Lat. -que, *and*], enclitic conj., *and*; **τέ . . . τέ**, **τέ καί**, **τέ . . . καί**, *both . . . and, not only . . . but also*, but the first correlative may often be untranslated.

**τεθνάναι**, **τέθνηκε**, see **θνήσκω**.

**τέθριππον**, -ον [τέτταρες, ἵππος, *horse*], *four-horse chariot, chariot and four*. See Fig. 33, p. 92.

**τείνω**, **τενῶ**, **ἔτεινα**, **-τέτακα**, **τέταμαι**, **ἐτάθην** [cogn., Lat. *tendō*, *stretch*, *tenuis*, *thin*, Eng. *thin*; bor., Eng. *hypotenuse, tone, tune* (produced by stretching the vocal cords or the strings of a lyre)], *stretch*; intr., *exert oneself, hasten*, Lat. *contendō*.

**τείχος**, -ους, τό, *wall; fortification, fortress*.

**τεκμαίρομαι**, **τεκμαροῦμαι**, **ἐτεκμηράμην** [cp. **τεκμήριον**], *judge from signs, infer*.

**τεκμήριον**, -ου, *sign, proof, evidence*.

**τέκνον**, -ου, *child*.

**τελέθω**, poetic, *become, be, come out*.

**τελευταῖος**, -ᾱ, -ον [τελευτή], *last, in the rear*. Masc. pl. as subst., *rear guard, rear*.

**τελευτάω**, **τελευτήσω**, **ἐτελεύτησα**, **τετελεύτηκα**, **ἐτελευτήθην** [τελευτή], *finish*; intr. (sc. τὸν βίον), *end one's life, die*. Ptc. as adv., **τελευτῶν**, *at last, finally*; cp. **τέλος**.

**τελευτή**, -ῆς [cp. **τέλος**], *end*; with or

without τοῦ βίου, *end of life, end* (cp. 'a peaceful end').

τελέω, τελῶ and τελέσω, ἐτέλεσα, τετέλεκα, τετέλεσμαι, ἐτελέσθην [τέλος], *complete*; of a debt or other obligation, *pay*.

τέλος, -ους, τό, *end, result, outcome*; pl., *magistrates*, as the final authority in the government. Acc. sing. as adv., *at last, finally*.

τερμίνθινος, -η, -ον [τέρμινθος, *turpentine tree*], *of turpentine*.

τεταγμένοι, see τάττω.

τέταρτος, -η, -ον [τέτταρες], *fourth*; τετάρτη (sc. ἡμέρα), *on the fourth day*.

τετρακισχίλιοι, -αι, -α [τετράκισ, *four times*, χίλιοι, *thousand*], *four thousand*.

τετρακόσιοι, -αι, -α [τέτταρες], *four hundred*; sing. with collective noun, 85, 15.

τετραμμένη, see τρέπω.

τετρωμένος, see τιτρώσκω.

τετταράκοντα [τέτταρες], indecl., *forty*.

τέτταρες, -α, gen. -ων [cogn., Lat. quattuor, *four*, Eng. four; bor., Eng. tetragon, tetrarch], *four*; ἐπὶ τεττάρων, *four deer*.

Τευθρανίᾱ, -ās, *Teuthrania*, a district in western Asia Minor, including the famous city of Pergāmus.

τεύξεσθε, see τυγχάνω.

τέχνη, -ης [bor., Eng. technical, technology], *art, skill; way, means*.

τέως, adv., *so long*; τέως αὐτοὺς ἀναβαίνοντας, *all the time that they were going up*, 187, 2.

τῇ [dat. fem. of ὁ as dem. pron.], adv., *here*; τῇ μὲν . . . τῇ δέ, *in one respect . . . in another, here . . . there*.

τήκω, -τήξω, -έτηξα, τέτηκα, ἐτάκην

and ἐτήχθην, *melt*; intr. in pass. and pf. act., *melt, thaw*.

Τηλεβόας, -ου, *Telebōas*, a little river of Armenia, flowing into the Euphrātes.

τῆμερον [τ-, dem. prefix, + ἡμέρᾱ, *day*], *to-day*, Lat. *hodiē*; τὴν τῆμερον ἡμέραν, *to-day*, Lat. *hodiernum diem*.

Τημνίτης, -ου, *Temnite*, a citizen of Temnus, in Aeōlis.

τηνικαῦτα, adv., *at that time, then*.

τιάρᾱ, -ās, *tiara*, a Persian head-dress, similar to the modern turban; τιάρα ὀρθή, *upright tiara*, the special mark of the king, 130, 7. See Fig. 43, p. 130.

Τίγρης, -ητος, ὁ, *Tigris*, a large river of western Asia, joining the Euphrātes below Babylon.

τίθημι, θήσω, ἔθηκα, τέθηκα, τέθειμαι (rare, κεῖμαι being used instead), ἐτέθην [root θε, cogn., Lat. -dō, as in abdō, *put away, hide*, Eng. do; bor., Eng. theme, thesis, parenthesis], *put, place; rest*.

Idiomatic uses: of games, *hold*; θέσθαι τὰ ὅπλα, *order arms, halt under arms*, stand with one end of spear and shield resting on the ground, ready for instant use, 79, 28; *ground arms*, lay them on the ground, to rest the men, 104, 3; with εἰς τάξιν, *get under arms in line of battle*, 114, 14; with κατὰ χώραν, *return to quarters* (lit., *put the arms in their place, i.e. in the camp arsenal*, see ὅπλον), 80, 13.

Τιμᾶσιων, -ωνος, *Timasion*, of Dardānus in the Trōad, elected a general in the Greek army.

τιμάω, τιμήσω, etc. [τιμή], *honor, hold in honor*.

τιμή, -ῆς, *honor*,

**τίμιος**, -ᾶ, -ον [τῆμή], *honorable; honored, held in esteem.*

**τίμωρέω**, τίμωρήσω, etc. [τῆμωρός, *avenger*], *help, avenge; mid., take vengeance on, punish.*

**τίμωρίᾱ**, -ᾶς [τίμωρέω], *punishment.*

**Τιρίβαζος**, -ου, *Tiribāzus*, governor of western Armenia, under the satrap Orontas.

**τίς**, τί, gen. τίς and τοῦ, interrogative pron., either adj. or subst., *who? which? what? τί as adv., why? for what? in what respect? how?*

**τις**, τί, gen. τινός and τοῦ, indefinite pron., enclitic, as subst., *anybody, anything, somebody, something, a man, one; pl., some; as adj., a, any, a certain, a sort of; making an adj. or pron. more indefinite, οἱ μὲν τινες, some few; πόση τις, about how large? ὅποῖόν τι, whatever; τί as adv., somewhat, a bit.*

**Τισσαφέρνης**, -ους, *Tissaphernes*, satrap of Lydia and Caria, and in control of the Greek cities along the western coast of Asia Minor; contemporary with Cyrus the younger, whose plans he tried in every way to frustrate, and whose satrapy he received after the battle of Cunaxa. Parysātis, in revenge for his enmity to her favorite son, ultimately brought about his death, 395 B.C.

**τιτρώσκω**, τρώσω, ἔτρωσα, τέτρωμαι, ἐτρώθην, *wound.*

**τλήμων**, -ον, gen. -ονος [cp. **τολμάω**; cogn., Lat. tollō, *lift*], *enduring, wretched; οἱ τλήμονες, the poor sufferers.*

**τοί** [originally ethical dat. of **τύ** = **σύ**, *you*], postpositive enclitic adv., *you know, let me tell you, in truth, but often best translated by emphasis.*

**τοιγαροῦν** [τοί + γάρ, *really*, + οὖν, *therefore*], adv. of inference, *and so of course, and so naturally.*

**τόλυν** [τοί + νύν, *then*], postpositive adv. of inference, *therefore, then, well then.*

**τοιόσδε**, -ᾶδε, -ὄνδε [τοῖος, *such*, + -δε (cp. **ᾧδε**), *here*], dem. adj., *such as this (which follows), about as follows.*

**τοιοῦτος**, -αὕτη, -οὔτο and -οὔτον [τοῖος, *such*, οὗτος, *this*], dem. adj., *such as this (which precedes), of such a kind, such, to this effect (as stated above); ἐν τοιούτῳ, in such a critical situation, 84, 15; τοιούτων εἰς φιλιαν, such grounds for friendship.*

**τολμάω**, **τολμήσω**, etc. [cp. **τλήμων**; cogn., Lat. tollō, *lift*], *endure, have the courage; venture, dare.*

**Τολμίδης**, -ου, *Tolmides*, of Elis, a noted Greek herald.

**τόξευμα**, -ατος, τό [τοξεύω], *arrow.*

**τοξεύω**, -τοξεύσομαι, ἐτόξευσα, τετόξευμαι, ἐτόξεύθην [τόξον], *shoot with the bow, shoot arrows; pass., be hit or shot with an arrow.*

**τοξικός**, -ή, -όν [τόξον; bor., Eng. **toxicology**, **toxin**], *pertaining to the bow; ἡ τοξική (sc. τέχνη), archery.*

**τόξον**, -ου, *bow.* See Figs. 4, 32, 49, pp. 36, 89, 161.

**τοξότης**, -ου [τόξον], *bowman, archer.* In the Greek army the bowmen were chiefly Cretans and Scythians. See *Introd.* § 57, and Fig. 49, p. 161.

**τόπος**, -ου [bor., Eng. **topic**, **topography**, **Utopia**], *place, district, region.*

**τοσόσδε**, -ήδε, -ὄνδε [τόσος, *so great*, + -δε (cp. **ᾧδε**), *here*], dem. adj., *so great; pl., so many, only so many, so few.*

**τοσοῦτος**, -αὕτη, -οὔτο and -οὔτον [τόσος, *so great*, οὗτος, *this*], dem. adj.,



*so great, so much*, pl., *so many*; *that great*, 182, 12; *only so much*, *merely this, merely*, usually referring to what precedes, sometimes to what follows; τοσούτω with comp., *the, so much the*. Neut. as subst., *such a distance*, 173, 4. Neut. acc. as adv., *so much, so far*.

τότε, adv., *at that time, then*; οἱ τότε, *the men of that time*.

τοῦμπαλιν, by crasis for τὸ ἔμπαλιν.

τοῦπισθεν, by crasis for τὸ ὀπισθεν.

τράγημα, -ατος, τό [τρώγω, *nibble*], commonly pl., *sweetmeats, dainties*.

Τράλλεις, -εων, αἱ, *Trallēs*, a city in northern Caria.

τράπεζα, -ης [cp. τέτταρες, *four*, ποῦς, *foot*; bor., trapezium, trapezoid], *table*, originally one with four legs.

Τραπεζούντιος, -ου, *Trapezuntian*, a citizen of Trapēzus.

Τραπεζοῦς, -οὔντος, ἡ, *Trapēzus*, the modern Trebizond, an important Greek city on the southeastern shore of the Black Sea.

τραῦμα, -ατος, τό [τιτρώσκω, *wound*], *wound*.

τράχηλος, -ου, *neck, throat*.

τῤαχύς, -εῖα, -ύ [bor., Eng. trachea, trachoma], *rough; harsh*; ἡ τραχεῖα (sc. γῆ), *rough ground*.

τρεῖς, τρία, gen. τριῶν [cogn., Lat. trēs, *three*, Eng. *three*], *three*; τρεῖς καὶ δέκα, *thirteen*.

τρέπω, τρέψω, ἔτρεψα and ἐτραπόμην, τέτροφα and τέτραφα, τέτραμμαι, ἐτρέφθην and ἐτράπην, *turn, divert*; with εἰς φυγὴν, *put to flight*; mid., *turn, turn aside, indulge in*; of a road, go, 177, 26.

τρέφω, θρέψω, ἔθρεψα, τέτροφα, τέθραμαι, ἐθρέφθην (only in ptc. in Attic prose) and ἐτράφην, *nourish; maintain, support; rear, raise*.

τρέχω, δραμοῦμαι, ἔδραμον, -δεδράμηκα, -δεδράμημαι, *run*.

τρέω, ἔτρεσα [cogn., Lat. tremō, *tremble*, terreō, *frighten*], *tremble*; transitive, *shrink from, flee from*.

τρία, see τρεῖς.

τριάκοντα [τρεῖς; cogn., Lat. trīgintā, *thirty*], indecl., *thirty*.

τριάκονσιοι, -αι, -α [τρεῖς], *three hundred*.

τριήρης, -ους, ἡ [τρεῖς, cp. ἐρέτω, *row*], *trireme, man-of-war*, a long narrow galley with three banks of oars, and fitted with a ram on or just below the water line. The crew of a trireme numbered about 200 men; of these 150 were oarsmen, who probably rowed in three shifts of 50 men each. The exact arrangement of the rowers is not certain. See Figs. 19, 20, pp. 69, 71. Cp. ναῦς.

τρίπηχυς, -υ [τρεῖς, πῆχυς, *cubit* (= 1½ feet)], *three cubits long*.

τρισάσμενος, -η, -ον [τρίς, *thrice*, ἀσμενος, *glad*], *thrice glad, with the greatest pleasure*.

τρισχίλιοι, -αι, -α [τρίς, *thrice*, χίλιοι, *thousand*], *three thousand*.

τρίτος, -η, -ον [τρεῖς], *third*; τρίτῃ or τῇ τρίτῃ (sc. ἡμέρᾳ), *on the third day*; ἐπὶ τῷ τρίτῳ, *at the third blast*; τὸ τρίτον, *for the third time*.

τριχῇ [τρεῖς], adv., *threefold, in three divisions*.

τρίχινος, -η, -ον [θρίξ, gen. τριχός, *hair*; bor., Eng. trichinosis, trichology], *of hair, made of hair*.

τρόπαιον, -ου [τροπή; bor., Eng. trophy], *trophy*, a memorial of the enemy's defeat, consisting of captured armor and weapons fastened up on a trunk of a tree or a post at the place where the enemy turned in flight (whence the name). Such trophies

(see Fig. 71, p. 214) were of course only temporary. More permanent memorials were formed by armor and weapons which were taken home and deposited as votive offerings in temples; see 152, 23.

**τροπή**, -ῆς [τρέπω, *turn*; bor., Eng. *tropic, heliotrope*], *turning of the enemy, flight, rout.*

**τρόπος**, -ου [τρέπω, *turn*; bor., Eng. *trope*], *turn, way, manner, means; character, habits, tastes, disposition; ἐκ παντὸς τρόπου, by any means, no matter how; τῶνδε τὸν τρόπον, in the following manner.*

**τροφή**, -ῆς [τρέφω, *nourish*; bor., Eng. *atrophy, hypertrophy*], *support, maintenance.*

**τρῦπάω**, τετρύπημαι [τρύπη, *hole*; bor., Eng. *trepan*], *bore, pierce; τὰ ὦτα τετρύπημαι, I have had my ears bored.*

**τρωτός**, -ή, -όν (verbal of τιτρώσκω), *liable to wounds, vulnerable.*

**τυγχάνω**, τεύξομαι, ἔτυχον, τετύχηκα, *hit, obtain, get, secure, find, meet, with gen.; chance, happen, esp. with supplementary ptc., which may often be translated as the main verb while τυγχάνω is rendered adverbially, by chance, as it happened, etc.; παρὼν ἐτύγχανε, he was present by chance, he happened to be present.*

**Τυριάειον**, -ου, *Tyriaeum*, a city of southern Phrygia.

**τῦρός**, -οῦ [from βούτυρον, *cow-cheese*, is bor. Eng. *butter*], *cheese.*

**τύρις**, -ιος, ἡ [cogn., Lat. *turris*, *tower*], *tower, turret.*

**τυχεῖν**, see τυγχάνω.

**τύχη**, -ης [τυγχάνω], *fortune, chance.*

**τω**, see τῖς.

## Υ

**ὕβριζω**, ὑβριῶ, ὕβρισα, ὕβρικα, ὕβρισμαι, ὕβρισθην [ὕβρις], *be insolent; insult, maltreat, outrage.*

**ὕβρις**, -ews, ἡ, *insolence, violence.*

**ὕγιαίνω**, ὕγιᾶνα [ὕγιής, *healthy*; bor., Eng. *hygiene*], *be in good health.*

**ὕδροφορέω** [ὕδροφόρος], *carry water.*

**ὕδροφόρος**, -ον [ὑδωρ, φέρω, *carry*], *carrying water. Masc. and fem. as subst., water carrier.*

**ὑδωρ**, ὕδατος, τό [cogn., Lat. *unda*, *wave*, Eng. *water, wet, otter*; bor., Eng. *hydra, hydrant, hydraulic, hydrophobia*], *water; ὑδωρ ἐξ οὐρανοῦ, rain.*

**ὕλη**, -ης [cogn., Lat. *silva*, *forest*], *forest, wood, shrub, bush.*

**ὕμᾱς**, ὑμεῖς, see σύ.

**ὕμέτερος**, -ᾱ, -ον [ὕμεῖς], *your, yours.*

**ὕός**, -οῦ [cogn., Eng. *son*], *son.*

**ὕπάγω** [ἄγω, *lead*], *lead under; intr., lead on slowly, advance slowly; mid., lead on craftily, induce; suggest craftily.*

**ὕπαλιος**, -ον [ἄλιος, *responsible*], *responsible, accountable; ὑπαλιόν τι, a thing to be accounted for, a cause for blame.*

**ὕπακούω** [ἀκούω, *hear*], *hear submissively, listen to, with gen.*

**ὕπαναχωρέω** [ἀναχωρέω, *retire*], *retire slowly.*

**ὕπαντάω** [ἀντάω, *meet*], *go to meet.*

**ὕπαρχος**, -ου [ἄρχω, *rule*], *under-officer, lieutenant; lieutenant governor of a province.*

**ὕπαρχω** [ἄρχω, *begin*], *begin, take the lead, with supplementary ptc.; be at the beginning, be at hand, exist; be devoted to, favor, support, with dat.*

**ὕπασπιστής**, -οῦ [ὕπασπίζω, *carry*

a shield (*ἀσπίς*)], *shield bearer*, a slave attending an officer or a heavy-armed soldier.

*ὑπείμι* [*εἰμι*, *be*], *be under, be underneath*.

*ὑπέρ* [cogn., Lat. *super*, *above*, Eng. *over*; bor., Eng. *hyperbola*, *hyperbole*, *hypercritical*], prep. with gen. or acc., *over*.

With gen., *over, above, beyond; down over; in behalf of, in defense of*.

With acc., *beyond*.

In cpds., *over, above, exceedingly, in behalf of*; cp. Eng. words (see above) beginning with *hyper-*.

*ὑπερβάλλω* [*βάλλω*, *throw*], *throw over; pass over, cross over, cross*.

*ὑπερβολή*, -ῆς [*ὑπερβάλλω*; bor., Eng. *hyperbola*, *hyperbole*], *crossing, passage; mountain pass*.

*ὑπερδέξιος*, -ον [*δεξιός*, *right*], *above or high on the right, high, elevated*.

*ὑπερέρχομαι* [*έρχομαι*, *go*], *go over, pass over*.

*ὑπερέχω* [*έχω*, *have, be*], *be above, project, overhang*.

*ὑπερθεν* [*ὑπέρ*], adv., *from above, above*.

*ὑπερύψηλος*, -ον [*ὑψηλός*], *exceedingly high*.

*ὑπέσχετο*, see *ὑπισχνέομαι*.

*ὑπήκοος*, -ον [*ὑπακούω*], *obedient, subject to*, with dat.

*ὑπηρετέω*, *ὑπηρετήσω*, *ὑπηρέτησα*, *ὑπηρέτηκα*, *ὑπηρέτημαι* [*ὑπηρέτης*], *serve, help, supply*, with dat. of person.

*ὑπηρέτης*, -ου [*ἐρέττω*, *row*] (*under-rower*), *assistant, servant*.

*ὑπισχνέομαι*, *ὑποσχέσομαι*, *ὑπεσχόμην*, *ὑπέσχημαι* [cp. *έχω*, *have*], *hold oneself under an engagement, promise*, with dat. of person, and acc. of thing or fut. inf.

*ὑπνος*, -ου [cogn., Lat. *sopor*, *somnus*, *sleep*; bor., Eng. *hypnosis*, *hypnotism*], *sleep*.

*ὑπό*, by elision and euphony *ὑπ'* or *ὑφ'* [cogn., Lat. *sub*, *under*; bor., Eng. *hypocrite*, *hypodermic*, *hypothesis*], prep. with gen., dat., or acc., *under*.

With gen., of agency or cause, *by, from, at the hands of*; *ὑπὸ μαστιγῶν*, *under the lash*.

With dat., depending on verbs of rest, *under, at the foot of*.

With acc., depending on verbs expressing or implying motion, *under, at or along the foot of*.

In cpds., *under, underhandedly, somewhat, slightly*; cp. Eng. words (see above) beginning with *hypo-*.  
*ὑποδεής*, -ές [*δέω*, *lack*], found only in comp. *ὑποδεέστερος*, *somewhat inferior, of lower rank*.

*ὑποδέχομαι* [*δέχομαι*, *receive*], *receive under protection, receive hospitably, welcome*.

*ὑποδέω* [*δέω*, *bind*], *bind under*; of sandals or shoes, *put on*; *ὑποδεδμένοι*, *with shoes on*, 204, 17.

*ὑπόδημα*, -ατος, τό [*ὑποδέω*], *sandal, shoe*, of wood or leather, sometimes with a narrow strip of leather on the front or sides, and fastened with thongs, as shown in Fig. 67, p. 204.  
*ὑποζύγιον*, -ου [*ὑπὸ ζυγῶ*, *under the yoke*], *beast under the yoke, beast of burden*; pl., *pack animals, baggage animals*.

*ὑπολαμβάνω* [*λαμβάνω*, *take*], *take under one's protection; take up a conversation, answer*; *μεταξὺ ὑπολαβών*, *interrupting*.

*ὑπολείπω* [*λείπω*, *leave*], *leave behind*.

*ὑπολύω* [*λύω*, *loose*], *loose beneath*; mid., *take off one's sandals or shoes*.

**ὑπομαλακίζομαι** [μαλακίζομαι, ἐμαλακισάμην, ἐμαλακίσθην, *be softened*], *grow soft a little, lose courage somewhat*.

**ὑπομένω** [μένω, *remain*], *stay behind, wait, stop, stand one's ground*; transitive, *wait for*.

**ὑπόμνημα**, -ατος, τό [ὑπομνήσκω, *remind*], *reminder*.

**ὑπόπemptos** (verbal of ὑποπέμπω), *sent underhandedly, treacherously sent*.

**ὑποπέμπω** [πέμπω, *send*], *send underhandedly or secretly, send with sly intent*.

**ὑποπτεύω**, ὑποπτεύσω, ὑπώπτευσα, ὑπωπτεύθην [ὑποπτος (verbal of ὑφοράω), *suspected*], *view with suspicion, suspect, apprehend*, with acc. or acc. and inf.; *be apprehensive, fear*, with μή and opt.

**ὑποστήναι**, see ὑφίστημι.

**ὑποστράτηγος**, -ου [ὑπὸ στρατηγῷ, *under a general*], *lieutenant general*. See *Introduct.* § 54.

**ὑποστρέφω** [στρέφω, *turn*], *turn round unexpectedly; make a clever turn, avoid a trap*.

**ὑπόσχοιτο**, ὑποσχόμενος, see ὑπισχνέομαι.

**ὑποφαίνω** [φαίνω], *show a little*; intr., *dawn, break*.

**ὑποφείδομαι** [φείδομαι, φέλομαι, ἐφεισάμην, *spare*], *spare a little*.

**ὑποχείριος**, -ον [ὑπὸ χειρὶ, *under the hand*] *in the power of, subject to*, with dat.

**ὑποχός**, -ον [ἔχω, *have*], *subject to, under the control of*, with dat.

**ὑποχωρέω** [χωρέω, *give way*], *retire gradually, make way, retreat*, abs. or with dat.

**ὑποψία**, -ᾱς [cp. ὑποπτεύω], *suspicion, distrust*.

**ὑστεραίος**, -ᾱ, -ον [ὑστερος], *later, following*; τῇ ὑστεραίᾳ (sc. ἡμέρᾳ) or εἰς τὴν ὑστεραίαν, *on the following day, on the next day*; τὴν ὑστεραίαν, *during the next day*.

**ὑστερέω**, ὑστέρησα, ὑστέρηκα [ὑστερος], *be later, come too late for*, with gen.

**ὑστερος**, -ᾱ, -ον [cogn., Eng. *out, utter*], *later, behind*. Neut. acc. as adv., *later, afterwards*; with gen., *after*.

**ὑφηγέομαι** [ἡγέομαι, *lead*], *lead on slowly*.

**ὑφησώμεθα**, see ὑφίημι.

**ὑφίημι** [ἵημι, *send*], *let down, yield; concede*, with acc. and inf.; mid., *give up, submit*.

**ὑφίστημι** [ἵστημι, *cause to stand*], *station secretly*; intr., in mid. and 2 aor. act., *offer oneself, volunteer; stand one's ground*.

**ὑφοράω** [ὀράω, *see*], *view with suspicion, suspect*.

**ὑψηλός**, -ή, -όν [ὑψος], *high, lofty*. Neut. as subst., *height*.

**ὑψος**, -ους, τό [cp. ὑπέρ, *above*], *height*.

## Φ

**φάγωσιν**, see ἐσθίω.

**φαιδρός**, -ᾱ, -όν [cp. φαίνω], *bright, beaming, cheery*.

**φαίη**, see φημί.

**φαίνω**, φανῶ, ἔφηνα, -πέφαγκα and πέφηνα, πέφασμαι, ἐφάνθην and ἐφάνην [bor., Eng. *phase, phantasm, fantastic, fancy, phenomenon, diaphanous*], *make appear, show*.

Idiomatic uses: intr., *shine*; mid., pass., and 2 pf. act., *be shown, show oneself, be seen, seem, appear*; with supplementary ptc., not of appearances, but of what is manifestly true, as οὐ φθονῶν ἐφαίνετο,

*it was clear that he did not envy, he evidently did not envy, 98, 12.*

**φάλαγξ**, -αγγος, ἡ [bor., Eng. *phalanx*], *phalanx, line of battle*, Lat. *aciēs*; *ἐπὶ φάλαγγος*, *in line of battle*; sometimes, *main body* of an army, on the march or in camp. See Introd. § 66.

**Φαλίνοσ**, -ου, *Phalīnus*, a Greek instructor in tactics, in the service of Tissaphernes.

**φανέντος**, see *φαίνω*.

**φανερός**, ὁ, ὄν [φαίνω], *open to view, visible, manifest, in plain sight*, with supplementary ptc., often to be translated impersonally, as *ἐπιβουλευόντων φανερός γέγονας*, *it has been made clear that you are plotting, 82, 11*; *ἐν τῷ φανερώ*, *openly*.

**φανερῶς** [φανερός], adv., *openly*.

**φάνητε**, see *φαίνω*.

**φαρέτρα**, -ās, *quiver*. See Fig. 64, p. 200.

**φαρμακοποσίᾳ**, -ās [φάρμακον (whence is bor. Eng. *pharmacy*), *drug*, πίνω, *drink*], *taking poison, drugging*.

**Φάσιανοί**, -ῶν [Φάσις; bor., Eng. *pheasant*], *Phasiāni*, an Armenian tribe, living along the Phasis River.

**φᾶσιν**, see *φημί*.

**Φάσις**, -ιος, ὁ, *Phasis*, the upper Araxes, a river in northeastern Armenia, flowing into the Caspian Sea.

**φάσκω** [φημί], *assert; allege, claim*.

**φέρω**, ὀίω, ἤνεγκα and ἤνεγκον, ἐνήνοχα, ἐνήνεγμαι, ἠνέχθην [cogn., Lat. *ferō*, *bear*, Eng. *bear*; bor., Eng. metaphor, *phosphorus*, *Christopher*], *bear, bring, carry, carry away*.

Idiomatic uses: of a road, *lead*; *draw* pay; *produce* crops; *bear, endure*; βαρέως or χαλεπῶς φέρειν, *be heavy at heart, be grieved*; φέρειν

καὶ ἄγειν, *plunder*, see ἄγω; pass., *be borne, be thrown, rush on*.

**φεύγω**, φεύξομαι and φευξοῦμαι, ἐφυγον, πέφευγα [cogn., Lat. *fugiō*, *flee*], *flee, run away; flee from*, with acc.; *flee from one's country, be exiled or banished*.

**φημί**, φήσω, ἔφησα, common only in pres. and impf. [cogn., Lat. *fārī*, *speak*; bor., Eng. *euphemism, prophet*], *say, assert*, abs., with inf., acc. and inf., or nom. and inf.

Idiomatic uses: in answers, *assent, say yes*, with neg., *say no*; οὐ φημι with inf., *say that . . . not* (φημί regularly takes the neg., which in Eng. goes with the dependent verb), *deny, refuse*, Lat. *negō*.

**φήνῃσι**, see *φαίνω*.

**φθάνω**, φθήσομαι and rarely φθάσω, ἔφθασα and ἔφθην, *come or do before someone else, anticipate, get ahead of*, with acc. of the person (sometimes omitted) and supplementary ptc. of the action, as *φθάνειν καταλαβόντες*, *anticipate in seizing, seize first*; *φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολεμίους*, *they arrive on the height before the enemy, 175, 13*; often with πρὶν and inf. clause, *get ahead before*; *φθάσαι πρὶν παθεῖν*, *strike the first blow, 126, 19*; *ἄρπασαι φθασάντας*, *to capture in advance, 211, 19*.

**φθέγγομαι**, φθέγξομαι, ἐφθεγξάμην, ἔφθεγμα [bor., Eng. *diphthong*], *utter a sound, shout*; of a trumpet, *sound*.

**φθείρω**, φθερῶ, ἔφθειρα, ἔφθαρκα and -έφθορα, ἔφθαρμαι, ἐφθάρην, *destroy, lay waste*.

**φθονέω**, φθονήσω, ἐφθόνησα, ἐφθονήθην [φθόνος, *envy*], *be jealous of, envy*, with dat.

**φιάλη**, -ης [bor., Eng. *phial*, *vial*], *cup*, resembling a large saucer, having no handles or base, used for drinking and esp. for libations to the gods. See Fig. 73, p. 219.

**φιλαίτερον**, see **φίλος**.

**φιλέω**, **φιλήσω**, **ἐφίλησα**, **πεφίλημαι**, **ἐφίληθην** [**φίλος**], *love*.

**Φιλήσιος**, -ου, *Philesius*, of Achaea, elected a general in the Greek army.

**φιλῖα**, -ās [fem. of **φίλιος**], *friendship*.

**φιλικός**, -ή, -όν [**φίλος**], *befitting a friend, friendly*.

**φιλικῶς** [**φιλικός**], *adv.*, *in a friendly way*; **φιλικῶς διακεῖσθαι**, *be on friendly terms with*, with dat.

**φίλιος**, -ᾱ, -ον [**φίλος**], *friendly*. Fem. as subst., *friendly country*.

**φιλιππος**, -ον [**φίλος**, **ἵππος**, *horse*; bor., Eng. **Philip**], *fond of horses*.

**φιλόθηρος**, -ον [**φίλος**, **θήρᾱ**, *hunting*], *fond of hunting*.

**φιλοκερδέω** [**φιλοκερδής** (**κέρδος**, *gain*)], *fond of gain*, *be eager for gain*.

**φιλοκλινδῦνος**, -ον [**φίλος**, **κλινδῦνος**, *danger*], *fond of danger, venturesome*.

**φιλομαθής**, -ές [**φίλος**, **μανθάνω**, *learn*; bor., Eng. **philomath**], *fond of learning, eager to learn*.

**φιλονικία**, -ās [**φιλονίκος** (**νίκη**, *victory*)], *fond of victory*, *eagerness for victory, rivalry*.

**φιλοπόλεμος**, -ον [**φίλος**, **πόλεμος**, *war*], *fond of war*.

**φίλος**, -η, -ον, comp. **φιλαίτερος** [bor., Eng. **philanthropy**, **philately**, **philology**], *friendly, devoted, attached*, with dat. Masc. as subst., *friend, adherent*.

**φιλόσοφος** [**φίλος**, **σοφός**, *wise*; bor., Eng. **philosopher**], *lover of wisdom, philosopher*.

**φιλοτιμέομαι**, **φιλοτιμήσομαι**, **πεφιλο-**

**τιμημαι**, **ἐφιλοτιμήθην** [**φιλότιμος** (**τιμή**, *honor*)], *love honor, be ambitious, be jealous, feel piqued*.

**φιλοφρονέομαι**, **ἐφιλοφρονήσάμην** and **ἐφιλοφρονήθην** [**φιλόφρων** (**φρήν**, *mind*)], *kindly disposed*, *feel friendly, be in a friendly mood*; with acc., *greet cordially*.

**φλυᾶρέω**, **φλυᾶρήσω** [cp. **φλυᾶρῖα**], *talk nonsense*.

**φλυᾶρῖα**, -ās [cp. **φλυᾶρέω**], *silly talk, nonsense*; pl., *senseless suggestions*.

**φοβερός**, -ᾱ, -όν [**φόβος**], *fearful, dreadful, alarming*.

**φοβέω**, **φοβήσω**, **ἐφόβησα** [**φόβος**], *frighten, frighten away*.

Pass. deponent **φοβέομαι**, **φοβήσομαι**, **πεφόβημαι**, **ἐφοβήθην**, *fear, be afraid*, abs., with acc., with μή, or with inf.

**φόβος**, -ου [bor., Eng. **hydrophobia**], *fear, terror, panic*; pl., *threats*, 183, 1.

**Φοινίκη**, -ης [**φοῖνιξ**, *palm*] (*Palm land*), *Phoenicia*, the name given by the Greeks to the central portion of the Syrian coast country containing Tyre and Sidon.

**φοινικιστής**, -οῦ [cp. **φοινικοῦς**], *wearer of the purple (or crimson, see φοινικοῦς)*, a Persian noble of high rank. Some authorities take it for *purple dyer*, an officer in charge of the royal purple fisheries and dyehouses.

**φοινικοῦς**, -ῆ, -οῦν, contracted from **φοινίκεος**, -ᾱ, -ον [**Φοῖνιξ**, *Phoenician*], *purple, or rather dark red, crimson*. The discovery of the color was ascribed to Phoenicians.

**φοῖνιξ**, -ῖκος, ὁ, *date palm, palm tree*; **οἶνος φοινίκων**, *palm wine*, made of the sap of the tree; a drink was also

made from the juice of the dates.  
The cabbage (ἐγκέφαλος) was edible.

Φοῖνιξ, -ῖκος, ὁ, *Phoenician*, a native of Phoenicia.

φορέω, φορήσω, ἐφόρησα, -πεφόρηκα, πεφόρημαι, -εφορήθην [cp. φέρω, *bear*], *bear* or *carry habitually*; of clothes, *wear*.

φράζω, φράσω, ἔφρασα, πέφρακα, πέφρασμαι, ἐφράσθην [bor., Eng. *phrase, paraphrase, periphrastic*], *tell, show, direct, bid*, with dat. of person, acc. of thing.

φρέαρ, φρέατος, τό, *well*.

φρονέω, φρονήσω, ἐφρόνησα, πεφρόνηκα [φρῆν, *mind*], *think, be wise, have understanding*; μέγα φρονήσας ἐπὶ τούτῳ, *being greatly puffed up at this*.

φρόνημα, -ατος, τό [φρονέω], *thought, spirit, confidence*.

φρόνιμος, -ον [φρῆν, *mind*], *sagacious, sensible, prudent*.

φροντίζω, φροντιῶ, ἐφρόντισα, πεφρόντισκα [φροντίς, *thought, care*], *be thoughtful or anxious, think, think out, contrive*, abs. or with ὅπως.

φρούραρχος, -ου [φρουρά, *garrison*, ἀρχω, *command*], *commander of a garrison*.

φρουρέω, φρουρήσω, ἐφρούρησα, -πεφρούρημαι, ἐφρουρήθην [φρουρός (πρό, *in front of*, ὀράω, *see*), *watcher*], *keep watch, guard*; pass., *be under guard*.

φρούριον, -ου [φρουρός, *watcher*, cp. φρουρέω], *garrisoned position, garrison*.

φρύγανα, -ων, τὰ [φρύγω, *roast*], *dry sticks, brushwood*.

Φρυγία, -ᾱς [Φρύξ], *Phrygia*, a Persian province, part of Cyrus's satrapy, in the west central part of Asia

Minor, called Φρυγία ἡ μεγάλη to distinguish it from Lesser Phrygia on the southern shore of the Propontis.

Φρύξ, Φρυγός, ὁ, *Phrygian*, a native of Phrygia.

φυγᾶς, -άδος, ὁ [φεύγω], *exile*.

φυγή, -ῆς [φεύγω], *flight*.

φυγόντες, see φεύγω.

φυλακή, -ῆς [φυλάττω], *guard, detachment of guards, body guard; garrison; guard duty, picket duty; watch*, a third part of the night (see Introd. § 65).

φύλαξ, -ακος, ὁ [φυλάττω], *guard, sentinel, picket*.

φυλάττω, φυλάξω, ἐφύλαξα, -πεφύλαχα, πεφύλαγμαι, ἐφυλάχθην [bor., Eng. *phylactery, prophylactic*], *keep guard, be on guard; guard, defend, watch*; φυλακὰς φυλάττειν, *do guard duty*; mid., *be on one's guard, defend oneself, be on one's guard against, keep an eye on*, abs., with acc., or with μή.

φῦσάω, πεφύσημαι, ἐφῦσθήην [φῦσα, *bellows*], *blow up, inflate*.

Φύσκος, -ου, *Physcus*, a river flowing into the Tigris.

φῦω, φύσω, ἐφῦσα and ἐφῦν, πέφῦκα [cogn., Lat. *fuī*, *I was*, Eng. *be*; bor., Eng. *physics, neophyte*], *bring forth, produce*.

Φωκαῖς, -ίδος, ἡ, *Phocaeen woman*, from Phocaea, a Greek city on the coast of Asia Minor northwest of Smyrna.

φωνή, -ῆς [cp. φημί; bor., Eng. *euphony, phonetic, phonograph, microphone, telephone*], *voice; language, dialect*.

φῶς, φωτός, τό [cp. φαίνω, *show*; bor., Eng. *phosphorus, photograph*], *light*.

## X

**Χαλδαῖοι**, -ων, οἱ, *Chaldaeans*, an independent tribe in the mountains of Armenia, thought to have been of the same stock as the Babylonian Chaldaeans; possibly the same people as the Chalῷbes.

**χαλεπαίνω**, χαλεπανῶ, ἐχαλέπηνα, ἐχαλεπάνθην [χαλεπός], *be harsh, be angry or provoked, be angry at*, abs. or with dat.

**χαλεπός**, -ή, -όν, *hard, difficult; painful; inaccessible; harsh, stern, bitter*. Neut. as subst., *sternness, severity*.

**χαλεπῶς** [χαλεπός], adv., *with difficulty; painfully; χαλεπῶς φέρειν, take it hard, be grieved*.

**χαλῑνῶω**, ἐχαλῑνωσα, -κεχαλῑνωμαι [χαλῑνός, *bridle*], *bridle a horse*.

**χαλκός**, -οῦ, *bronze*, a compound of copper and tin.

**χαλκοῦς**, -ή, -οῦν, contracted from χάλκεος, -ᾱ, -ον [χαλκός], *of bronze, brazen*.

**χάλκωμα**, -ατος, τό [χαλκῶω (χαλκός)], *make in bronze*, *bronze utensil or vessel*.

**Χάλος**, -ου, *Chalus*, a river of northern Syria.

**Χάλυβες**, -ων, οἱ, *Chalῷbes*, a tribe on the northern frontier of Armenia.

**χαράδρᾱ**, -ᾱς, *bed of a mountain stream left dry in summer, gorge*.

**χαρίεις**, -ίεσσα, -ίεν [χάρις], *graceful, elegant; clever*.

**χαρίζομαι**, χαριοῦμαι, ἐχαρισάμην, κεχάρισμαι [χάρις], *show kindness, do favors, be obliging, gratify*, abs., with dat. of person, cogn. acc. of thing.

**χάρις**, -ιτος, ἡ [χαίρω, *rejoice*; cogn., Lat. *grātus*, *pleasing*; bor., Eng. *eucharist*], *kindness, favor; thanks*,

*gratitude*; χάριν εἰδέναι or ἔχειν, *be grateful, feel gratitude*, with dat.; χάριν ἀποδιδόναι, *return a favor*, with dat.

**Χαρμάνδη**, -ης, *Charmande*, a city of Arabia, on the Euphrātes.

**χειμών**, -ῶνος, ὁ [cp. χιών, *snow*], *winter, cold, storm*.

**χείρ**, χειρός, ἡ [bor., Eng. *chirography, chiromancy, chiropody, surgeon* (originally *chirurgion*)], *hand, wrist*; εἰς χεῖρας, *in or to hand-to-hand conflict, into the power of*, abs. or with dat.

**Χειρίσοφος**, -ου, *Chirisōphus*, a Spartan general, sent by his government to aid Cyrus. After the entrapping of the generals at the Zapātas, he and Xenophon were the chief leaders of the army.

**χειροπληθής**, -ές [χείρ, πλήθω, *be full*], *hand-filling, as large as can be held in the hand*.

**χειροποίητος**, -ον [χείρ, ποιέω, *make*], *made by hand, artificial*.

**Χερρόνησος**, -ου, ἡ [χέρρος (older form χέρσος), *mainland, νῆσος, island*], *peninsula*; in the *Anabasis* only of the Thracian *Chersōnēse*, which extends along the north and west of the Hellēspont.

**χῑν**, χηνός, ὁ, ἡ [cogn., Lat. *ānser*, *goose*, German *Gans*, Eng. *gander, goose*], *goose*.

**χῑλιοι**, -αι, -α, *thousand*.

**χῑλός**, -οῦ, *green fodder, forage*; χῑλός ξηρός, *hay*.

**χῑμαιρα**, -ᾱς [bor., Eng. *chimera, chimerical*], *she-goat*.

**Χῑος**, -ου, *Chian*, a native of Chios, an island in the Aegēan Sea off the coast of Lydia.

**χιτών**, -ῶνος, ὁ, *undergarment, shirt, tunic*. See Figs. 11, 14, 59, pp. 55,



- 60, 185. It was ordinarily the only garment worn in the house, but in public a mantle (*ἱμάτιον*) was usually worn over it; see Fig. 56, p. 171.
- χιών**, -όνος, ἡ [cp. *χειμών*; cogn., Lat. *hiems*, *winter*, Eng. *Himalaya* (= snow-abode)], *snow*.
- χοῖνιξ**, -ικος, ἡ, *choenix*, a Greek dry measure equiv. to about a quart.
- χολρειος**, -ᾱ, -ον [χολρπος, *young pig*], *of a pig*; κρέα χολρεια, *pork*.
- χορεύω**, χορεύσω, etc. [χορός, *dance, chorus*; bor., Eng. *chorus, choir*], *dance*.
- χόρτος**, -ου [cogn., Lat. *hortus*, *garden*, Eng. *garden, yard*] (originally *inclosure, feeding place*), *fodder, grass*; χόρτος κοῦφος, *hay*.
- χράομαι**, χρήσομαι, ἐχρησάμην, κέχρημαι, ἐχρήσθην, *use, make use of; employ, enjoy, have, find, treat, handle, manage*, with dat. (cp. Lat. *utor, use*, with ablative), or with neut. pron. as cogn. acc.
- χρή** (originally a noun meaning *necessity*, used impersonally with ἐστὶ implied, *there is necessity*; impf. *χρῆν* = *χρῆ ἦν*, or with added augment ἐχρην), *it is necessary, one must*, with inf. or acc. and inf.
- χρήζω**, *need, desire*, abs. or with inf.
- χρήμα**, -ατος, τό [χράομαι], *thing used*; pl., *things, property, possessions, money*.
- χρήναι**, see *χρῆ*.
- χρήσθαι**, see *χράομαι*.
- χρήσιμος**, -η, -ον and -ος, -ον [χρήσις (χράομαι), *use*], *useful, serviceable, efficient*.
- χρηστός**, -ή, -όν [verbal of *χράομαι*, bor., Eng. *chrestomathy*], *useful*; of persons, *good and true, trusty*.
- χρίμα**, -ατος, τό [χρίω; bor., Eng. *chrism*], *unguent, ointment*.
- χρίω**, χρίσω, ἐχρίσα, κέχρημαι [bor., Eng. *Christ*], *rub with oil or ointment*; mid., *anoint oneself*.
- χρόνος**, -ου [bor., Eng. *chronic, chronicle, chronology, chronometer, anachronism*], *time, while*.
- χρῦσλον**, -ου [diminutive of *χρῦσός*], *piece of gold; coined gold, money*.
- χρῦσός**, -οῦ [bor., Eng. *chrysalis, chrysanthemum, chryselephantine*], *gold*.
- χρῦσοῦς**, -ῆ, -οῦν, contracted from *χρῦσεος*, -ᾱ, -ον [χρῦσός], *of gold, golden; inlaid or ornamented with gold, gold-mounted*.
- χρῦσοχάλινος**, -ον [χρῦσός, χαλινός, *bridle*], *with gold-mounted bridle*.
- χρῶμα**, see *χράομαι*.
- χώρᾱ**, -ᾱς, *place*, esp. *military position, post, station; land, country, territory*; κατὰ χώραν, see *τίθημι*.
- χωρέω**, χωρήσω and χωρήσομαι, ἐχώρησα, κεχώρηκα, -κεχώρημαι, -εχωρήθην [χῶρος, *place*], *give place; move, go, go forward, advance, march*; of measures, *hold, contain*.
- χωρλον**, -ου [diminutive of *χῶρος*, *place*], *place, spot, space*; esp. *strong place, fortress, stronghold*, often with adjs. meaning *strong*, as ἐχυρός, ὀχυρός, ἰσχυρός.
- χωρῖς**, adv., *apart, separately*; with gen., *apart from*.

# Ψ

- Ψάρος**, -ου, *Psarus*, a river flowing through Cilicia into the Mediterranean.
- ψέλιον**, -ου, *bracelet, armlet*.
- ψευδής**, -ές [ψεύδω], *false, untrue*.
- ψεῦδος**, -ους, τό [ψεύδω], *falsehood, lie*.
- ψεύδω**, ψεύσω, ἔψευσα, ἔψευσμαι, ἐψεύσθην [bor., Eng. *pseudo-*, as in

pseudonym], rare in act., *deceive*; mid., *lie, deceive, be deceitful*; pass., *be deceived, be mistaken*; abs., with acc. or πρὸς and acc. of person, cogn. acc. of thing.

ψηφίζομαι, ψηφιοῦμαι, ἐψηφισάμην, ἐψηφισμαι, ἐψηφίσθην [ψηφός, *pebble*, used in voting], *vote, vote upon, decide*.

ψιλός, -ή, -όν [cp. epsilon, upsilon], *bare, barren; unprotected, without defensive armor*.

ψιλώω, ψιλώσω, ἐψίλωσα, ἐψίλωμαι, ἐψιλώθην [ψιλός], *strip bare, clear*, with gen.

ψοφέω, ἐψόφησα [ψόφος], *make a noise, ring*.

ψόφος, -ου, *noise*.

ψυχή, -ῆς [ψύχω, *blow, breathe*; bor., Eng. *Psyche, psychic, psychology, psychotherapy*], *breath of life, life, soul, spirit*.

ψύχος, -ους, τό [ψύχω, *blow*], *cold*; pl., *seasons of cold*.

## Ω

ὦ, interjection, *O*, usually with a vocative and not to be translated.

ὦ, see ὅς.

ὧδε [ὅδε, *this*], adv., *in this way, thus*; usually referring to what follows (see ὅδε), *as follows, in the following manner*.

ὦδή, -ῆς [ᾠδω, *sing*; bor., Eng. *ode, melody, prosody, comedy, tragedy*], *song*.

ῥετο, ῥήθησαν, see οἶμαι.

ώθειω, ὥσω, ἔωσα, ἔωσμαι, ἔωσθην, *push*; mid., *push from oneself*.

ώμοβοειός, -ᾱ, -ον [ώμος, βοῦς, *ox*], *of or covered with raw oxhide*.

ώμος, -ή, -όν, *raw; rough, savage, gruff*.

ῥμοσαν, see δυνῆμι.

ὦν, see εἰμι.

ὦν, see ὅς.

ὠνόμαι, ὠνήσομαι, ἐπριάμην, ἐώνημαι, ἐωνήθην [ὠνός, *price*], *buy*.

ὠνός, -ᾱ, -ον [ὠνός, *price*], *for sale*; τὰ ὠνια, *goods for sale, wares*.

Ὀπίς, -ιδος, ἡ, *Opis*, a city of Assyria, on the Phrycus.

ῥρᾱ, -ᾱ; [cogn., Eng. *year*; bor., Lat. *hōra, hour*, Eng. *hour, horoscope*], *season of the year, time of day, hour*; proper *time, the time, opportunity*, with inf. or dat. and inf.

ῥραῖος, -ᾱ, -ον [ῥρᾱ], *in season; in the bloom of youth*.

ὥς [ὅς, *who*], rel. adv. and conj., *as, how*.

As adv., *as, how; as if, apparently, ostensibly, as he (they) said, alleging that, on the ground that, thinking that, with the avowed intention*, often with a circumstantial ptc. of cause or purpose, showing that the ptc. states the real, or pretended, reason or purpose as given out by the subject of the main verb or of somebody else mentioned prominently in the context, but not implying that the writer or speaker asserts it to be the actual reason or purpose; so with gen. abs. or a prepositional phrase; with numerals, *about*; with sup. (cp. Lat. *quam*), ὥς μάλιστα, *with or without a form of δύναμαι, as much as possible, ὥς τάχιστα, as quickly as possible; ὥς ἐδύνατο, as best he could; ὥς ἐπὶ τὸ πολὺ, as a rule, generally; ὥς συνελόντι εἰπεῖν, to speak concisely*. As prep., only of persons, *to*.

As conj., *as, that; of cause, as, since; of time, when; ὥς τάχιστα,*

- as soon as*, with indic. ; introducing indir. disc., *how, that*, with indic. or opt. ; of purpose, *that, in order that*, with subj. or opt. ; of result or intended result, *so that, so as to*, with inf. ; βραχύτερα ἢ ὥς ἐξικνεῖσθαι, *too short a distance to reach*.
- ὥς [ὅς, *this*, epic], dem. adv., used in Attic only in certain phrases, *thus, so* ; οὐδ' ὥς, *not even under these circumstances*.
- ὡσαύτως [ὥς, αὐτός, *same*], adv., *in this same way, likewise*.
- ὥσθ', see ὥστε.
- ὥσιν, see εἰμι.
- ὥσπερ [ὥς + intensive πέρ], rel. adv., *just as, just like, as, just as if ; as it seemed, apparently*.
- ὥστε [ὥς + τέ, *and*], conj., *so that* ; of result or intended result, *so that, that, so as to*, with indic. or inf. ; introducing a sentence, *so that, and so* ; of proviso, *so that it be, provided it be*, with inf., 135, 5.
- ὥτα, see οὖς.
- ὤτειλή, -ῆς, *wound, scar*.
- ὤτις, -ίδος, ἡ, *bustard*.
- ὤφελε, see ὀφείλω.
- ὠφελέω, ὠφελήσω, etc. [ὀφελος, *help, advantage*], *help, assist*, with acc.
- ὠφελιμος, -ον [ὠφελέω], *useful, advantageous*.

























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